KONRAD HIRSCHLER

A MONUMENT TO MEDIEVAL SYRIAN BOOK CULTURE

THE LIBRARY OF IBN ʿABD AL-HĀDĪ



EDINBURGH STUDIES IN CLASSICAL ISLAMIC HISTORY AND CULTURE

A Monument to Medieval Syrian Book Culture

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The Library of Ibn ʿAbd al-Hādī

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Introduction

This is the story of a man and his books in late medieval Damascus. The story will take us up the slopes of Mount Qāsyūn, to the west of the walls of the Old City, and into the home of Ibn ʿAbd al-Hādī (d. 909/1503).[1] Born in c. 840/1437, he was a scholar of some, but in no way outstanding, local importance: even though he wrote several hundred 'books' (many were rather booklets), his contemporaries and successive generations hardly studied them. The vast majority of his books have not even once been copied in the course of the last 500 years. While we normally hunt for the autograph of a work, in his case it is the exact opposite: the autograph is the default mode in which we encounter his books. Yet, Ibn ʿAbd al-Hādī left us something that is exceedingly rare for the medieval and early modern Arabic lands, namely a substantial document on book ownership. This is a catalogue (*fihrist*) of the books he endowed in his late fifties for his own benefit and that of his offspring – books that ultimately ended up in the library of a *madrasa*, an institution of higher learning. The present study is centred on this shabby-looking book list of fifty-eight folia, which sits today on the shelves of the National al-Asad Library in Damascus. Here, Ibn ʿAbd al-Hādī itemised several hundred books with almost 3,000 titles (most of the books he owned contained numerous booklets that had once been stand-alone objects).[2] His

[1] This book uses 'Ibn ʿAbd al-Hādī', in contrast to 'Ibn al-Mibrad' as he is sometimes referred to in scholarship (e.g. Miura, *Dynamism in the Urban Society of Damascus* and Ibn al-Mibrad [Ibn ʿAbd al-Hādī], *Itḥāf al-nubalāʾ*). This divide in naming practices is deplorable and has led to confusion. Ibn ʿAbd al-Hādī almost without exception referred to himself with this name.

[2] MS Damascus, National al-Asad Library 3190. After much hesitation, in light of the current situation in Syria, I opted for its current name National al-Asad Library in order to avoid further confusion. This library has repeatedly changed its name in the course of the last 130 years from Public Library (*al-Maktaba al-ʿumūmīya*), to the National Ẓāhirīya Library (*Dār al-kutub*

fihrist is thus, in terms of titles, the largest extant documentary book list that has come down to us for the pre-Ottoman Arabic lands.

This *fihrist* allows us to ease the door open to see the cultural practices of book production, book ownership and book transmission in late medieval Damascus from a new angle. The act of endowing one's books had been a well-established practice for centuries and there is nothing unusual at all about it. That this man and his books are nevertheless worthy of a book-length study is not because he or his books would be of outstanding importance or would have paradigmatic value: there were none of the great texts of Arabic/Islamic philosophy, theology or medicine on his shelves. In addition, Ibn ʿAbd al-Hādī's book collection no longer exists. The library in which his books were sitting for some 400 years was dissolved in the late nineteenth century and his case is thus one of the many medieval and early modern 'ghost' libraries that are not extant. Yet, Ibn ʿAbd al-Hādī's book endowment deserves to be discussed in such detail because his case – in contrast to so many other medieval book endowments – is surrounded by an outstandingly dense documentation that goes well beyond the *fihrist*. This dense documentation provides a unique insight into the main question driving this book: what was the social and cultural significance of owning and endowing books in the late medieval period?

That Ibn ʿAbd al-Hādī's endowment can be studied in such detail to tackle this question is very much down to him being an obsessive writer. He loved to put anything and everything down on paper: he compiled over 800 works (the exact number is not known and settling this would require another book); he wrote not one but several auto-bibliographies; he left thousands of notes of all sorts in the books he owned; he loved to organise his daily life in lists; and he wrote the catalogue, *fihrist*, of the books he endowed. Most importantly, when working on this book I soon found that many of the actual manuscripts that he had once owned and subsequently endowed in the ʿUmarīya Madrasa can be identified in modern-day libraries around

al-ahlīya al-ẓāhirīya), to the National al-Asad Library (*Maktabat al-asad al-waṭanīya*). These changes in names were accompanied by changes in the classmark system. Regrettably, modern authors often refer to manuscripts with the old Ẓāhirīya classmarks, adding to the difficulty in retrieving the manuscript in question. In order not to add a further element to this confusion, this book simply uses the current official name irrespective of any other considerations.

the world. These manuscripts brought the Ibn ʿAbd al-Hādī endowment to life in several ways: their materiality and their physical form tell a much richer story than that of the *fihrist* alone (for a start, it is striking how shabby and small many of these manuscripts are); the notes they carry add crucial texture to what this collection meant to him in practice (such as him noting that one of his sons had fallen asleep while he was reading the book to him); and the legal documents he bound into them (scraps of paper obviously never mentioned in the *fihrist*) show that he used his books as quasi-archival depositories that give unique insights into how he earned his daily bread and sustained his sprawling household.

That Ibn ʿAbd al-Hādī produced such an extraordinary documentation was the initial reason for writing this book. Much more striking, however, is that so much of this documentation has survived until today. This is not just down to the chance of document and manuscript survival; it has a social logic that sits at the heart of this book's argument. On the one hand, so much of his paperwork has survived because it was carefully packaged within the framework of a highly conscious project that Ibn ʿAbd al-Hādī was conducting: a project of monumentalising a specific moment from the past of his city, his quarter, his family and his scholarly community via his carefully curated collection of books. Moreover, it is not the case that so much of his endowment survived because these books were subsequently lovingly preserved and valued as cultural artefacts. On the contrary, his books had an outstandingly stable trajectory because, as will have become clear by the end of this book, they had already fallen out of scholarly fashion when he endowed and thus monumentalised them – they had become so marginal that people no longer cared much about them. They have survived in such large numbers because readers did not wear out their pages and bindings with constant use, because inattentive users did not tear off their title pages when they took them from the book stacks on the shelves, because readers who longed to own them did not steal them and because traders did not resell them expecting high margins. This all changed in the late nineteenth century when Middle Eastern and European actors started to ascribe a new cultural value to these books (that increasingly became 'manuscripts') and took them out of the ʿUmarīya Madrasa on Mount Qāsyūn where they had rested for some 400 years. In consequence, we find manuscripts from the Ibn ʿAbd

al-Hādī endowment today in libraries around the world, even though – on account of their relatively late mobilisation compared to other corpora of Arabic manuscripts – most of them have stayed in Damascus.

As we have such a rich documentation, this book operates on two levels. Firstly, it has a merely descriptive purpose, most importantly editing the *fihrist*, identifying its titles and matching these titles with the actual extant manuscript. This is what Chapters 5 and 6 are about. Secondly, it goes beyond this descriptive level and builds up over the course of Chapters 1 to 4 the central argument that the Ibn ʿAbd al-Hādī endowment in its textual configuration and its material form was an attempt to monumentalise a bygone era of scholarly practices, namely 'post-canonical *ḥadīth* transmission'.[3] The post-canonical approach of dealing with the sayings and deeds attributed to Prophet Muḥammad had had its heyday in the previous three centuries and was particularly popular within the Ḥanbali community on the slopes of Mount Qāsyūn. Ibn ʿAbd al-Hādī was highly invested in this line of scholarship in terms of the religious significance he ascribed to it, in terms of its importance for his own scholarly profile and in terms of the central position it had held for members of his family, for those he considered to be his scholarly ancestors and for his home turf, the Ṣāliḥīya Quarter.[4]

This process of monumentalisation was reflected in the endowment as a whole on various levels, not least because more than half of its titles were booklets concerned with *ḥadīth*. It is also reflected in the level of the individual book via the process of '*majmūʿisation*', that is binding previously independent codicological units (in this case small booklets) into one large book (*majmūʿ*). As we will see, Ibn ʿAbd al-Hādī embarked on a massive binding project, creating along the way hundreds of new textual configurations in new material forms, each of them a monument in its own right. Thus the use of the term 'monumentalisation' refers in the following to two distinct, but closely linked, processes and outcomes: on the one hand the overall corpus of the books that Ibn ʿAbd al-Hādī endowed and on the other

3 For post-canonical *ḥadīth* transmission see first and foremost Davidson, *Carrying on the Tradition*.

4 The Ṣāliḥīya will be called throughout this book a 'quarter', rather than an independent 'town'. In this I follow the seminal book on the Ṣāliḥīya by Miura, *Dynamism in the Urban Society of Damascus*. Yet, it is evident that it also was at times a rather independent urban entity in the course of its history.

hand, on a more granular level, to the individual books that he created to build up his endowment.

Research Context and Approach

In terms of its scholarly peer group, this book is first and foremost in conversation with other studies on the history of libraries and book collections in the Arabic Middle East. Library and book history has been part and parcel of the field of Middle Eastern history/Islamic Studies since its inception as a modern discipline.[5] In a philologically inclined field it comes as no surprise that the early pioneer Etienne Quatremère had published the substantial *Mémoire sur le goût de livres chez les orientaux* as early as the 1830s.[6] This piece was to prove paradigmatic for research into libraries and book collections in the field with its focus on narrative sources (such as chronicles) and normative sources (such as *adab* works for scholars). This narrative/normative-sources-approach has remained an important feature of the field and has contributed some important works, among them Houari Touati's *L'Armoire à sagesse* and Doris Behrens-Abouseif's *The Book in Mamluk Egypt and Syria*.[7]

However, studying what authors had to say about books can obviously be only one piece in the jigsaw of reconstructing what books people owned, what books were held in collections and what significance people ascribed to them. In consequence, individual scholars have repeatedly tried out other approaches to write the history of books and libraries, especially by identifying alternative sources. This has developed over the past decade into a full-blown reorientation of the field as part of the wider changes in writing the history of the medieval Middle East that can by now be called a veritable 'documentary turn'. Recent scholarship, especially for the early Islamic period, has revised the received wisdom that hardly any documentary sources are available for writing the region's history. The 2013 book by Petra Sijpesteijn, for instance, has fundamentally rewritten how the new Muslim elites shaped administration

5 For another recent literature review of the field see Liebrenz, *Rifāʿīya aus Damaskus*. Also relevant is Ansari/Schmidtke, *Bibliographical Practices*.

6 Quatremère, *Goût de livres*.

7 Touati, *L'Armoire à sagesse*; Behrens-Abouseif, *Book in Mamluk Egypt and Syria*. Further examples: Ghanem, *Bibliotheksgeschichte von Damaskus*; Elayyan, *History of the Arabic-Islamic Libraries*; Pourhadi, *Muslim Libraries*; Sibai, *Mosque Libraries*.

in late antique Egypt.[8] This documentary reorientation has brought to light numerous large corpora of documents that scholarship acting within the narrative/normative-sources-approach paradigm had simply either not noted or had considered to be of little interest. One of the most striking examples of this are the thousands of Arabic administrative documents, primarily from the eleventh to the thirteenth centuries, that are part of the Cairo Genizah collection. It required the dedicated work of Marina Rustow and others to bring this rich material to the attention of the field.[9] In the same vein, since the 1970s, scholarship has been aware of the hundreds of legal documents from the Ḥaram al-sharīf in Jerusalem, primarily from the fourteenth century, but they have only recently started to make a real impact on writing the region's history.[10] Finally, the documentary corpora held in Christian contexts are increasingly emerging as crucial points of reference.[11]

In line with this broader development, we see in the course of the second half of the twentieth century in the field of book and library history the gradual emergence of two additional approaches that both centre on the manuscript itself: the 'corpus-approach' and the 'documentary-approach'. The corpus-approach was pioneered in the 1960s by the ground-breaking book of Youssef Eche, *Les bibliothèques arabes publiques et semipubliques*. In this book, drawing on his intimate knowledge of manuscripts in the Syrian National Library, at this point held in the Ẓāhirīya building, he took the first steps to reconstruct the history of an Ayyubid/early Mamluk collection, the library housed in the Damascene Ḍiyāʾīya Madrasa/Dār al-Ḥadīth.[12] This splendid book also showed to what extent working with a multitude of the manuscript notes that are so characteristic of Arabic manuscript cultures (those registering ownership, lending, transmission, reading and so on) allows the development of a collection to be traced.[13]

It has taken a very long time for the field to fully grasp the potential of Eche's work, but since the 2010s it has had a series of seminal successors.

[8] Sijpesteijn, *Shaping a Muslim State*.
[9] Rustow, *The Lost Archive*.
[10] Müller, *Der Kadi und seine Zeugen*.
[11] The best example of this trend is still El-Leithy, *Coptic Culture*.
[12] Eche, *Bibliothèques arabes publiques et semipubliques*.
[13] On such notes cf. Görke/Hirschler, *Manuscript Notes*. A very good recent example of the impact manuscript notes have is the survey by Erünsal, *Kitap ve Kütüphâne*.

These have especially focused on the Ottoman-period collections which, by virtue of temporal proximity, have a much higher probability of being preserved – more or less – in their original form. Two recent examples of this trend are the studies of Berat Açıl in 2015 and Boris Liebrenz in 2016.[14] Açıl took one of the many historic collections held in the Süleymaniye Library in Istanbul, that of Cârullah Efendi endowed in the early eighteenth century. Even though this collection has some 2,200 volumes, its endower was an obscure figure whose biography can only be reconstructed from the notes on his books. Açıl does an ingenious job of reconstructing the profile and the role of a library that would have remained under the radar of any study within the narrative/normative-sources-approach. Liebrenz, in turn, focused on a corpus of manuscripts acquired in 1853 in Damascus by the Prussian consul Johann Gottfried Wetzstein (1815–1905) and held today in Leipzig.[15] This Rifāʿīya Library of some 500 volumes was a private library that narrative sources again ignored entirely and the biography of its owner is once more hardly visible from these sources. Its history and role in the cultural life of Ottoman Damascus is only evident from the manuscripts themselves and more importantly from the numerous manuscript notes that Liebrenz wonderfully pieced together. One rare example of the corpus-approach being successfully applied to a medieval library is the ongoing work by Ashirbek Muminov, Sh. Ziyadov and Akram Khabibullaev on the family endowment library of Muḥammad Pārsā (d. 822/1420) from Bukhārā that survived up to the nineteenth century and has since been scattered across the world.[16]

This corpus-approach will continue to make crucial contributions to the field; one only has to think of the many historical collections held in the Süleymaniye alone that are still woefully understudied as corpora in their own right. Yet even further afield, work is developing along these lines and the ongoing *Saadian Intellectual and Cultural Life* project by François Déroche and Nuria Martínez de Castilla is a perfect example of this. This project is based on the collection of Arabic manuscripts in the San Lorenzo de El Escorial Library, which contains the books of the library of Moroccan Sultan

[14] Açıl, *Osmanlı kitap kültürü*; Liebrenz, *Rifāʿīya aus Damaskus*.

[15] On Wetzstein see Liebrenz, *Rifāʿīya aus Damaskus*; Huhn, *Orientalist und preußischer Konsul*; Liebrenz/Rauch, *Manuscripts, Politics and Oriental Studies*.

[16] Khabibullaev, *Scattered Manuscripts*.

Mūlay Zaydān.[17] Captured in 1612, this corpus still preserves to a large extent the profile of an early modern court library. For the early modern period in South Asia, Christopher Bahl has identified several corpora that provide an insight into library holdings of Arabic texts.[18] The ongoing project of Feras Krimsti on the library of a physician from Aleppo also revolves around rebuilding a library by identifying its manuscript corpus.[19] For the medieval period, the corpus-approach is particularly helpful to shed light on smaller collections, such as that of the scholar Ṣadr al-Dīn Qunavī (d. 673/1274) in Konya studied by Mikâil Bayram.[20]

The third approach, in addition to the narrative/normative-sources-approach and the corpus-approach, is the documentary-approach, which primarily focuses on documentary evidence on book collections. It has to be stated right away that the borders between this approach and the corpus-approach are very fluid as working with corpora of existing manuscripts, as seen above, has always involved working with manuscript notes that could also be classified as documentary sources.[21] In that sense the characteristic element of the documentary-approach, as it is understood here, is that it focuses on collections that have been dispersed over the course of the centuries. Its starting point is thus not a corpus of manuscripts, but rather documentation that was written with reference to such vanished collections. Its genesis is very much linked with the wider documentary turn in medieval Middle Eastern history/Islamic Studies as the very first studies, such as those by ʿAbd al-Laṭīf Ibrāhīm, were published in parallel with the academic 'discovery' of Mamluk endowment records in the 1960s.[22] As we have relatively few other documentary sources, endowment records are still the most important resource for gaining insights into institutional collections.[23]

For the Ottoman period the use of documents had been standard practice, well before the documentary turn in the field of medieval history. In consequence, we see here a much wider range of documentary source genres

17 On early modern history see Hershenzon, *Traveling Libraries*.
18 Bahl, *Histories of Circulation*.
19 Krimsti, *Lives and Afterlives*.
20 Bayram, *Library*.
21 Görke/Hirschler, *Manuscript Notes*.
22 Ibrāhīm, *Maktaba fī wathīqa*.
23 Al-Nashshār, *Taʾrīkh al-maktabāt*; Behrens-Abouseif, *Waqf of a Cairene Notable*.

being used to write the history of libraries and book collections. These include, for instance, estate inventories; Nelly Hanna's *In Praise of Books* on Ottoman Cairo is one of the best examples of what such inventories can contribute to writing cultural history from the perspective of book ownership.[24] For the pre-Ottoman period in the Syrian and Egyptian lands, by contrast, only three book-related estate inventories are known, those of the Ḥaram al-sharīf collection in Jerusalem.[25] Ulrich Haarmann made the first attempt to discuss this material, yet it still awaits the full attention it deserves.[26] In order to understand the wide range of documentary material that has been mobilised for writing the history of libraries and book collections in the Ottoman period, the best example is the oeuvre of Ismail Erünsal. In his enormous set of publications, he has given us a unique insight into the libraries of Istanbul up to the nineteenth century on the basis of various documentary source genres.[27]

The study of library catalogues, and hence the present book, is part of the documentary-approach and its development in recent decades. The term 'catalogue' is not just the translation of '*fihrist*'; there are *fihrist*s that are not catalogues and there are catalogues that are not called *fihrist*s. I understand a 'catalogue' to be a book list that referred to a collection of books in one physical place without having a legal function. The non-legal requirement differentiates catalogues from other book lists such as estate inventories and endowment deeds. The legal function of these latter lists entailed very different notions of what should be included (for instance monetary value) and how they were organised (for instance according to buyers of various lots of books). The 'physical place' requirement is crucial in order to draw a line between catalogues and what could rather be called bibliographies. The classical example of the latter is the famous *Fihrist* of the tenth-century Baghdadi bookseller Ibn al-Nadīm.[28] Obviously this is not a catalogue as we have no indication whatsoever that the books in this list were held in one

[24] Hanna, *Praise of Books*. Other examples of this approach include Establet/Pascual, *Livres des gens*; Sievert, *Verlorene Schätze*; Vesely, *Bibliothek eines ägyptischen Arztes*.
[25] Jerusalem, al-Ḥaram al-sharīf Collection nos 61, 180, 532.
[26] Haarmann, *Library of a Fourteenth Century Jerusalem Scholar*.
[27] The latest synthesis of his work is Erünsal, *Osmanlılarda kütüphaneler ve kütüphanecilik*.
[28] Ibn al-Nadīm, *al-Fihrist*; Stewart, *Editing the Fihrist*; *Ducène, l'Ordre des livres.*

single collection. Rather this *fihrist* expressed the accumulated knowledge of books gained by an individual over the course of many years in various cities and numerous collections. Moreover, it is debatable to what extent the largest group of medieval Middle Eastern book lists known to date, those from the Cairo Genizah, actually include anything that could be called a catalogue. Those that refer to book collections in institutions are rather inventories and thus again have very different concerns.[29]

For the pre-Ottoman period the number of known catalogues from the Arabic lands is exceedingly small.[30] The oldest extant catalogue is that of a minor teaching institution in early Mamluk Damascus, the Ashrafīya catalogue from the 670s/1270s. Its writer used an ingenious classification system according to alphabet, subject matter and size to deal with over 2,000 books that were on the shelves of this library.[31] The highly sophisticated system indicates that there was a rich tradition of cataloguing practices of which most examples are lost (or yet to be discovered). The other well-known medieval Arabic specimen is the catalogue-cum-inventory of the mosque library in the North African city of Kairouan from 693/1293–4, which only has 125 titles.[32] The final example of a known pre-Ottoman catalogue is the one dealt with in this book, the endowment catalogue by Ibn ʿAbd al-Hādī.

However, calling Ibn ʿAbd al-Hādī's *fihrist* a 'catalogue' comes with a caveat, as this catalogue, in contrast to the Ashrafīya catalogue, had no practical function; the purpose of Ibn ʿAbd al-Hādī's catalogue was not for users to quickly identify what books were in the library and locate them on the shelves (Chapter 5 has more on its organisation). Ibn ʿAbd al-Hādī's catalogue has been well known for decades, but it has not been edited and studied in a dedicated book to date.[33] This is despite Ibn ʿAbd al-Hādī being 'rediscovered' in

29 Allony, *Jewish Library*, no. 97–114.

30 For Ottoman-period catalogues from the Arabic lands see Aljoumani, *al-Fahāris al-makhṭūṭa*; Aljoumani, *Qirāʾa jadīda*; Gianni, *Poetics of the Catalogue*; Aljoumani, *Masrad kutub Madrasat Muḥammad Bāshā al-ʿAẓm*. Liebrenz, *Rifāʿīya aus Damaskus*, p. 13, n. 43 has drawn attention to the yet largely untapped potential of the catalogues in the seventh volume of Gustav Flügel's edition of Ḥājjī Khalīfa, *Kashf al-ẓunūn*. For catalogues in Istanbul see Erünsal, *Catalogues and Cataloguing*.

31 Aljoumani, *Fihrist kutub*; Hirschler, *Medieval Damascus*.

32 Voguet, *L'inventaire des manuscrits*; Déroche, *Autour de l'inventaire médiéval*; Déroche, *A Note on the Medieval Inventory*; Muranyi, *Geniza or ḥubus*.

33 See Chapter 5 for the edition, Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa.

the course of the twentieth century, especially in the framework of Islamic revivalism. As a Ḥanbali from Damascus who was deeply invested in *ḥadīth* scholarship, he is being recognised increasingly as a meaningful author whose works are now far more popular than they were during his lifetime or subsequent centuries. In consequence, dozens of his books have been edited (usually based on the unicum autograph) and we have several overviews of his works that also used his *fihrist*.[34] The absence of a fully edited *fihrist* that takes into account the existing corpus of manuscripts has assigned it a rather marginal place – too marginal for it to be seen as anything more than a factual repository of bibliographical information and also too marginal for it to even be consulted for cross-referencing catalogues, where it could have prevented factual errors.[35] That this catalogue has not been subject to a dedicated study made it possible that quite wild numbers circulate as to the number of titles it lists.[36]

However, to centre this book around this *fihrist* is not only meant to present factoids, but also to argue that this *fihrist* had a much wider ambition as part of Ibn ʿAbd al-Hādī's monumentalisation project. This is more than just a list of titles. As Celeste Gianni has argued, catalogues of libraries and book collections have also to be read as literary texts.[37] That narrative texts were meant to do something and had a performative character has very much become part of medieval Middle Eastern historiography and has been convincingly shown by work such as that of Gowaart Van Den Bossche for early Mamluk biographies.[38] Yet, to read texts with significantly less literary ambition in this way is much less standard in the field and has been slightly side-lined by the enthusiasm of the documentary turn. To read the Ibn ʿAbd al-Hādī catalogue as a text that was meant to do something, not just represent something, also harks back to my earlier work on Ayyubid and early

34 Al-Khiyamī, *Jamāl al-Dīn Yūsuf b. Abd al-Hādī*; al-Salāma, *Muʿjam muʾallafāt*; Ibn ʿAbd al-Khāliq, *al-Fihris al-waṣfī*.

35 For instance, the otherwise excellent FMMU catalogue did not use it. In numerous cases texts that could have been identified via the *fihrist* are entered as 'anonymous'. One such example is manuscript Damascus, National al-Asad Library 3788/13, fols 144–64 (FMMU 52, pp. 262–7), where the *fihrist* clearly identifies the author, Ibn Nāṣir al-Dīn (d. 842/1438; cf. no. 578n). Martel-Thoumian, *Catalogue*, pp. 85/6 even ascribes this work to Ibn ʿAbd al-Hādī himself.

36 Muṣṭafā, *Madīnat*, p. 94 states that it lists 'more than 5,000 books and treatises'.

37 Gianni, *Poetics of the Catalogue.*

38 Van Den Bossche, *Past, Panegyric, and the Performance*.

Mamluk-period chronicles where I suggested that they were much more than relatively benign political narratives and had much wider literary and social ambitions.[39]

This book thus follows the documentary turn within book and library history with the twist of taking the catalogue more seriously as a text. However, its main contribution in terms of approach lies elsewhere, namely in its very strong emphasis on material philology.[40] This is possible because this catalogue has allowed me to do something that had proved impossible for the other main book-related document from pre-Ottoman Syria, the Ashrafīya Library catalogue: to track down a substantial corpus of the books that Ibn ʿAbd al-Hādī owned in modern-day libraries. The study of the Ashrafīya Library depended almost exclusively on its library catalogue as the actual manuscript could only be identified for less than 10 per cent of its books. For a variety of reasons (for more details on this see Chapter 5), most importantly Ibn ʿAbd al-Hādī's distinctive hand and his meticulous system of writing transmission notes on his books, the situation has fortunately been quite the opposite for his collection. Almost fifty per cent, forty-seven-and-a-half per cent to be precise, of the titles that had once been on the shelves of his library on Mount Qāsyūn could be identified in libraries in Damascus (National al-Asad Library and al-Majmaʿ al-ʿilmī Library), Cairo, Istanbul, Jerusalem, Escorial, Vatican City, Paris, Berlin, London, Gotha, Dublin and Princeton as well as private collections in Beirut/Amman (Shāwīsh) and ʿUnayza (Saudi Arabia, al-Bassām). On the basis of this incomparably richer corpus of identifiable books, this study can lay a particular emphasis on the function and meaning of the book as a physical object in late medieval Syria.

With hundreds of actual manuscripts available from this one late medieval book collection, it is possible to consider the material form, 'the whole book', and not just the text. The collection is thus not merely seen as reflecting specific scholarly preoccupations (especially post-canonical *ḥadīth* transmission), but also as things with specific materialities: features such as size are as important as bindings, binding fragments, configurations of title pages and

[39] Hirschler, *Historiography.*
[40] The seminal reference point remains Nichols, *Philology in a Manuscript Culture*.

so on.[41] The Ibn ʿAbd al-Hādī collection is thus studied here as a collection of objects that came into being through a series of processes at a specific time, in a specific place and for a specific purpose.[42] These physical objects bear traces that are crucial for understanding their dissemination and consumption in the various stages of their life cycle – and it is very important to underline right from the outset that the Ibn ʿAbd al-Hādī collection is merely one of these stages. Thus the aim here is, to use the term coined by Igor Kopytoff in his seminal paper, to reconstruct the biographies of things.[43] In the field of Middle Eastern book history, material philology has now (implicitly) started to make a discernible impact as is evident from two monographs: Tobias Heinzelmann's study has shown how careful attention to the texts' materiality, including traces of users kissing the object, elucidates the usage contexts of largely anonymous texts.[44] Frederike-Wiebke Daub, in turn, has turned to layout (and this is really the first major study in the field to do so) to understand the usage contexts of a different set of popular literature.[45] What we have started to do, and what this book is very much about, is thus to, in Paul Love's words, 'listen to the manuscript's story'.[46]

The increasing interest in material philology in book and library studies is also part of similar changes in the wider field of Middle Eastern history. The study of documents is a case in point.[47] Here we see, for instance, a growing interest in the archive, or rather archival practices. The concerns underlying material philology have driven this new scholarship where the individual document has emerged as the prime site of research. Rather than an exclusive focus on the text, issues such as tears, folding lines, traces of gluing and layout are now coming to the fore.[48] Once the document becomes more than the

[41] For an overview of this line of research in the European context cf. Kwakkel, *Decoding the Material Book.*

[42] For comparative work on the European contexts, most helpful have been: Driscoll, *Words on the Page*; Johnston/Van Dussen, *Medieval Manuscript Book*.

[43] Kopytoff, *Cultural Biography of Things*.

[44] Heinzelmann, *Populäre religiöse Literatur*.

[45] Daub, *Formen und Funktionen*.

[46] Love, *Ecouter le conte d'un manuscript*.

[47] This field has been very much driven by the online Arabic Papyrology Database (run by Andreas Kaplony and his team), arguably the most successful online resource in our field.

[48] El-Leithy, *Living Documents, Dying Archives*; Müller, *Mamlūk Court Archive*; Müller, *Der Kadi und seine Zeugen; Hirschler, Archive* to *Archival Practices*; *Rustow, The Lost Archive*.

text and also a 'thing', new questions start to arise and one question that is of particular relevance for this book is that of documentary 'life cycles'. Even if the text remained the same the physical object might have a vivid and meaningful trajectory after the moment of its production, as forcefully shown by Daisy Livingston.[49] In the present book, life cycles feature prominently because Ibn ʿAbd al-Hādī himself welded new books from small booklets that had come into existence a year, ten years or 300 years earlier. He thus built new textual and material configurations out of very dissimilar texts and materials. What mattered to him was clearly not only preserving the text, but also preserving the traces of the objects' life cycles: he did not cross out the names of previous owners, the notes on previous endowments, the references to previous lenders and so on. Some of the booklets he bound into his manuscripts no longer even included the original text and contained nothing but transmission notes of a vanished, or 'ghost', text. It was precisely these life cycles that mattered to him, as they were what drove his monumentalisation project – itself a crucial new stage in these objects' life cycles.

The present book thus moves away from focusing on the point of production as the determining point in the life cycle of a manuscript book but, in line with recent scholarship on medieval Europe,[50] it considers the book as a process that resulted in its continued and constant evolution. In other words, focusing on a manuscript's entire life cycle allows its changing trajectories and changing meanings to be highlighted. They can depart strikingly from what the text was meant to do and what it was meant to signify at the point of production. This allows the manuscript book to be taken as much more than a way to illuminate the historical context at the point of its production, as it becomes a rich source for later periods as well. Perhaps even more importantly, tracing the social lives and material changes of a manuscript brings into the picture later manuscript users as perhaps even as important as the original author/compiler himself or herself. The authority that the manuscript book was meant to signify thus does not rest with the author alone. A later owner or user of the manuscript, such as Ibn ʿAbd al-Hādī, becomes an authority in

[49] For the concept of life cycles for the archival context, see in particular Livingston, *Managing Paperwork*.

[50] Johnston/Van Dussen, *Medieval Manuscript Book*.

their own right in determining these texts' multifarious significations. Once later users of the manuscript book are recognised as actors in various stages of the life cycle, the physical traces they left in the books in terms of manuscript notes, annotations, repairs, binding in their personal paperwork and so on become more than just 'dirt', as William Sherman observed when discussing modern attitudes to such usage traces in Renaissance books.[51]

Many of the Ibn ʿAbd al-Hādī books are strange and unwieldy creatures. They are full of material that has (at first glance) no direct link to the main texts in the book. A modern-day reader might feel they have fallen through a rabbit hole when turning the pages. At first, we see what one would expect: relatively well-organised Arabic-Islamic scholarly texts. Yet, we suddenly come across an estate inventory turned by ninety degrees. Around the corner lurks an upside-down parchment fragment of a Greek liturgical text. The reader might have to wade through pages and pages of primary, secondary and tertiary title pages (more on these in Chapter 3) before reaching the main text. Further on sits a register of books Ibn ʿAbd al-Hādī lent to friends and family. Next is a parchment fragment of the Book of Daniel in Georgian. Finally, we stumble across pieces that have been lovingly cut from a sale deed of land from fourteenth-century Damascus. As we will see in the following chapters, this stuff matters and these spolia, as I understand them, make many of his monuments highly intricate material constructions. One of the consequences of the material complexity of these books is that Ibn ʿAbd al-Hādī's own notes on reading, ownership and scholarly transmission are not only relevant for their content, but also for where he placed them. Even his notes can thus not be properly understood as text alone, but have to be understood in relation to their position within the overall shape of the book.

In order to make sense of these unwieldy creatures, two key concepts will be used in Chapter 3. Firstly, 'reuse' is employed in order to stress that the integration of old fragments (be they deeds or liturgical fragments from other scripts) could very well be a meaningful act and more than just opportunistic 'recycling'. This has been well established for other manuscript cultures,[52] but for Arabic manuscript cultures we do not yet have a systematic approach to

[51] Sherman, *Used Books*.
[52] Kwakkel, *Discarded Parchment*.

understanding medieval reuse practices. Reuse, as we will see, was often a meaningful and highly sophisticated practice where the reused objects have to be read as communicative acts of social and cultural performance. As with document reuse in other settings such as arrow flights,[53] textiles[54] and head-gear,[55] these reuse practices could very well be highly meaningful acts of re-appropriating and re-purposing spolia of the past.[56] Currently we know little about the specifics of text reuse. Such texts appear in many different forms and contexts and the present book is intended to make a first modest contribution in this regard. The second key concept refers to the above-mentioned 'archival practices' to make sense of the paperwork that Ibn ʿAbd al-Hādī bound into his books.

Recalibrating the focus from text to physical object in the study of the Ibn ʿAbd al-Hādī collection will not only bring to the forefront manuscript notes, bound-in sale deeds and liturgical texts in Greek and Georgian, but also the most striking characteristic of this collection: the vast majority of the titles in this collection were not transmitted in the form of book(lets) with one single text (single-text manuscripts). Rather, in many cases we find that a book Ibn ʿAbd al-Hādī owned (or here better a 'codicological unit') has two, three or even twenty separate texts. Furthermore, these codicological units with several texts have one very specific form: they were not *multiple-text manuscripts*, that is a codicological unit with several texts worked in a single operation by one scribe.[57] Rather, they were *composite manuscripts*, that is a codicological unit in which formerly independent units, small booklets, were bound together.[58] While the predominance of composite manuscripts might at first glance sound highly (and boringly) technical, we will see in the following, especially under the heading of 'monumentalisation', that this material

[53] Nicolle, *Military Equipment*.
[54] Reinfandt, *Recycled Documents in Textiles*.
[55] El-Leithy ongoing.
[56] Hirschler, *Document Reuse*.
[57] For the term 'multiple-text manuscript' see Friedrich/Schwarke, *One-Volume Libraries*. For a study of one such Mamluk-period multiple-text manuscript see Franssen, *Mamlūk Amīr's Library*.
[58] Gumbert, *Codicological Units*. Terms such as 'miscellany' and 'anthology' are utterly unhelpful to conceptualise these books. For the terminological challenges to describe Middle English manuscripts with several works see Boffey/Edwards, *Towards a Taxonomy*.

shape of the text is key for understanding the book collection's historical setting and also for understanding what it was meant to do.

In sum, this book turns to material philology in order to reconceptualise the documentary turn for the history of the book and libraries in Middle Eastern history with the key concepts of life cycle, reuse and monumentalisation. In methodological terms, it does so by combining work with both digitised corpora and the actual physical object. Though such a combination is anyway indispensable for working with larger corpora,[59] it was inevitable for this book as the manuscripts in the National al-Asad Library could only be accessed as reproductions on account of the Syrian war that started in 2011. It would have been easier to opt for a collection that could be researched in a more accessible location – as was the case for the Ashrafīya Library, where most of the matched manuscripts, and the catalogue itself, are in Istanbul. Yet, this would reinforce the current trend of avoiding uneasy choices and opting for the simpler route – as has happened with research on Iraq since the 1990s when it virtually disappeared from research agendas. To compensate for the inaccessibility of the actual manuscripts in Damascus I consulted in situ those manuscripts of the Ibn ʿAbd al-Hādī corpus that were in non-Syrian libraries, especially the Dār al-Kutub in Cairo, the Süleymaniye in Istanbul, the Escorial close to Madrid, the Vatican Library, the Staatsbibliothek in Berlin, the Bibliothèque Nationale in Paris and Princeton University Library. For the National al-Asad Library, I mostly had to use digital reproductions of microfilms and photographs taken in the 1980s and the reader will notice their poorer quality in the plates section. In some isolated cases no such reproductions were available and I had to rely on the microfilm series produced in Damascus in the 1960s, which are of considerably lower quality. In some cases I was able to secure Damascene manuscripts in colour, such as the Ibn ʿAbd al-Hādī *fihrist* itself.

Terminology

The term 'Syria' as used in this book does not refer to the modern nation-state of Syria, but to historical Bilād al-Shām, which includes the modern nation-states of Lebanon, Palestine, Israel, Jordan, Syria (except for northern

[59] On this topic see Shafir, *Researching in Digitized Libraries*.

Mesopotamia) and parts of southern Turkey. Exact dates are generally given in the form '*hijrī* date'/'CE date' while references to centuries only use the CE century. As has been evident thus far, the terms 'book' and 'manuscript' will be used interchangeably. For those living in a pre-print culture there was evidently no question that what they held in their hands were plain and simple books. It is only with the increasing dominance of print that the handwritten book gained a new status in the course of the nineteenth century in the Middle East and turned into a 'manuscript'. I thus strive to use the terms 'book' and 'booklet' on a regular basis in line with the historical context, but will revert more often to 'manuscript' when it comes to codicological matters (thus 'composite manuscript' and not 'composite book'). I use the term 'codicological unit', rather than manuscript or book, when I refer to the manuscripts' materiality.

In the following, the phrase 'Ibn ʿAbd al-Hādī collection' refers to the titles mentioned in his *fihrist*, that is, this term primarily operates on the textual level. 'Title' refers to an individual text, whether it comes in the physical form of a single-text manuscript or as one of dozens of other titles within a composite manuscript. For instance, entries 399a, 399b and so on (see Plate I.1) are all individual 'titles', even though they are part of one codicological unit. The term 'Ibn ʿAbd al-Hādī manuscript corpus', by contrast, refers to the physical objects, the codicological units, that once sat on the shelves of Ibn ʿAbd al-Hādī's library and that have been identified in the course of this research in modern libraries.

The term 'entry' as used in the following follows the structure of Ibn ʿAbd al-Hādī's catalogue, where each entry received a distinct paragraph (see Plates II.2 and following). One such catalogue entry can, however, relate to one or more codicological units and/or one or more titles. An entry is identical to one title and one codicological unit when it refers to a single-text manuscript (*kitāb*) in one volume. Entry 55 is a case in point where we have one title, *The Refinement of Answers* (*Tahdhīb al-ajwiba*) by Ibn Ḥāmid al-Ḥanbalī (d. 403/1012) in one volume. An entry can also be a single-text manuscript in several volumes (*kitāb fī x mujalladāt*); in such cases the entry relates to one title, but there is more than one codicological unit. This is for instance the case of entry 24, *The Embellishment* (*al-Taḥbīr*) by al-Qāḍī ʿAlāʾ al-Dīn (d. 885/1480), that comes in two volumes. Finally, an entry in the catalogue

Table I.1 The Ibn ʿAbd al-Hādī fihrist *in numbers*

entries	579	
entries with single-text manuscripts	304	
entries with composite manuscripts	275	
codicological units	665	
one-volume composite manuscripts	275	
one-volume single-text manuscripts	263	
multiple-volume single-text manuscripts	41	(127 volumes)
titles	2,917	
titles in single-text manuscripts	304	
titles in composite manuscripts	2,613	
titles with author identified	2,627	
author explicitly named in *fihrist*	1,466	
titles authored by Ibn ʿAbd al-Hādī	671	
titles with scribe named	84	
titles identified in extant manuscripts	1,390	
in Damascus	1,246	
in Cairo, Dār al-kutub	38	
in Dublin, Chester Beatty Library	35	
in Paris, Bibliothèque Nationale	28	

can also be a composite manuscript (*majmūʿ*); in such cases the entry relates to one codicological unit, but we have more than one title. Entry 205, for example, is a single volume, but contains fourteen texts. This might sound dull, but this terminological precision does matter because the difference between 'entry', 'title' and 'codicological unit' means that there are different numbers for each of them (see Table I.1): we have 579 entries in the *fihrist*, but on account of single-text manuscripts in several volumes we have a slightly higher number of codicological units (665), and on account of the many composite manuscripts we have a substantially higher number of titles (2,917).

In the *fihrist*, 538 codicological units are identical to an entry, either because they are composite manuscripts (275), which are by definition in one volume, or single-text manuscripts in one volume (263). Further 127 codicological units go back to those forty-one entries that have single-text manuscripts in two (or more) volumes.[60] Obviously, it is possible that Ibn ʿAbd

[60] In calculating this number only those entries that explicitly refer to two or more 'volumes' (*mujallad*) have been taken into account. In contrast, references to the term *juzʾ* (part) have not been taken into account.

al-Hādī did not always record whether an entry had more than one volume. That would mean that my calculation of the total number of volumes would be too low. However, from my experience of working with the *fihrist* and matching its entries with extant manuscripts I am fairly confident that this would have been the exception and that we can thus use these numbers for analytical purposes. The only black box is entry number 260 where he simply states 'several volumes' (*ʿiddat mujalladāt*), so the total number of codicological units may have been slightly higher than 665.

Both 'collection' (of titles) and 'corpus' (of objects) include texts and manuscripts that Ibn ʿAbd al-Hādī owned, but that others had authored and produced. Yet, they exclude titles and manuscripts written and produced by Ibn ʿAbd al-Hādī but not mentioned in his *fihrist*. His complete oeuvre will play a minor role in this book, which is a study of a specific book collection and does not primarily see itself as a contribution to the field of 'Ibn ʿAbd al-Hādīology'. In whatever way we count the books on Ibn ʿAbd al-Hādī's shelves, it is important to underline that his was a massive book collection. We get some insights into pre-Ottoman private libraries from the three Ḥaram al-sharīf estate inventories from Jerusalem, where we see much lower numbers of books.[61] If we move further abroad, we see that a private library of 100 books was 'a substantial collection' in sixteenth-century England and few were those members of the upper classes who owned more.[62]

Chapterisation

The first chapter discusses the biography of Ibn ʿAbd al-Hādī on the basis of the different source corpora available for him. These range from estate inventories and rent agreements via entries in the Ottoman cadastral surveys (*tapu tahrir defterleri*) to the traces of his life in his manuscript corpus. This chapter sets the scene, most importantly by framing the social and scholarly world of a rather middling scholar, and thus providing the context in which Ibn ʿAbd al-Hādī undertook his monumentalisation project. Readers primarily interested in books and bindings can skim through these pages.

[61] Jerusalem, al-Ḥaram al-sharīf Collection nos 61, 180, 532.
[62] Purcell, *Country House Library*, p. 56.

The second chapter turns to the foundation of the Ibn ʿAbd al-Hādī collection in late Mamluk Damascus with a focus on the monumentalisation project. It shows that this collection was built up by a systematic purchasing strategy of books that circulated in Damascus and more specifically in the Ṣāliḥīya Quarter on Mount Qāsyūn. The new collection had a very clear thematic profile with the vast majority of the texts belonging to one single field, *ḥadīth* transmission, in particular small booklets typical for *ḥadīth* scholarship in its 'post-canonical' period. These texts posed a challenge for Ibn ʿAbd al-Hādī as he could not transmit them using the standard protocol of the very period he wanted to remember with this monument of books. The chapter thus discusses his strategies to deal with this problem. The chapter then addresses the highly unusual way he bade farewell to his books – ritualised binge-reading with his family over the course of several months. The very act of endowing the books raises the issue that books continually moved between private ownership and endowment status, neatly demonstrating that endowment practice rather than endowment theory is the best place to start understanding this act. The final part of the chapter discusses why this endowment and monument ended up in the most important *madrasa* of the Ṣāliḥīya Quarter, the ʿUmarīya Madrasa.

Chapter 3 zooms in on the individual manuscript to argue that changing their material form was an indispensable element of Ibn ʿAbd al-Hādī's monumentalisation project. This chapter thus focuses on one of the most intriguing aspects of the collection, namely the large number of composite manuscripts it contained. With reference to multiple title pages and manuscript notes it will show that the material form of the composite manuscript was not the original form of these booklets and that they had, rather, circulated independently. This chapter shows that Ibn ʿAbd al-Hādī undertook a massive binding project, producing hundreds of new composite manuscripts. Each of these books, containing up to twenty or so booklets, was meant to function as a discrete monument to the bygone period of Ḥanbali Damascene engagement with the Prophet's words. The chapter thus makes the first historical argument on the material logic of Arabic composite manuscripts on the basis of a large sample. Furthermore Ibn ʿAbd al-Hādī developed a uniform system of where to place his manuscript notes (on the title page) and a standardised system of layout. In combination with him using a motto (the one he also

used in legal documents) and employing a signature, the chapter argues that these notes functioned as de facto book stamps. In its final part, this chapter discusses the book collection's materiality from the angle of archival practices. Ibn ʿAbd al-Hādī used the rebinding process as an opportunity to bind paperwork emanating from his various professional activities into the new books: we thus find for instance book-lending lists, money ledgers, estate inventories issued in his capacity as notary witness and sale contracts. Overall, this chapter shows how studying the material logic of manuscripts is a crucial element to comprehending their historical roles and trajectories.

Chapter 4 follows the subsequent trajectory of the collection, arguing that the survival of so many books from this medieval library in Damascus reflects the low scholarly and cultural value that these books had in subsequent centuries. At the same time notes on extant manuscripts show that some books had already started to move to new shores a few years after Ibn ʿAbd al-Hādī's death, but the most intensive period of manuscripts departing occurred in the late nineteenth century with European markets playing a major role.

Chapter 5 provides an annotated analysis of the Ibn ʿAbd al-Hādī *fihrist* itself. It starts with comments on the methodology used and then identifies the individual titles providing information on the 'author', the modern edition (if existing) and the book's thematic field, as well as occasional further information (such as multiple copies and name of copyist). Most importantly, it will in many cases match the title with the actual manuscript and provide data on notes made on it by Ibn ʿAbd al-Hādī. Chapter 6 is the diplomatic edition of the catalogue's sole (autograph) manuscript. The indexing of such a large document is inevitably unsatisfying and cannot possibly cater for the various ways researchers might want to use it. In consequence the data contained in Chapter 5 is available as an open-resource database, which allows users to manipulate the information commensurate with their research questions. As there is nothing as unreliable and unstable as references to internet links in printed works, the interested reader is invited to locate it with the search terms 'The Historical Arabic Libraries Database'.

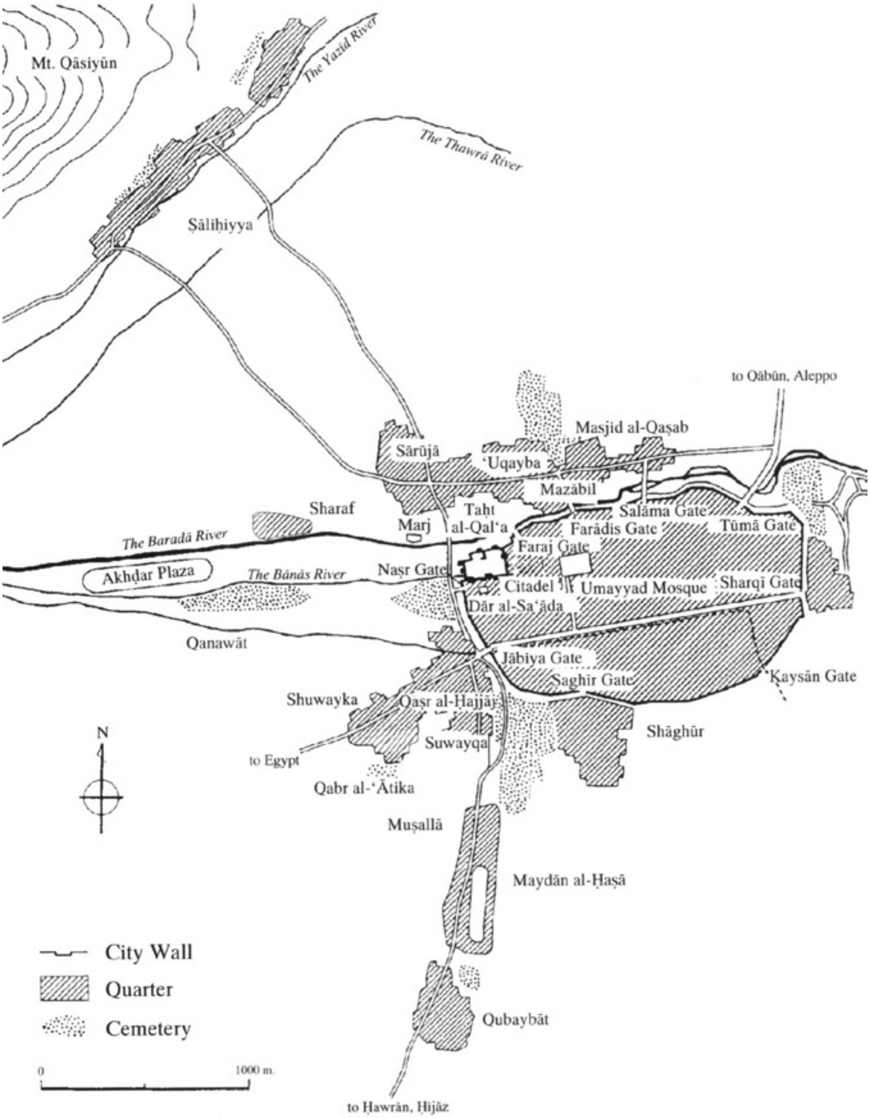
1

Setting the Scene: The World of a Late Medieval Middling Scholar

The story of Ibn ʿAbd al-Hādī's books is a deeply personal story and this chapter provides the background to his social and scholarly world. It is also a quintessentially Damascene story, one that takes place on the slopes of Mount Qāsyūn in the Ṣāliḥīya Quarter (Map 1.1). It was in this quarter that the protagonist was born, raised, married, had his children, owned a house, worked, endowed his books, died and was buried. He never lived in another city and as far as we know he did not even perform the pilgrimage to Mecca. The farthest he travelled was to Baalbek (Baʿlabakk), no more than thirty-four miles from Damascus as the crow flies. Not only was he himself an impressively local character, but also most of his books were written in Damascus by Damascene scholars and before they reached Ibn ʿAbd al-Hādī's book shelves most of them – as is evident from the manuscript notes – had exclusively circulated within the city. His story is thus not one that serves the cliché of the medieval globetrotter-scholar criss-crossing the lands in the pursuit of knowledge. Nor are blunt terms such as 'Islamic' or 'Mamluk' book collection terribly useful for capturing the social and cultural logic of this local collection that we will see unfolding on the following pages.

The Social Angle: Lands, Family and Rulers

Ibn ʿAbd al-Hādī came from a large – and at some point arguably *the* largest – Damascene scholarly dynasty of the Middle Period. The Maqdisī family arrived in Damascus in the mid-twelfth century together with other migrants



Map 1.1 Damascus and suburbs at the beginning of the 10th/16th century. Miura, *Ṣāliḥiyya Quarter in the Suburbs*, p. 180. © Toru Miura/Institut français du Proche-Orient

from the Frankish Kingdom of Jerusalem.[1] Their story is well known: they quickly established themselves under the leadership of Aḥmad b. Qudāma (d. 558/1162) as leading scholars and judges, sometimes infused with saintly standing, within the Ḥanbali community of the city. Damascene Ḥanbalism itself decisively became more popular as a result of the efforts of this family and remained inextricably linked with its members over the coming centuries.[2] During that time family members preserved in the name 'al-Maqdisī' a shared identity around what Stefan Leder has called 'charismatic scripturalism', that is a fusion of traditionalist scholarship centred around *ḥadīth* scholarship with charismatic religious leadership.[3] That an outside family was able to quickly insert itself into the social fabric of a city is not too unusual in Middle Eastern history and for Damascus (as the cases of the Manjak and Ghibriyāl families show, to cite just two examples).[4] However, the Maqdisīs did something quite unusual: a few years after their arrival in the city, dissatisfied with local conditions, they decided to establish their own quarter outside the city walls. This was the Ṣāliḥīya Quarter on Mount Qāsyūn, which had a very unusual and distinct identity in terms of kinship (Maqdisī) and *madhhab* (Ḥanbali) when compared with other city quarters in Syria or Egypt of that period.

The Maqdisī kinship group was far too large to function as the main family identity marker and we thus repeatedly see the formation of distinct smaller kinship groups and households around prominent members of the family. The most important of these groups was the Ibn Qudāma line, which in turn branched out into various sub-branches. One of these sub-branches formed around Aḥmad's brother Yūsuf and came to be known as the ʿAbd al-Hādī family. This household (*bayt*) was certainly not one of the heavyweights in terms of scholarly prestige compared with that formed around Aḥmad's son Abū ʿUmar (d. 607/1210).[5] The descendants of the latter repeatedly come up as the chief Ḥanbali judges of Damascus, the main prize for those striving to combine scholarly prestige with social standing. The ʿAbd al-Hādīs, by contrast, never moved within the highest echelons of scholarly hierarchies.

[1] Talmon-Heller/Kedar, *Muslim Survivors*; Talmon-Heller, *Shaykh and the Community*.
[2] Pouzet, *Damas au VIIe/XIIe siècle*, pp. 80–96.
[3] Leder, *Charismatic Scripturalism*.
[4] Vigouroux, *Les Banū Manğak*; Eychenne, *Six filles du vizir Ġibriyāl*.
[5] Leder, *Charismatic Scripturalism*.

The household was still running well into the sixteenth century and was thus one of the civilian households of the Mamluk period that had an impressively long lifespan. In a probable response to his family's relatively minor role in the city's social hierarchy, Ibn ʿAbd al-Hādī felt an urge to pen its scholarly lore, hence we find among his works a (lost) genealogy of the ʿAbd al-Hādīs, a (lost) biographical dictionary of the ʿAbd al-Hādīs, a (lost) collection of *ḥadīth*s transmitted by the ʿAbd al-Hādīs and a (not lost!) collection of *ḥadīth*s transmitted by one of the ʿAbd al-Hādīs.[6]

As the ʿAbd al-Hādī household was not a big fish in the scholarly ponds of Damascus, the little that we do know of its members mostly comes from the works of their most famous scion, Ibn ʿAbd al-Hādī himself – that is as far as these works have not been lost. It is true that Yūsuf b. Aḥmad (d. 798/1396), his great-grandfather, was the *imām* of the ʿUmarīya Madrasa and Muḥammad b. Aḥmad (d. 744/1343), the uncle of his grandfather, held a teaching position there. Yet in the case of Yūsuf it might have helped that he was the grandson of the *madrasa*'s founder, the aforementioned Abū ʿUmar, and thus had a strong Banū Qudāma identity.[7] Other members of the ʿAbd al-Hādīs played a rather limited role in terms of the office they held and Ibn ʿAbd al-Hādī offers strikingly little detail on their biographies.[8] We do know that his father Ḥasan (d. 899/1494) was deputy judge for a while.[9] Among his siblings, his brother Aḥmad (d. 895/1490) was a scholar of some standing and we find his books in the Ibn ʿAbd al-Hādī collection, but he again did not hold any senior positions.[10] His brother Abū Bakr (d. 883/1478–9) died at a young age, again without having held any prestigious positions.[11] While the ʿAbd al-Hādīs did not move in the highest echelons of the scholarly elite in social terms, family members do repeatedly come up as extraordinarily

[6] Ibn ʿAbd al-Hādī, *Shajarat Banī ʿAbd al-Hādī* (cf. no. 191c); Ibn ʿAbd al-Hādī, *al-Hādī li-irshād al-ghādī li-maʿrifat tarājim Banī ʿAbd al-Hādī'* (cf. no. 191d); Ibn ʿAbd al-Hādī, *al-Aḥādīth al-marwīya li-Banī ʿAbd al-Hādī* (cf. no. 191b); Ibn ʿAbd al-Hādī, *ʿIshrīn al-Shaykh ʿImād al-Dīn*, MS Cairo, Dār al-Kutub MS2237/21 (ḥadīth), fols 136–9 (cf. no. 205n).

[7] Ibn ʿAbd al-Hādī, *al-Jawhar*, pp. 173–6.

[8] Ibn ʿAbd al-Hādī, *al-Jawhar*, p. 124 (Muḥammad b. Aḥmad b. Ḥasan, d. 837/1433–4, exact death date not known); p. 32 (his great-grandfather al-Ḥasan b. ʿAlī, death date not known).

[9] Ibn ʿAbd al-Hādī, *al-Jawhar*, pp. 29–32.

[10] Ibn ʿAbd al-Hādī, *al-Jawhar*, pp. 9–12; Ibn Munlā al-Ḥaskafī/Ibn Ṭūlūn, *Mutʿat al-adhhān*, I, pp. 62–3. For his books see for instance Ibn ʿAbd al-Hādī, *Fihrist*, fol. 24b, l. 7–10 (cf. no. 358).

[11] Ibn Munlā al-Ḥaskafī/Ibn Ṭūlūn, *Mutʿat al-adhhān*, I, p. 208.

active in *the* classical Maqdisī scholarly field, the transmission of *ḥadīth*. The best example of this is Ibn ʿAbd al-Hādī's female ancestor ʿĀʾisha bt. ʿAbd al-Hādī (d. 816/1413), who was a prominent *ḥadīth* scholar in her time.[12] One of Ibn ʿAbd al-Hādī's sisters, Khadīja (d. 930/1524), was also a renowned *ḥadīth* transmitter, though not one of comparable standing to ʿĀʾisha.[13]

In line with his ancestors, Ibn ʿAbd al-Hādī also received rather meagre treatment in the biographical dictionaries. His contemporary al-Sakhāwī, who lived in Cairo, was at least aware of him and devoted one line to him in his biographical dictionary.[14] Subsequent Syrian authors recorded greater detail, but their entries were once again on the short side. They depicted him as a *ḥadīth* scholar and named some of his teachers and students, but they mentioned no posts and gave no further details of his life.[15] Even his student Ibn Ṭūlūn (d. 955/1548), with whom he had an extraordinarily close relationship and to whom we will return again and again, often quoted his works, but in most of his biographical entries he offered little detail on Ibn ʿAbd al-Hādī.[16] That was certainly different in the full-scale monograph that Ibn Ṭūlūn devoted to him, *The Guide to the Biography of Ibn ʿAbd al-Hādī*.[17] However, this work is lost as it seemingly was not of much interest to subsequent generations of scholars.[18] This lack of interest in Ibn ʿAbd al-Hādī is striking when viewing it against the massive oeuvre he composed. The rise of Ibn ʿAbd al-Hādīology in the course of the twentieth century means we are in danger of forgetting how little interest contemporaries and subsequent generations of scholars actually took in him. While Ibn ʿAbd al-Hādī might today seem a towering figure in the scholarly landscape of late medieval Damascus, he effectively never made it into the high ranks of those holding

[12] On her see Sayeed, *Transmission of Religious Knowledge*, pp. 169–75.

[13] Ibn Munlā al-Ḥaskafī/Ibn Ṭūlūn, *Mutʿat al-adhhān*, II, p. 870.

[14] Al-Sakhāwī, *al-Ḍawʾ al-lāmiʿ*, X, p. 308.

[15] Al-Ghazzī, *al-Kawākib al-sāʾira*, I, p. 135; al-Ghazzī, *al-Naʿt al-akmal*, pp. 67–72; Ibn al-ʿImād, *Shadharāt al-dhahab*, X, p. 62.

[16] Ibn Munlā al-Ḥaskafī/Ibn Ṭūlūn, *Mutʿat al-adhhān*, II, pp. 838–40.

[17] *Al-Hādī ilā tarjamat Ibn ʿAbd al-Hādī.*

[18] Al-Ghazzī, *al-Naʿt al-akmal*, p. 68, writing in the twelfth/eighteenth century complains already that he could no longer find this book.

judgeships or prestigious teaching positions. Nor did his works find an avid readership. His world was that of a middling scholar.

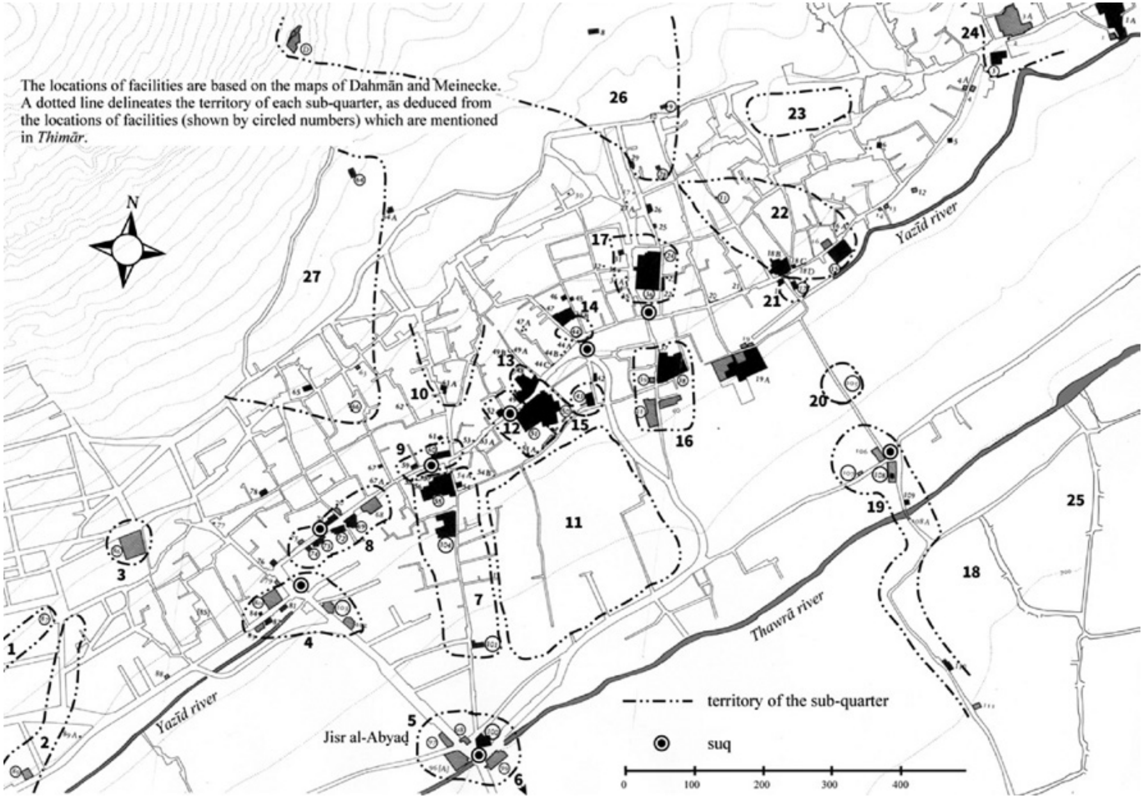
In order to get an understanding of how Ibn ʿAbd al-Hādī lived, one that goes beyond referring to him with a term as generic and analytically unhelpful as '*ḥadīth* scholar', the following will turn to the scraps and pieces that can be gleaned from the various sources available for him, especially in his manuscript corpus. As said in the introduction, Ibn ʿAbd al-Hādī deeply loved to write notes into the books he owned and he also bound various kinds of document into these books that give an insight into his life. Here, we will use this material for factual purposes, but we will see in the subsequent chapters that binding in these documents also followed a cultural logic in that they were part of his monumentalisation project. From this material we know first of all that Ibn ʿAbd al-Hādī lived in a house (*manzil*) he owned in the Ṣāliḥīya Quarter, more precisely in the sub-quarter al-Sahm al-aʿlā (The Upper Lot, Map 1.2). He repeatedly states in colophons that it was there that he wrote his works[19] and there are hundreds of manuscript notes that specify the same place for his reading sessions.[20] We find that Ibn ʿAbd al-Hādī's father also owned a house (most likely the same one) in this sub-quarter.[21] Ibn ʿAbd al-Hādī did not only own a house in The Upper Lot, but he also possessed an orchard (*bustān*) in this area, again evident from manuscript notes documenting idyllic reading sessions.[22] While we know nothing of house prices in specific sub-quarters, we do know that this area was very conveniently located south of the centre of Ṣāliḥīya on the road to Damascus. This location, in addition to its ample water supply as it was situated between the quarter's two rivers, Yazīd and Thawrā, meant that this sub-quarter was probably at the more expensive end of the real estate market in Ṣāliḥīya. In addition to these properties, we know that he also owned a garden called Junaynat al-Shiblīya, though we do not know where it was located. This land is named in a note in his hand that he bound into one of his books. Here he

19 For instance, MS Cairo, Dār al-Kutub 2237/15 (ḥadīth), *Arbaʿīn al-Ḥāfiẓ ʿAbd al-Ghanī* (cf. no. 205e).

20 For instance, MS Damascus, National al-Asad Library 3823/22, fol. 238a, *Fawāʾid Ibn ʿAlīyak* (cf. no. 506m).

21 MS Damascus, National al-Asad Library 3849/7, fol. 74b, *samāʿ*-note (cf. no. 520f).

22 For instance, MS Damascus, National al-Asad Library 3761/4, *Dhamm Quranāʾ al-suʾ* (cf. no. 462d).



Map 1.2 The Ṣāliḥīya Quarter at the end of the Mamluk period (al-Sahm al-aʿlā: 11; Ḍiyāʾīya and Muẓaffarī Mosque: 17 [24 & 36]; ʿUmarīya: 16 [38]). Miura, *Dynamism in the Urban Society of Damascus*, p. XIX. © Toru Miura

mentions the transfer of his properties to his sons in the year 884/1479, when he was in his mid-forties.[23]

We have comparatively few documents from the Mamluk period on land ownership in Damascus and Ibn ʿAbd al-Hādī's archival practices do put us in a very fortunate position when writing about him. However, things are even brighter as we have early Ottoman cadastral surveys, which integrated a lot of Mamluk-period paperwork.[24] Indeed, we find here a family endowment (*waqf ahlī*) that Ibn ʿAbd al-Hādī set up in the year 885/1480–1 with further properties, a year after he had transferred properties to his sons. These include four lots (*qiṭʿa*), three plantations (*ghirās*, referring to planted trees, vines and so forth on land that the cultivator did not own) and a mansion (*qāʿa*). These do not seem to overlap with the properties previously mentioned so they suggest that he not only had additional properties in The Upper Lot (one lot and a plantation), but also a plantation in Arza[25], on the route between Ṣāliḥīya and Damascus, and three lots in the village of al-Saqbā in Eastern Ghūṭa.[26]

Looking at his real estate, Ibn ʿAbd al-Hādī was thus a man of some means and there are two further indicators that support the impression of some wealth. Firstly, he built up his impressive book collection. While many of these books were of little value in monetary terms, they were of extreme symbolic value to Ibn ʿAbd al-Hādī and in some cases he had to invest heavily to purchase them.[27] We will look at these books in more detail in the following chapters. Secondly, he was the head of a sprawling household that was certainly not cheap to keep. He had at least nine sons and five daughters who were born during the thirty-year period between his mid-twenties and mid-fifties (see Table 1.1). His wife Khadīja (d. c. 880/1475)[28] and seven concubines of varying legal status bore him these fourteen children: Ghazāl

[23] MS Damascus, National al-Asad Library 3784, fol. 30b.

[24] For Egypt cf. Michel, *Les Circassiens* and Wakako, *Mamluk Land Registers*.

[25] Eychenne/Meier/Vigouroux, *Waqf*, p. 379.

[26] *Tapu Tahrir Defteri*: Damascus Province at the Başbakanlık Osmanlı Arşivi in Istanbul, 393, 67; (cited in Miura, *Transition*, pp. 216–17). My thanks go to Toru Miura for providing me with copies from this register. The historical context of these documents is explained in Miura, *Salihiyya Quarter of Damascus*.

[27] For instance, he notes in his *fihrist* (Ibn ʿAbd al-Hādī, *Fihrist*, fol. 44a, l. 6) (cf. no. 498) that on account of the marginalia, he paid '500' (Dirham) for this book.

[28] MS Damascus, National al-Asad Library 3782/7, fol. 126b, *samāʿ*-note dated 880/1475 (cf. no. 400g).

Table 1.1 Ibn ʿAbd al-Hādī's children

ʿAbd al-Raḥmān	c. 866/1462–873/1469[a]
Muḥammad	c. 876/1472–before 884/1479[b]
ʿAbd al-Hādī	b. c. 877/1472[c]–911/1505[d]
ʿAbd Allāh	b. c. 883/1478[e]
Ḥasan	b. 884/1479[f]–fl. 946/1539[g]
ʿUmar	b. c. 890/1483[h]
Aḥmad	b. 897/1492[i]
ʿAlī[j]	?–930/1523[k]
ʿĪsā	b. before 897/1492[l]
Zaynab	b. c. 865/1461[m]
ʿĀʾisha 1	b. c. 879/1474[n]
Baraka	b. c. 879/1474[o]
ʿĀʾisha 2	b. c. 886/1481[p]
Juwayrīya	fl. 897/1492[q]

[a] MS Damascus, National al-Asad Library 3744/2, fol. 16a, *samāʿ*-note dated 869/1465 where ʿAbd al-Raḥmān is three days old (cf. no. 488b).
[b] MS Damascus, National al-Asad Library 1139/1, fol. 4b, *samāʿ*-note dated 877/1473 where Muḥammad is one year old (cf. no. 518a).
[c] MS Damascus, National al-Asad Library 3784, fol. 27b, *samāʿ*-note dated 880/1475 where ʿAbd al-Hādī is three years old. Biography in Ibn Ṭūlūn, *Mutʿat al-adhhān,* I, p. 477.
[d] Ibn Ṭūlūn, *Mutʿat al-adhhān*, I, p. 477.
[e] MS Cairo, Dār al-Kutub, Taymūr ḥadīth 352, p. 33, *samāʿ*-note dated 886/1481 where ʿAbd Allāh is three years old (cf. no. 139d).
[f] MS Damascus, National al-Asad Library 3787/4, fol. 36a, *samāʿ*-note dated 889/1484 where Ḥasan is four years old (cf. no. 251r). The property-transfer document in MS Damascus, National al-Asad Library 3784, fol. 30b shows that he was alive in 884/1479.
[g] MS British Library Or 7980, fol. 3a, ownership note by a certain Muḥammad b. Ḥasan b. ʿAlī al-Mārānī (?) who purchased it from Ḥasan in 946/1539 (cf. no. 66a).
[h] MS Damascus, National al-Asad Library 3787/4, fol. 36a, *samāʿ*-note dated 889/1484 where ʿUmar is one year old (cf. no. 251r).
[i] MS Damascus, National al-Asad Library 3753/6, fol. 79b, *samāʿ*-note dated 897/1492 where Aḥmad is five days old (cf. no. 477e).
[j] ʿAlī does not appear in Ibn ʿAbd al-Hādī's manuscript notes and must have been born quite late in his life. He is mentioned in a *samāʿ*-note by Ibn Ṭūlūn on one of Ibn ʿAbd al-Hādī's works: *al-Arbaʿūn al-mukhtāra min ḥadīth Abī Dāwūd*, MS Cairo, Dār al-Kutub MS2237/1 (ḥadīth), fol. 9a, *samāʿ*-note dated 823/1420 (cf. no. 230d). Biography in Ibn Ṭūlūn, *Mutʿat al-adhhān*, I, p. 451.
[k] Ibn Ṭūlūn, *Mutʿat al-adhhān*, I, p. 451.
[l] MS Damascus, National al-Asad Library 3753/6, fol. 79b, *samāʿ*-note dated 897/1492 where ʿĪsā is explicitly named as the son of Ghazāl (cf. no. 477e).
[m] MS Damascus, National al-Asad Library 3819/5, fol. 45a, *samāʿ*-note dated 868/1464 where Zaynab is three years old (cf. no. 517e).
[n] MS Damascus, National al-Asad Library 3782/7, fol. 126b, *samāʿ*-note dated 880/1475 where ʿĀʾisha is one year old (cf. no. 400g).
[o] MS Damascus, National al-Asad Library 3816/8, fol. 93a, *samāʿ*-note dated 880/1475 where Baraka is one year old (cf. no. 551h).
[p] MS Damascus, National al-Asad Library 3787/4, fol. 36a, *samāʿ*-note dated 889/1484 where ʿĀʾisha is three years old (cf. no. 251r).
[q] MS Damascus, National al-Asad Library 3753/6, fol. 64a, *samāʿ*-note dated 897/1492.

(mother of ʿĪsā),[29] Fāṭima (mother of Muḥammad and Baraka),[30] Bulbul 1 (d. 883/1478–9, mother of ʿAbd al-Hādī and ʿĀʾisha 1),[31] Bulbul 2 (mother of Aḥmad and Ḥasan),[32] Ḥalwa (mother of Juwayrīya),[33] Jawhara (mother of ʿAbd Allāh)[34] and Zaynab (mother of ʿĀʾisha 2 and ʿUmar).[35] There are no records of an eighth concubine, Dūlāt, bearing him any children.[36]

The numerous women of his household also raise the question of Ibn ʿAbd al-Hādī's socio-economic status. In contrast to assumptions in previous scholarship, there is no indication that he ever married any of those I refer to as 'concubines'.[37] In his numerous manuscript notes, he never calls any of these women his 'wife' (*zawja*), a term he exclusively used for Khadīja.[38] In most cases, he does not state any legal status when naming them, but when he does, the terms he uses refer to slaves or manumitted slaves.[39] In addition, their names, such as Bulbul al-Rūmīya and Jawhara al-Ḥabashīya,

[29] MS Damascus, National al-Asad Library 3753/6, fol. 79b, *samāʿ*-note dated 897/1492 where Ghazāl is explicitly named as his mother (cf. no. 477e).

[30] MS Damascus, National al-Asad Library 3816/8, fol. 93a, *samāʿ*-note dated 880/1475 where Fāṭima is explicitly named as Baraka's mother (cf. no. 551h) and Damascus, National al-Asad Library 1139/1, fol. 4b, *samāʿ*-note dated 877/1473 where she is explicitly named as Muḥammad's mother (cf. no. 518a).

[31] MS Damascus, National al-Asad Library 1139/1, fol. 4b, *samāʿ*-note dated 877/1473 where she is explicitly named as ʿAbd al-Hādī's mother (cf. no. 518a). Ibn ʿAbd al-Hādī also explicitly states that Bulbul was furthermore the mother of ʿĀʾisha in his *Laqṭ al-sunbul fī akhbār al-Bulbul,* MS Damascus, National al-Asad Library 3186/3, fols 62–9 (this section is edited in Ibn ʿAbd al-Hādī, *Akhbār al-nisāʾ*, editor's introduction, pp. 16–17).

[32] MS Damascus, National al-Asad Library 3753/6, fol. 79b, *samāʿ*-note dated 897/1492 where Bulbul is explicitly named as Aḥmad's and Ḥasan's mother (cf. no. 477e).

[33] MS Damascus, National al-Asad Library 3753/6, fol. 79b, *samāʿ*-note dated 897/1492 where Ḥalwa is explicitly named as her mother (cf. no. 477e).

[34] MS Damascus, National al-Asad Library 3744/9, fol. 90b, *samāʿ*-note dated 897/1492 where Jawhara is explicitly named as his mother (cf. no. 488i).

[35] MS Damascus, National al-Asad Library 3787/4, fol. 36a, *samāʿ*-note dated 889/1484 where Zaynab is explicitly named as their mother (cf. no. 251r).

[36] MS Damascus, National al-Asad Library 1139/1, fol. 4b, *samāʿ*-note dated 877/1473 (cf. no. 518a). The statement Ibn ʿAbd al-Hādī, *Maḥḍ al-farḥa*, editor's introduction, p. 21 that Shuqrāʾ bt. ʿAlī b. al-Aʿmash was also his *mawlāt* is wrong. Shuqrāʾ appears in many manuscript notes, often with her brother Muḥammad (e.g. MS Damascus, National al-Asad Library 1039/5, fol. 37b, *samāʿ*-note dated 897/1492, cf. no. 476f), but not as his *mawlāt*.

[37] Al-Salāma, *Muʿjam muʾallafāt*, p. 9; Ibn ʿAbd al-Hādī, *Thimār al-maqāṣid*, editor's introduction, pp. 11/2. The argument by Shoshan, *Marital Regime in Damascus,* p. 11, n. 74 in 'correcting' Rapoport, who had argued that Bulbul was Ibn ʿAbd al-Hādī's concubine, is highly unlikely.

[38] MS Damascus, National al-Asad Library 3782/7, fol. 126b, *samāʿ*-note dated 880/1475 (cf. no. 400g).

[39] Some of Ibn ʿAbd al-Hādī's concubines are discussed in Frenkel, *Slave Girls*.

are typical of those of (formerly) unfree members of society. Their exact legal status was clearly evolving as they often appear as *mawlāt* (manumitted slave) and *umm walad* (slave whose child's paternity is acknowledged by her master so that the child enjoys free status and the *umm walad* cannot be sold and will be manumitted upon the death of her master). Ibn ʿAbd al-Hādī was, in line with contemporary authors,[40] not terribly consistent in his terminology when referring to the women in his household and sorting out their exact legal status at different times would be a major challenge, if not impossible.

What matters here is that these concubines initially came into his household as slaves and that Ibn ʿAbd al-Hādī had the financial means to take on so many of them. To make an argument for a link between the presence of female slaves and elevated socio-economic status is far from straightforward. Yossef Rapoport has argued that in the late fifteenth century, men of modest means owned concubines as substitutes for a wife they could not afford.[41] However, the examples he discusses are those where a single concubine is in the household, not at least eight, as in the case of Ibn ʿAbd al-Hādī. The presence of these concubines, in addition to his wife, can thus be taken as an indicator of an elevated socio-economic status. And the same goes for other members of his enlarged family: we thus learn from manuscript notes of a *mawlāt* called Bulbul in his father's household[42] and a *mawlāt* with the same name in his brother's household.[43] However, the identity of Ibn ʿAbd al-Hādī's only wife, Khadīja, shows that he did not marry into a particularly prominent family. We know very little about her and her full name is only given as 'daughter of Muḥammad b. Yūsuf al-Warrāq', that is coming from a family of makers or traders of paper – Ibn ʿAbd al-Hādī's world was indeed one of books.[44]

40 For instance, his contemporary Ibn Ṭawq, interchangeably uses in his *al-Taʿlīq* the terms 'wife' and '*umm walad*'.

41 Rapoport, *Women and Gender*, p. 15.

42 MS Cairo, Dār al-Kutub MS2237/3 (ḥadīth), fol. 18a, *samāʿ*-note with '*Bulbul mawlāt wālidī*' (cf. no. 230f).

43 MS Damascus, National al-Asad Library 3817/7, fol. 65a, *samāʿ*-note with '*Bulbul mawlāt akhī*' (cf. no. 399i).

44 MS Damascus, National al-Asad Library 3812/1, fol. 27b, *samāʿ*-note dated 880/1475 (cf. no. 509a).

As a caveat to these observations relating to the high number of concubines it must be mentioned that they were not all members of his household at the same time. Again, we cannot disentangle all their individual life stories, but just to give one example: his *mawlāt* Dūlāt first appears in a manuscript note in the year 877/1473,[45] but she seemingly did not give birth to a child while she was in his household. Some twenty years later she participates once again in one of his reading sessions, she is still called his 'freed slave', but in the meantime she must have left the household to become the wife of a certain Shaykh ʿAlī.[46]

In addition, death repeatedly led to the loss of members of his household. While we have few specific details on this, the dynamics of his manuscript notes on textual transmission give some insight. The manuscript notes involving Ibn ʿAbd al-Hādī start in the year 857/1453 when he was seventeen years old and go right up to his death. In these notes his family members play *the* prominent role – in fact the vast majority of notes only involve relatives. One of these is his first-born son ʿAbd al-Raḥmān (b. c. 866/1462), who makes regular appearances in these notes at a young age, but then suddenly disappears from the record after the age of seven, presumably because he had died.[47] His second-born son Muḥammad must have also died as a child as he too disappears from the record at a young age.[48] In the same vein, Ibn ʿAbd al-Hādī's wife Khadīja, most likely the mother of ʿAbd al-Raḥmān, suddenly disappears from the manuscript record some seven years later.[49] For reasons to be seen later, we have a particularly large cluster of notes, and thus very

[45] MS Damascus, National al-Asad Library 1139/1, fol. 4b, *samāʿ*-note dated 877/1473 (cf. no. 518a).

[46] MS Damascus, National al-Asad Library 3836 fol. 241b, *samāʿ*-note dated 897/1492 (cf. no. 371). The marriage of a former concubine outside the household, even after she had borne her master a child, was not uncommon, cf. the cases mentioned in Ibn Ṭawq, such as a judge marrying a concubine who had borne him a son (Ibn Ṭawq, *al-Taʿlīq*, pp. 192 and 417).

[47] The last note referring to him is in MS Cairo, Dār al-Kutub, Taymūr ḥadīth 222, fol. 95b, *samāʿ*-note dated 873/1469 (cf. no. 139a).

[48] That ʿAbd al-Raḥmān and Muḥammad died at young age is also evident from the fact that Ibn ʿAbd al-Hādī did not mention them when he transferred properties to his sons in 884/1479 (MS Damascus, National al-Asad Library 3784, fol. 30b), but only names ʿAbd al-Hādī, ʿAbd Allāh and Ḥasan.

[49] The last note referring to her is in MS Damascus, National al-Asad Library 3816/8, fol. 93a, *samāʿ*-note dated 880/1475 (cf. no. 551h).

detailed documentation, from the following years, but no traces whatsoever can be found of any of the three of them.

In addition, we know from one of his writings that his first concubine named Bulbul (he later bought another concubine by the same name and we thus have 'Bulbul 1' and 'Bulbul 2') passed away in an epidemic in the year 883/1478–9 when Ibn ʿAbd al-Hādī was in his early forties.[50] The fact that he had two daughters by the name ʿĀʾisha makes it likely that the first-born ʿĀʾisha (a daughter of the first Bulbul) had passed away. The presence of death is reflected in Ibn ʿAbd al-Hādī's own oeuvre as he wrote a treatise to console parents upon the loss of a child.[51] He also authored a lost work (perhaps after the death of his wife and son, Khadīja and ʿAbd al-Raḥmān, as well as his concubine and daughter, Bulbul and ʿĀʾisha) on *Sorrow and Grief upon the Loss of Mother and Child* (*al-Ḥuzn wa-al-kamad bi-mawt al-umm wa-al-walad,* entry number 200b). Furthermore, Ibn ʿAbd al-Hādī composed at least one book to specifically honour a deceased mother of his children, his first concubine called Bulbul. Bulbul certainly had a prominent role in the household after the death of ʿAbd al-Raḥmān and Muḥammad, as at that point she became the mother of the then eldest son, ʿAbd al-Hādī. In his book *Picking the Ears on the Reports of the Nightingale* (*Laqṭ al-sunbul fī akhbār al-Bulbul*), Ibn ʿAbd al-Hādī brought together various texts on the nightingale (*bulbul*) with reports on his deceased concubine, 'a blessed woman'.[52] We have similar examples of very close relationships with concubines, such as a Damascene judge of the same period who buried his concubine next to the grave of his parents.[53]

So far, we have got to know Ibn ʿAbd al-Hādī as the head of a massive household and as a man who was in terms of his social position quite unremarkable. However, there is one element in his biography that does not sit easily with this description of his social status. In the year 903/1497 the

[50] *Laqṭ al-sunbul fī akhbār al-Bulbul,* MS Damascus, National al-Asad Library 3186/3, fols 62–9 (this section is edited in Ibn ʿAbd al-Hādī, *Akhbār al-nisāʾ*, editor's introduction, pp. 16–17).

[51] *Al-Irshād ilā dhikr mawt al-awlād*, MS Damascus, National al-Asad Library 3214 (not listed in his *fihrist*). Giladi, *Children of Islam* discusses such treatises, but does not refer to Ibn ʿAbd al-Hādī's work.

[52] MS Damascus, National al-Asad Library 3186/3, fols 62–9 (this section is edited in Ibn ʿAbd al-Hādī, *Akhbār al-nisāʾ*, editor's introduction, pp. 16–17) (cf. no. 216c).

[53] Ibn Ṭawq, *al-Taʿlīq*, p. 82.

Damascene governor Īnāl revolted against the sultan in Cairo. The inhabitants of the Ṣāliḥīya Quarter sided with the sultan's men and one of Īnāl's officers, Āqbirdī, wrote to them in no uncertain terms asking them to change sides. Ibn ʿAbd al-Hādī was asked to act as the envoy to convey the reply.[54] This anecdote has been described in modern scholarship as him being 'elected neighbourhood spokesperson … making him the political embodiment of the people' of the Ṣāliḥīya Quarter.[55] Yet, Ibn ʿAbd al-Hādī's own report of this event – and this is the only one we have – strikes a more modest tone. Ibn ʿAbd al-Hādī was merely one of several individuals who were asked to act as envoy and they all refused. As the chosen envoy had to convey the quarter's refusal to side with a group of grumpy rebels, it was probably not the most popular task on offer during these events. Ibn ʿAbd al-Hādī thus kicked the mission into the long grass and did what any decent scholar would do: he sat down to write a lengthy reply to this officer's demands.[56]

Though Ibn ʿAbd al-Hādī preferred words to deeds when it came to politics, he was not apolitical. In his oeuvre we find a small number of panegyric titles for rulers with a fair amount of advice and admonishment. That Ibn ʿAbd al-Hādī authored such titles puts him in a long pedigree of Mamluk-era scholars who tackled issues linked with political thought in such 'minor' works.[57] Yet, there is one rather unexpected element in this line of works, namely that Ibn ʿAbd al-Hādī did not extol the Mamluk rulers of his city and his region. Rather, he celebrated and addressed their political competitors in the wider Middle East, the Ottoman and Aqqoyunlu rulers. He thus authored the *Gem of Time* (*Jawharat al-zamān*) on the Ottoman Sultan Mehmed II (r. 848/1444–886/1481 with interruption),[58] the *Bird Song on the Virtues* (*al-Taghrīd fī manāqib al-Sulṭān al-saʿīd Abī Zayd*) on Mehmed's son, Sultan Bayezid II (r. 886/1481–918/1512)[59] and the *Delights of Hearts* (*Tafrīj al-qulūb*) on the Aqqoyunlu ruler Yaʿqūb b. Uzun Ḥasan

54 On these events cf. Miura, *Dynamism in the Urban Society of Damascus*, pp. 107–8.
55 Richardson, *Difference and Disability*, p. 98.
56 Ibn Ṭūlūn, *Mufākahat al-khillān*, p. 199. This reply is contained in his *Ṣabb al-khumūl,* MS Damascus, National al-Asad Library 1141 (composed in 903/1497).
57 The various strands of political thought during the early Mamluk period are dealt with in El-Merheb, *Islamic Political Thought*.
58 Ibn ʿAbd al-Hādī, *Fihrist*, fol. 9a, l. 14–16 (cf. no. 169d).
59 Ibn ʿAbd al-Hādī, *Fihrist*, fol. 9b, l. 8–10 (cf. no. 174e).

(r. 883/1478–896/1490).[60] Considering the fact that Ibn ʿAbd al-Hādī died well before the Ottomans conquered Syria and Egypt, it is quite striking that he had such limited loyalty towards his nominal rulers. This is not to say that Ibn ʿAbd al-Hādī necessarily put all his eggs in one basket, as he did compose a panegyric for a Mamluk officer. The question is whether it was ironic.[61]

Ibn ʿAbd al-Hādī's limited loyalty to his rulers is arguably linked with changes in how the Mamluk elites controlled cities such as Damascus in the late fifteenth century. As Toru Miura has argued, in this period we see 'factions' (I would prefer to call them 'households') around chief judges and governors increasingly playing the main role in the urban administration. This was accompanied by a privatisation of endowment properties that was detrimental to those who relied on salaried positions.[62] This smacks of decline and this is how scholarship has generally seen this period. However, Jo van Steenbergen has repeatedly argued for a more nuanced approach and has underlined that such decline was not all-encompassing. The fierce criticisms of Mamluk rule precisely came from those scholars who had some vested interest in how wealth and authority was to be distributed. So the dismal picture of the late Mamluk period in their writings can also be read not as a weakening of Mamluk rule, but, on the contrary, as a reaction to the internal expansion of state structures.[63]

We will not settle the question of how the Mamluk system as a whole developed in this period here, but Ibn ʿAbd al-Hādī is in any case a neat example of a scholar who hoped for greener pastures under new rulers. Such a positive view of the Mamluks' rivals was possibly particularly strong outside Cairo. After the Ottomans conquered Damascus more than a decade after Ibn ʿAbd al-Hādī's death, Damascene historians have a much more positive take on the conquest than their Cairene counterparts.[64] Ibn ʿAbd al-Hādī's closest student, Ibn Ṭūlūn, depicts the political change in especially positive terms and cooperates very willingly with the new elites.[65] One might see this

[60] Ibn ʿAbd al-Hādī, *Fihrist*, fol. 14b, l. 10–14 (cf. no. 219g).

[61] *Sīrat Bardbak*, cf. Ibn ʿAbd al-Hādī, *Fihrist*, fol. 40b, l. 9–12 (cf. no. 475b).

[62] Miura, *Urban Society in Damascus*; Miura, *Dynamism in the Urban Society of Damascus;* Miura, *Transition.*

[63] Van Steenbergen/Wing/D'hulster, *Mamlukization*.

[64] Al-Mubaidin, *Mamluk Historians*.

[65] Wollina, *Ottoman Appropriation*.

as the opportunistic move of a scholar who did very well indeed under the new rulers. However, a reading of Ibn Ṭūlūn's positive take on the Ottomans against the background of Ibn ʿAbd al-Hādī's panegyrics of the same dynasty some two decades earlier, suggests that there might be more than opportunism to this. Rather, we might have a longer-term shift of political loyalties in some quarters of Damascene society long before the Ottoman conquest.

Earning One's Living in Late Mamluk Damascus

How then did Ibn ʿAbd al-Hādī earn a living that kept this sprawling household running and allowed him to build up a huge book collection at the same time? His biographers are, as might be expected, silent on his sources of income, except for al-Sakhāwī who is the only one to state that he worked as deputy judge.[66] This Cairene author is probably not best placed for details on Ibn ʿAbd al-Hādī's life and one might suspect that he confounded father and son as Ibn ʿAbd al-Hādī's father was – as we have seen – indeed deputy judge. Even if Ibn ʿAbd al-Hādī himself held this position, this must have been an ephemeral episode as it left no other narrative or documentary traces whatsoever. What is evident, however, is that Ibn ʿAbd al-Hādī was active in the judiciary in Damascus in another, more modest, capacity, namely as a notary witness (*ʿadl*). In his book on juridical practice in Mamluk Jerusalem on the basis of the Ḥaram al-sharīf documents, Christian Müller has shown to what extent such professional witnesses were an indispensable part of legal administration, acting as 'notaries' for private legal transactions and as court-appointed witnesses validating judges' documents. For a town as small as Jerusalem, over a period of only four years he counted some 100 witnesses who were very much the – often-overlooked – circulatory system of the judiciary.[67]

Ibn ʿAbd al-Hādī never called himself a notary witness and nor did anybody else. He left, nevertheless, traces of his job in the paperwork that he bound into his books. In his role as notary, he repeatedly signed documents that Müller defines as business deeds (*Geschäftsurkunden*), that is legal transactions where the contractual partners had recourse to professional witnesses to ensure the legal validity of the deed in case of later court disputes.[68]

[66] Al-Sakhāwī, *al-Ḍawʾ al-lāmiʿ*, X, p. 308.
[67] Müller, *Der Kadi und seine Zeugen*.
[68] Müller, *Der Kadi und seine Zeugen*, pp. 96–101.

These include a sale contract of lands worth twenty Dinars dated 882/1477, which Ibn ʿAbd al-Hādī signed as one of three witnesses (Plate I.2).[69] Ibn ʿAbd al-Hādī also worked directly for the court and we thus find a piece of paperwork that shows his involvement in one of the most routine activities of the notary witness: settling the estates of the deceased. In this case it is a list written by Ibn ʿAbd al-Hādī and documenting the public sale of the goods of a certain Shaykh ʿUmar in the year 863/1459.[70] Such lists are also present in the Ḥaram al-sharīf documents from Jerusalem and we find very similar features: layout in columns, no witness signatures and scant details on the context in which these lists were produced.[71]

In addition to the documentary evidence, there is one more indicator that Ibn ʿAbd al-Hādī's main professional activity was that of a notary witness. In his oeuvre we find a rather brief biographical dictionary of Ḥanbali scholars that he wrote as a continuation (*dhayl*) of the great dictionary of the Damascene Ḥanbali Ibn Rajab (d. 795/1392). This dictionary reflects Ibn ʿAbd al-Hādī's world in many ways that are directly relevant for us. Most importantly, *ḥadīth* transmission featured as the main criterion for selection and assessment of the scholars in his dictionary. In its geographical focus, Ḥanbalism was for him virtually synonymous with the Ṣāliḥīya Quarter and the second major Syrian town with a large Ḥanbali community, Baalbek.[72] When he writes about scholars from Baalbek, and they are the only well-represented group of scholars from outside Ṣāliḥīya, there is one striking and at first glance rather obscure interest, noting down whenever a biographee was a notary witness.[73] This strong interest in registering what was a rather secondary professional activity, while not registering other similar activities, certainly reflects who Ibn ʿAbd al-Hādī was himself.

Apart from earning his living as professional witness, Ibn ʿAbd al-Hādī surely made money from his orchard and garden. A receipt he bound into

[69] MS Damascus, National al-Asad Library 3784, fol. 24.

[70] MS Damascus, National al-Asad Library 3784, fols 89b/108a.

[71] Müller, *Der Kadi und seine Zeugen*, pp. 429–34. The present case is however slightly more complicated as this list was also used to pen down the receipt of monies received and this receipt does carry witness signatures.

[72] For how Ḥanbalism in this city centred around the al-Yūnīnī family see Eddé, *Stratégies familiales*.

[73] For instance, Ibn ʿAbd al-Hādī, *al-Jawhar*, entries 13, 23, 34, 45, 46, 105, 157.

one of his books shows that he also rented further lands. Here the owner confirms that Ibn ʿAbd al-Hādī paid the annual rent (*muḥākara*) for the year 884/1479–80 for a piece of land known as 'al-Jurūf' and belonging to an endowment (Plate I.3).[74] At the same time, Ibn ʿAbd al-Hādī might have owned and rented out other lands that he owned in the Ghūṭa, the Damascus hinterland – though the source basis for this is on the weak side.[75] To what extent he used the different lands he worked for commercial purposes or for subsistence is not evident, but renting lands indicates that the former is not unlikely. In addition, commercial purposes seem likely as he was part of a group of authors in the late Mamluk period who composed manuals on agriculture and water management, in his case the *Copious Ideas on Mentioning Rivers* (*Ghadaq al-afkār fī dhikr al-anhār*).[76] As Bethany Walker argued, these texts 'reflect an insider's knowledge of agriculture' by 'scholar-agrarian specialists-gentleman farmers' and were much more than legalistic or abstract treatises.[77]

We would expect a scholar as prolific as Ibn ʿAbd al-Hādī to have also held a series of remunerated teaching positions. There were *madrasa*s galore in Damascus and especially in the Ṣāliḥīya Quarter. Furthermore, he was closely associated with the ʿUmarīya Madrasa where we find him writing his books, holding reading sessions and where, after all, his books found their resting place for the next 400 years. Yet, in biographies of the following centuries we only find the statement that he 'gave lessons'.[78] To deduct from this that he was appointed to a 'teaching position'[79] seems to me to be jumping the gun, especially as we have a major chronicle of the Damascene teaching institutions written shortly after Ibn ʿAbd al-Hādī's death. Its author, al-Nuʿaymī (d. 927/1521), also provides the biographies of those who held teaching positions in the different institutions.[80] He even quotes Ibn ʿAbd al-Hādī

[74] MS Damascus, National al-Asad Library 3784, fols 82/3.
[75] Ibn ʿAbd al-Hādī, *Thimār al-maqāṣid*, editor's introduction, p. 15 mentions that he found 'in one of his drafts that are kept in the Ẓāhirīya a legal document in his hand in which he rents out some of his lands in the Ghūṭa'.
[76] Ibn ʿAbd al-Hādī, *Fihrist*, fol. 10b, l. 10–12 (cf. no. 184c).
[77] Walker, *Struggle over Water,* p. 297.
[78] For instance, Ibn al-ʿImād, *Shadharāt al-dhahab*, X, p. 62
[79] Al-Salāma, *Muʿjam muʾallafāt*, p. 9; al-Ḥāfiẓ, *al-Madrasa al-ʿUmarīya*, pp. 274–6.
[80] Al-Nuʿaymī, *al-Dāris*. On this work cf. Burak, *Evidentiary Truth Claims*.

when discussing the ʿUmarīya Madrasa, but nowhere does he mention that Ibn ʿAbd al-Hādī ever held a remunerated position in this or any other institution. In the same vein, the most splendid and detailed description of the ʿUmarīya Madrasa can be found in Ibn Ṭūlūn's history of Ṣāliḥīya. Again, Ibn ʿAbd al-Hādī's closest student quoted him, but said nothing on any positions Ibn ʿAbd al-Hādī might have held.[81] The only such indication we have is a statement by Ibn ʿAbd al-Hādī himself that he was holding a teaching circle (*ḥalqa*) in this *madrasa* on Tuesdays, but this again does not sound like a full-blown salaried position.[82]

From Ibn ʿAbd al-Hādī's *fihrist* and especially one of his auto-bibliographies, *Naming my Books* (*Tasmiya li-kutubī*, more on this in Chapter 5), we know that he also composed Friday sermons (*khuṭbas*).[83] Yet there is no evidence that he did so as a paid preacher (*khaṭīb*) in one of the Damascene mosques. There is always the possibility that Ibn ʿAbd al-Hādī chose not to take salaried positions of his own free will. Dreading too much proximity to the political elites who often supported endowments would not have been an entirely alien concept in his Ḥanbali peer group. However, he had no qualms working in the judiciary system and a position in the ʿUmarīya Madrasa would have surely been acceptable to him. Why else would he place his book in this *madrasa*?

With his income from agriculture and as notary witness, Ibn ʿAbd al-Hādī seemingly built up substantial cash assets. We know about this from a set of 'ʿ*inda*-accounts', lists of individuals that owed him money. These accounts in the hand of Ibn ʿAbd al-Hādī are not only interesting for gaining insight into his social position, but also because they are the first-known lists of their kind from medieval Damascus. They have once again survived because of Ibn ʿAbd al-Hādī's practice of binding personal paperwork into his books. These accounts are highly concise lists of names with a number (sometimes followed by the currency) written beneath them (Plate I.4). It might thus be overly

[81] Ibn Ṭūlūn, *al-Qalāʾid al-jawharīya*, pp. 248–74. When discussing the Shīrāzīya Madrasa Ibn Ṭūlūn states that he 'saw' Ibn ʿAbd al-Hādī teaching there (ibid, p. 248), which again is in my view not enough to assume that this was a remunerated post.

[82] Ibn Ṭūlūn, *al-Qalāʾid al-jawharīya*, p. 264.

[83] Ibn ʿAbd al-Hādī, *Fihrist*, fol. 41a, l. 10–14 (cf. no. 480b) and Ibn ʿAbd al-Hādī, *Tasmiya*, fol. 51a.

optimistic to deduce any commercial activities from these lists. However, we do have a comparable set of ʿ*inda*-accounts from Mamluk Syria, more precisely among the Ḥaram al-sharīf documents from Jerusalem, which have significantly more context. In their analysis, Christian Müller has convincingly argued that they come from the commercial sphere.[84]

In our case we have four such accounts, two of which are complete sheets[85] and two others that are incomplete.[86] Obviously, these four sheets are a random insight into Ibn ʿAbd al-Hādī's commercial activities as many more accounts must have existed, most of which are not extant and some of which may still reside in other books that I have not identified. These lists are not final accounts drawn up at the end of a month or a year, but ongoing lists that Ibn ʿAbd al-Hādī kept up to date. This is evident from the crossed-out names and sums that we see in these lists (Plate I.4 has eight such crossed-out entries). These lists not only include debts owed to Ibn ʿAbd al-Hādī, but also some debts that he owed to others. On Plate I.4 we see for instance that he owed the heirs of a certain ʿĀmir sixteen Dinars (second row, fourth entry) and a certain Zayn al-Dīn Khiḍr fifty (most likely Dirhams) for a *jubba*, a woollen garment (seventh row, first entry).[87]

The monies owed to Ibn ʿAbd al-Hādī range from rather paltry sums of a single Dirham to hefty figures of more than 100 Dinars. The lists do not give any indication as to why these individuals owed him money. They might have been debts that the individuals had incurred in the course of buying goods in which Ibn ʿAbd al-Hādī traded or they might have been cash sums that he had lent to them. Irrespective of the transactions that underlaid these debts, it is evident that Ibn ʿAbd al-Hādī was able to shift large amounts of money. Having so much cash certainly puts him well above the average inhabitant of late medieval Damascus. However, his modest job as notary witness shows

[84] Müller, *Der Kadi und seine Zeugen*, pp. 39–40 and 179–86. The Ibn ʿAbd al-Hādī accounts have the same formal characteristics as the Ḥaram al-sharīf documents, such as the absence of signatures of witnesses.

[85] MS Damascus, National al-Asad Library 3784, fols 17a–30b (44 entries) and MS Damascus, National al-Asad Library 3784, fols 77b–88a (c. 110 entries).

[86] MS Damascus, National al-Asad Library 3847/10, fol. 112b (7 entries) and MS Paris, Bibliothèque Nationale, suppl. turc 984, fol. 0a (7 entries).

[87] In this list Ibn ʿAbd al-Hādī names 'Dīnār' as a currency, but he only gives the figure for sums in Dirhams.

that his other sources of income were never so abundant that he could exclusively engage in them to earn his living. In addition, we know that the women of his household independently earned wages. That his beloved first Bulbul, for instance, worked as spinner from home might indicate that money was not infinite in the Ibn ʿAbd al-Hādī household.[88] One might take this line of thought further when we look at a cookery book he authored. Rather than fancy haute cuisine, what we get here is a pedestrian diet with loads of vegetables and some meat, but few expensive ingredients such as sugar, nuts and spices – in the words of its translator a 'bourgeoise' cuisine.[89] This cookbook is clearly an original book written in a colloquial register and not just a reworking of the great cookery books from earlier periods that were written for the select few and reflected food ideals of the highest social echelons. It is reasonable to assume that it reflects the modest dietary horizons of its author and his household.

What we have here is thus a scholar of some means who earned his life in a variety of ways with his judiciary job as notary witness certainly playing a central role to sustain himself and his household. We are in the fortunate position of having a unusually personal text of an individual, the journal of Ibn Ṭawq (d. 915/1509), who was a contemporary of Ibn ʿAbd al-Hādī who lived in Damascus and also hardly travelled beyond the region of Damascus and who, most significantly, also earned his living for the most part as a notary witness.[90] In his study of this journal, Torsten Wollina shows Ibn Ṭawq's daily life criss-crossing Damascus to draw up legal paperwork as well as his struggle to maintain his extended household.[91] While it is not entirely clear how many concubines Ibn Ṭawq owned, his reports about other households show that an elevated number of child-bearing concubines, as in the case of Ibn ʿAbd al-Hādī, was not unusual.[92] Ibn Ṭawq's most important sources of income came from his activities as notary witness and from the sale

[88] Rapoport, *Marriage, Money and Divorce*, p. 49.

[89] Ibn ʿAbd al-Hādī, *Kitāb al-Ṭibākha*, tr. Perry, p. 469. That this work 'possibly mirrors the political situation of the Mamluk State and its struggle to stay in power' might be a slightly decontextualised reading of this work. (Yungman, *Medieval Middle Eastern Court Taste*, p. 91).

[90] Ibn Ṭawq, *al-Taʿlīq*.

[91] Wollina, *Zwanzig Jahre Alltag*; on this issue see the review by Liebrenz, B. (2015), *Der Islam* 92/2, pp. 552–7.

[92] Shoshan, *Marital Regime in Damascus,* pp.12–14.

of agricultural products from his own lands. Just like Ibn ʿAbd al-Hādī, he owned an orchard as well as some additional gardens and lands. Overall, one gets the impression of a modest household where animal husbandry is limited to the chickens he kept in his orchard.[93] This might very well be true for Ibn ʿAbd al-Hādī as well, though among the lists he left behind none refers to egg sales.

Flopping Books and Shoddy Scripts

So far, we have got to know Ibn ʿAbd al-Hādī as a rather middling scholar in social terms who never held prestigious paid positions. Yet, when we turn to his self-perceived role as a scholar he was far from middling. Ibn ʿAbd al-Hādī authored, according to my own estimate, over 800 works.[94] He thus belongs to the select group of highly prolific authors who penned several hundreds of works, a phenomenon that was particularly common in the fifteenth and sixteenth centuries. To these belong his Cairene contemporary al-Suyūṭī (d. 911/1505) and his own student Ibn Ṭūlūn in Damascus. On account of the loss of books and conflicting information on titles, it is always difficult to provide exact numbers, but the number of almost 1,000 titles for al-Suyūṭī and over 700 for Ibn Ṭūlūn gives at least a taste of the magnitude we are talking about.[95]

Such a number of works sets Ibn ʿAbd al-Hādī very clearly apart from other individuals who inhabited his social world of notary witnesses with additional business activities. Ibn Ṭawq, for instance, left us his journal, but there is no indication that he ever authored another work. Ibn ʿAbd al-Hādī, by contrast, wrote 671 works up until the year 897/1492 alone (the *fihrist* gives us, conveniently, a number and date for this medieval author's output at one specific point). If we assume that he started churning out his works around the age of twenty, he wrote a new work every three weeks over a period of almost forty years. At least in terms of writing speed, that

[93] Wollina, *Zwanzig Jahre Alltag*, pp. 122–9.

[94] These include the 671 titles mentioned in the *fihrist*, in addition to those mentioned in his auto-bibliography (Ibn ʿAbd al-Hādī, *Tasmiya*) and to those that are extant in manuscript, but not mentioned in the *fihrist*. On methodological issues of identifying Ibn ʿAbd al-Hādī titles see Chapter 5.

[95] Al-Khāzindār/al-Shaybānī, *Dalīl makhṭūṭāt al-Suyūṭī*; Ibn Ṭūlūn, *al-Fulk al-mashḥūn*.

rhythm does not sound too unlikely if we compare it with a copyist's worklist from the early fifteenth century that Mehmet Arıkan has recently unearthed. According to his calculation, this copyist finished a work every three to four weeks, among them extremely voluminous books such as al-Bukhārī's *Ṣaḥīḥ*.[96]

While Ibn ʿAbd al-Hādī certainly authored a great many works, they were not exactly bestsellers and people did not race to gain access to them: the vast majority of his books, some 80 per cent, have simply been lost or are at least not accounted for.[97] Even more striking, an even larger majority (well over 95 per cent) have never been copied, not even once. Among the hundreds of works that he authored a single title was a success, his illustrated genealogy of the Prophet Muḥammad *The Prophetic Tree* (*al-Shajara al-nabawīya*).[98] With at least a dozen copies extant this work was, in terms of Ibn ʿAbd al-Hādī's oeuvre, outstandingly popular. Yet, this work is an outlier in many senses and is not typical of the way Ibn ʿAbd al-Hādī composed and published his books. For a start, this is the only extant work of Ibn ʿAbd al-Hādī for which we do *not* have an autograph, probably because such an autograph never existed in the first place: even the manuscript that was on Ibn ʿAbd al-Hādī's shelves was beautifully executed by a (unknown) professional scribe/book illustrator. Illustrated genealogies are very much driven by their mise-en-page, especially the highly ornamented diagrams that show the relationships between the individuals. While Ibn ʿAbd al-Hādī could claim substantial 'intellectual ownership', a (or perhaps the) major factor behind this book's success, its design, was, frustratingly, the work of somebody else.

This does matter because the *Shajara* is in this sense an isolated case of bookmanship. Ibn ʿAbd al-Hādī was skilled in many ways, but he was not a very visual individual. In the books he wrote himself, margins varied considerably and the idea of a text block was not particularly compelling to him. The lines in a standard Ibn ʿAbd al-Hādī manuscript can start anywhere and they can end anywhere. The reader looks in vain for uniformity such as the same number of lines per page. Many of his works have such idiosyncratic

96 Arıkan, *Reproduction*.

97 Al-Salāma, *Muʿjam muʾallafāt* is able to identify 161 extant works. For reflections on early modern lost printed books, see Bruni/Pettegree, *Lost Books*.

98 On this genre see Binbaş, *Structure and Function*. We find one such illustrated genealogy in the Ashrafīya Library, see Hirschler, *Medieval Damascus*, no. 1367.

organisation and mise-en-page that drawing the line between draft and finished version is difficult and at times simply impossible. The *fihrist* is one of his best organised books and gives a somewhat skewed idea of what his manuscripts look like (Plate I.5 is a more typical example). That Ibn ʿAbd al-Hādī outsourced the production of the *Shajara* to a skilled illustrator was certainly because of his perceptiveness of where his skills did and did not lie. Similarly, it is probably not by chance that Ibn ʿAbd al-Hādī did not embark on copying books. There are hardly any manuscripts in the hand of Ibn ʿAbd al-Hādī that are not his own works. For this scholar-agrarian, managing lands was certainly a better use of his time than professionally copying manuscripts.

In light of Ibn ʿAbd al-Hādī's somewhat limited contribution to the *Shajara*, it is ironic that it was not only his bestseller but that it was also the only work that found transregional interest among Ottoman-era readers in Istanbul, as is evident from the numerous copies held in various historical subcollections of the Süleymaniye Library.[99] Apart from the *Shajara al-nabawīya*, I have only been able to find two copies of other Ibn ʿAbd al-Hādī books that made their way to Istanbul.[100] Yet, not one of his autographs went to Istanbul. Even if we look at those books in the *fihrist* that were not authored by Ibn ʿAbd al-Hādī, they hardly ever made their way to Istanbul.[101] This is particularly noteworthy as we have the contrasting example of the Ashrafīya Library from Damascus, of which most extant manuscripts are today precisely in Istanbul as they gravitated towards the cultural and scholarly centre of the Middle East in the early modern period.[102] The Istanbul collections also hold manuscripts that had previously been endowed in the Ḍiyāʾīya Library. We will return to this question in Chapter 4, but it is evident that Ibn ʿAbd al-Hādī's books – in contrast to many others – did not cater for the reading tastes and scholarly interests of the following generations in Damascus, Istanbul or elsewhere.

99 Ibn ʿAbd al-Hādī, *Fihrist*, fol. 1b, l. 12 (cf. no. 9).
100 *Arbaʿūn ḥadīth[an] fī faḍl ayyat al-kursī*, MS Istanbul, Süleymaniye Library, Hacı Mahmud Efendi 6402/5, fols 191–18; *Funūn al-manūn*, MS Istanbul, Süleymaniye Library, Fatih 3591 (cf. no. 109).
101 The only Istanbul manuscript from the Ibn ʿAbd al-Hādī corpus is *al-Naqḍ ʿalā Bishr al-Marīsī*, MS Istanbul, Köprülü Library 850 (cf. no. 37).
102 Hirschler, *Medieval Damascus*, pp. 45–53.

Looking at the numbers of copies made, there is a wide gap after the *Shajara al-nabawīya* before the next work on Ibn ʿAbd al-Hādī's bestseller list. This is a medical work, *Funūn al-manūn,* of which at least two copies have been produced (one of the Istanbul copies and one in Oxford).[103] Already we have almost reached the end of this very short list of bestsellers: there is a work on Sufism in Princeton copied in his lifetime,[104] and a copy of a paraenetic work in Escorial that has been wrongly identified as an autograph.[105] However, there is an unexpected twist in this story of copies of Ibn ʿAbd al-Hādī works: we do have a significant cluster of very late manuscript copies that reflect the increasing interest in Ibn ʿAbd al-Hādī in the course of the twentieth century. Interestingly, the largest cluster of manuscript copies was produced at the end of the manuscript age when book production was increasingly transitioning to print. For instance, Ibn ʿAbd al-Hādī's legal treatise on dogs was copied in Damascus by Ṣādiq Fahmī al-Māliḥ, twice to be sent to Egypt between 1919 and 1920, most likely for the collection of Aḥmad Taymūr (d. 1930), and once to be sent to Baghdad in 1928.[106] Likewise, the only extant copy of Ibn ʿAbd al-Hādī's biographical dictionary of Ḥanbali scholars was produced in Saudi Arabia in al-Ṭāʾif in 1943 by Sulaymān Ibn Ḥamdān.[107]

While we have so far focused on those rare books that did have some circulation, let us now turn to one example of what is more typical of his oeuvre: non-circulating books. Here we can take his *Book of Correctness and Clarity of Ḥadīth Transmitters who Had Defects [in Their Ḥadīth] and Physical Plights* (*al-Ḍabṭ wa-al-tabyīn li-dhawī al-ʿilal wa-al-ʿāhāt min al-muḥaddithīn*).[108] Kristina Richardson discussed this book on *ḥadīth* transmitters with bodily defects, such as the blind, the hemiplegic and the wall-eyed, and came to the

[103] Ibn ʿAbd al-Hādī, *Fihrist*, fol. 5b, l. 8 (cf. no. 109).

[104] *Badʾ al-ʿulqa bi-lubs al-khirqa,* MS Princeton, Garrett 4098Y, fols 153–72, copied in 902/1497 (cf. no. 200f).

[105] *Marāqī al-janān*, MS Escorial 770 (cf. no. 103b).

[106] *Al-Ighrāb fī aḥkām al-kilāb,* MS Damascus, National al-Asad Library 3186/1, fol. 59a, copying ('*naskh*') notes (cf. no. 216a). The same copyist appears also on other Ibn ʿAbd al-Hādī manuscripts in the Dār al-Kutub in Cairo (cf. Ibn ʿAbd al-Khāliq, *al-Fihris al-waṣfī*, p. 95: *al-Iqtibās li-ḥall mushkil sīrat Ibn Sayyid al-nās*, copied in 1921). This copyist also appears in numerous other works not linked with Ibn ʿAbd al-Hādī such as al-Ghazzī, *Luṭf al-samar*, p. 166. Most of these copies went into the collection of Aḥmad Taymūr.

[107] Ibn ʿAbd al-Hādī, *al-Jawhar*, editor's introduction, pp. 88–9.

[108] Ibn ʿAbd al-Hādī, *Fihrist*, fol. 11a, l. 7–9 (cf. no. 188g).

succinct conclusion that 'it seems not to have circulated widely'.[109] She shows that there are no traces of contemporary scholars or those of the following generations taking any notice of it. Worse still, even his most devoted student Ibn Ṭūlūn, who himself wrote a treatise on this topic, hardly refers to Ibn ʿAbd al-Hādī's book. This book is, as might be expected, preserved in a single copy and this copy, still in Damascus, is the autograph.

So far, I have taken the non-circulation of Ibn ʿAbd al-Hādī's books as evidence that they found no or little readership. One might turn the argument around and say, as Torsten Wollina did with regard to Ibn Ṭūlūn, that this lack of engagement with the actual copies (reading, copying, lending and so on) was due to the absorption of the texts into other works through quotes and paraphrasing.[110] In this line of argument, the non-circulation of the original works has nothing to do with unpopularity and more to do with scholarly practices that had fewer qualms about 'plagiarism'. The popularity of a work would thus be disconnected from the actual copies that were made of it and it would rather be connected to this work's after-life in other texts. Nevertheless, in the case of Ibn ʿAbd al-Hādī this argument falls down as we have only one scholar who systematically quoted, reused and paraphrased his books, incidentally Ibn Ṭūlūn himself. One example of this is Ibn Ṭūlūn's biographical work *The Elevated Chambers on the Biographies of the later Ḥanafis* (*al-Ghuraf al-ʿalīya fī tarājim mutaʾakhkhirī al-Ḥanafīya*), where the author relied to a large extent on Ibn ʿAbd al-Hādī's *Blooming Garden* (*al-Riyāḍ al-yāniʿa*).[111] The manuscript of *al-Riyāḍ* itself, which Ibn ʿAbd al-Hādī listed in his *fihrist*, is lost and we only have a draft version (Ibn ʿAbd al-Hādī himself calls it a draft).[112] The most famous example of a lost Ibn ʿAbd al-Hādī work that was absorbed into other works is his *History of Ṣāliḥīya* (*Tārīkh al-Ṣāliḥīya*). This work was again heavily used by Ibn Ṭūlūn, especially in his own history of this quarter, the *Jewelled Necklaces: The History of al-Ṣāliḥīya* (*al-Qalāʾid al-jawharīya fī tārīkh al-Ṣāliḥīya*). It was then abridged by another Damascene scholar, Ibn Kannān (d. 1153/1740), under the title *Meadows of Brocade as*

[109] Richardson, *Difference and Disability*, p. 101.
[110] Wollina, *Transmission of Ibn Ṭūlūn's taʿālīq*.
[111] On *al-Ghuraf* see Burak, *Second Formation*, pp. 102ff
[112] *Kitāb al-riyāḍ al-yāniʿa*, cf. Ibn ʿAbd al-Hādī, *Fihrist*, fol. 5a, l. 7 (cf. no. 94); draft version: Ibn ʿAbd al-Hādī, *Fihrist*, fol. 6a, l. 3 (cf. no. 117).

Concerns the History of al-Ṣāliḥīya (*al-Murūj al-sundusīya al-fāsiḥa fī talkhīṣ tārīkh al-Ṣāliḥīya*).[113] Ibn ʿAbd al-Hādī's original has been lost, but here it can indeed be argued that his work had a considerable after-life. However, most of his oeuvre, such as the above-mentioned legal treatise on dogs or his work on *ḥadīth* transmitters with bodily defects, was not taken up until the twentieth century.

Modern scholarship has noted the non-reception of Ibn ʿAbd al-Hādī's oeuvre until the twentieth century, but has not fully explained it. We do get some indirect hints such as the 'lone star in the dark sky argument' where Ibn ʿAbd al-Hādī is an isolated luminary in 'the age of darkness'.[114] This argument might be combined with the different treatment of al-Suyūṭī, whose oeuvre was taken care of by the 'Egyptians' (seemingly in contrast to Ibn ʿAbd al-Hādī and the Syrians).[115] However, the most current explanation has been to pin down the limited after-life of his works to Ibn ʿAbd al-Hādī's book hand, which is indeed not exactly the most legible.[116] For instance, he uses diacritics very sparsely (if he uses them, they more often than not turn out to be misleading), he liberally interprets conventions of separating letters, and his letter shapes are often highly unusual. Editors of his works have thus described his script as 'shoddy' (*radīʾ*)[117] as 'he wrote a lot at great speed; there are few who can read his hand because it is entangled and without diacritics'.[118] This bewilderment at his book hand is not only a phenomenon of our age: Ibn Kannān (d. 1153/1740) complained that Ibn ʿAbd al-Hādī's hand was to a large extent illegible.[119] Together with his untamed mise-en-page, modern scholarship, as we have seen, has often taken his books to be drafts even though they were meant to be the final version. For instance, the only surviving copy of his biographical work *The Utmost Desire* (*Nihāyat al-marām*) was

[113] Ibn Ṭūlūn, *al-Qalāʾid al-jawharīya*; Ibn Kannān, *al-Murūj al-sundusīya*. Dana Sajdi is currently working on Damascene topographies (cf. Sajdi, *Defense of Damascus*) and I have greatly benefited from discussions with her.

[114] Al-Khiyamī, *Jamāl al-Dīn Yūsuf b. Abd al-Hādī*, p. 776.

[115] Ibn ʿAbd al-Hādī, *Thimār al-maqāṣid*, editor's introduction, p. 18.

[116] Ibn ʿAbd al-Hādī, *Ghadaq al-afkār*; Ibn ʿAbd al-Hādī, *al-Qawāʿid al-kullīya*, editor's introduction, p. 8; Ibn ʿAbd al-Hādī, *Nihāyat al-marām*, editor's introduction, p. 10.

[117] Ibn ʿAbd al-Hādī, *Maḥḍ al-farḥa bi-faḍāʾil Ṭalḥa*, editor's introduction, p. 35.

[118] Ibn ʿAbd al-Hādī, *al-Jawhar*, editor's introduction, p. 22 citing the Ḥanbali scholar Jamīl al-Shaṭṭī (d. 1307/1890).

[119] Ibn Kannān, *al-Murūj al-sundusīya*, MS Berlin Staatsbibliothek We 1117 (Ahlwardt 9789).

called a 'draft' by its editor.[120] Yet, Ibn ʿAbd al-Hādī clearly did not consider this work to be a draft as he not only adorned it with a colophon, but also gave his children permission to transmit the text (*ijāza*).[121]

While complaints about his book hand and page organisation are certainly not entirely unwarranted, it has to be said in defence of Ibn ʿAbd al-Hādī that this probably goes back to the simple fact that his was not a 'book' hand in the first place.[122] As we have seen, Ibn ʿAbd al-Hādī earned his life to a large extent as a notary witness drafting legal documents. Anybody who has worked with legal documents from this period would not be very surprised by his script, which exhibits many features that are typical of a highly professionalised group of experts who had to produce high quantities of fairly formulaic documents for an in-group of readers. If we consider those legal documents written by Ibn ʿAbd al-Hādī that have survived (for example Plate I.2) we do indeed see the very same hand – a hand that looks quite standard in a documentary context. While his book hand and mise-en-page might have played a role in why Ibn ʿAbd al-Hādī's oeuvre had such a faint after-life, it is too much of a stretch to exclusively put it down to this factor.

The Scholarly Profile: Post-canonical *ḥadīth* Transmission and Not Much Else

There is a different main reason as to why subsequent generations disregarded Ibn ʿAbd al-Hādī's oeuvre, namely changing scholarly modes. Ibn ʿAbd al-Hādī's main field of scholarly activity was that of *ḥadīth*, the transmissions concerning the sayings and deeds attributed to Muḥammad, and the way Ibn ʿAbd al-Hādī engaged with these transmissions was simply on the way out. These transmissions had started to circulate after the development of Islam in a combination of oral and written modes, best captured in Schoeler's phrase 'from the aural to the read'.[123] From the ninth century these traditions were increasingly subject to a process of 'canonisation'. As a

[120] Ibn ʿAbd al-Hādī, *Nihāyat al-marām*, editor's introduction, p. 10.

[121] MS Cairo, Dār al-Kutub, Ṭalʿat majāmīʿ 188/3, fols 112–22, written in 868/1464, with *ijāza* on fol. 112a (cf. no. 123c).

[122] I have to thank Tamer el-Leithy (Johns Hopkins) for pushing me in this direction.

[123] Schoeler, *Genesis of Literature*.

result, authoritative written collections of *ḥadīth*s, most famously those by the two scholars al-Bukhārī (d. 256/870) and Muslim (d. 261/875), came into being. These collections established a (never entirely fixed) canon of traditions that was increasingly deemed to be authentic – a process that lasted well into the twelfth century. However, this process was not uncontested as it prioritised the written mode of transmission to the detriment of oral practices.[124] Crucially, it challenged the professional identity of those scholars who transmitted *ḥadīth*. What was the point of having a large group of highly specialised scholars safeguarding the textual witnesses of the prophetic model in oral modes of transmission when all these witnesses had now become accessible in an established corpus of written texts?

Garrett Davidson offers a splendid analysis of how the field of *ḥadīth* scholarship reacted to the challenges of the canonisation process – and this is exactly the scholarly mode of Ibn ʿAbd al-Hādī. Davidson shows that *ḥadīth* scholars developed an 'ideology of orality', which asserted that the continuous oral transmission of the traditions had a value for its own sake as an essential and distinguishing trait of the Muslim community. Continuing to transmit traditions, irrespective of the existence of the authoritative collections, was reconfigured as an act of piety linking each generation anew to the Prophet. In this way the *isnāds*, chains of transmission between the scholar and the Prophet Muḥammad, did not become obsolete, but remained a crucial form of social capital and retained a paramount position in scholarly practices. This post-canonical reconfiguration of the field of *ḥadīth* studies resulted in the emergence of new textual genres that bore witness to the continuous vivacity of the field, such as the *muʿjam* or *mashyakha* (presenting an author's shortest and most prized chains of transmission) and collections of forty *ḥadīth*s (more on that in Chapter 2).[125]

While scholarship has thus now sketched the broad outline of this post-canonical *ḥadīth* transmission in the Middle Period, we know much less about variations among regions and cities.[126] With reference to Damascus, it

[124] Brown, *Canonization*.

[125] Davidson, *Carrying on the Tradition*. Alsehail, *Ḥadīth-Amālī Sessions*, also has some interesting material.

[126] The most innovative work in this regard has been undertaken by M. Gharaibeh, such as Gharaibeh, *The Buldāniyyāt of as-Saḫāwī.*

can be argued that this post-canonical *ḥadīth* scholarship was in the ascendant in the twelfth century, came into full swing in the thirteenth century, slowly started to lose its footing in the fourteenth century and was in steep decline by the lifetime of Ibn ʿAbd al-Hādī in the fifteenth century.[127] To be clear, what I present here is *not* an argument for a large-scale decline of Damascene, Syrian, Mamluk, Islamic or world society as a whole. Rather, what we have here is the vanishing of one specific form of engagement with the Prophet's word in one city. Other forms of engagement, such as *ḥadīth* commentary or rituals centred around the collection of al-Bukhārī, remained active fields. Most importantly, our knowledge of Ottoman-period *ḥadīth* scholarship remains rather limited so that we hardly know what exactly happened in this field in a city such as Damascus.

The above chronology for post-canonical *ḥadīth* scholarship is very much based on the world of manuscript notes as we find them on *ḥadīth* manuscripts circulating in Damascus. In the field of Middle Eastern history, it has been difficult to make any quantitative arguments on the basis of such notes as we still lack a dedicated resource to use them for research purposes. Luckily, the only attempt so far to make accessible any large corpus of such transmission notes in manuscripts pertains to Damascus. This is the *Index of Damascene Audition Certificates* (*Muʿjam al-samāʿāt al-dimashqīya*) by Stefan Leder, Yāsīn Muḥammad al-Sawwās and Maʾmūn al-Ṣāgharjī. This work indexes and reproduces over 1,300 notes, namely audition certificates in which the teacher transmits the right to teach a specific text to his or her student(s). The relevant point here is that the three editors decided to limit the period they cover to between the mid-twelfth and the mid-fourteenth century, what they call the 'golden age' of *ḥadīth* in Damascus.[128] And indeed, if we open at random one of the *ḥadīth* manuscripts from the Ibn ʿAbd al-Hādī collection we see folia after folia of manuscript notes, regularly starting in the eleventh and more often in the twelfth century. We then

[127] Lecomte, *A propos de la résurgence* already discussed a resurgence of *ḥadīth* studies in Damascus from the sixth/twelfth century onwards without conceptualising this. This development of the field of post-canonical *ḥadīth* in Damascus fits the chronology proposed by Gharaibeh, *Sociology of Commentarial Literature* for the context of Shāfiʿi commentaries on the *Introduction to the Sciences of Ḥadīth* by Ibn al-Ṣalāḥ al-Shahrazūrī (d. 643/1245).

[128] Leder/al-Sawwās/al-Ṣāgharjī, *Muʿjam al-samāʿāt al-dimashqīya*, I, p. 10.

observe a continuous chain of transmissions over the generations linking each note to the next. Yet these notes, and thus the chain, breaks off in the fifteenth century at the latest; more often the chain is already broken in the fourteenth century.

This Damascene 'golden age' was especially relevant for Ibn ʿAbd al-Hādī as one kinship group dominated this extremely vivid scholarly landscape, the Maqdisī family. If we take the *Index of Damascene Audition Certificates*, we see that some 13 per cent of all participants named in the index were Maqdisīs (841 out of 6,544). More meaningful still is the family's 'weighted participation': the number of reading sessions in which each individual participated. Here we see that the number of Maqdisīs more or less doubles, as they constituted over 25 per cent of all participants in all reading sessions (3,325 out of 13,038). If we consider the teachers (*musmiʿ*) in these reading sessions, the centrality of the Maqdisīs for *ḥadīth* transmission in Damascus and the centrality of *ḥadīth* for members of this family emerges even more clearly: Maqdisīs presided over more than 43 per cent of all sessions (537 out of 1,241).[129] Finally, the Maqdisīs really were the stars of Damascene *ḥadīth* scholarship: if we look at the larger sessions (defined as having more than twenty participants), it was a Maqdisī who presided over two-thirds of them.[130]

Even though post-canonical *ḥadīth* transmission, or at least its protocol of manuscript notes, had already come to an end in Damascus by Ibn ʿAbd al-Hādī's lifetime, this field constituted the most important part of his scholarly universe. We will return to it in more detail in the following chapters as it is the main clue to understanding his book collection as a project of monumentalisation. If we look at the other fields of interest of Ibn ʿAbd al-Hādī beyond *ḥadīth*, he cannot be easily slotted into just a few categories. He easily traversed many of the disciplinary borders that we might want to use to define him, in line with the other highly prolific writers of his age, such as al-Suyūṭī. Both are best defined as 'polymath'. We have seen that he composed agricultural manuals as well as cookbooks and to this we can add

[129] These numbers, derived from Leder/al-Sawwās/al-Ṣāgharjī, *Muʿjam al-samāʿāt al-dimashqīya*, were provided to me by Stefanie Luescher. I thank her for generously sharing this data.

[130] Leder, *Charismatic Scripturalism*, p. 291.

topographical surveys of bathhouses,[131] books on *jinns*,[132] treatises on the Prophet's birth[133] and works on love[134] to name but a few.

However, there are two fields of knowledge apart from *ḥadīth* in which he composed a larger number of works: law (*fiqh*) and medicine. In the field of law, he evidently wrote within the parameters of his *madhhab*, the Ḥanbali school. His main concern was not to reflect upon *uṣūl al-fiqh*, that is on the questions of what sources are permissible and what methodology should be applied to extrapolate rules from these sources. Rather, he wrote treatises on very concrete issues including, as we have seen, his legal treatise on dogs. To this we can add works on divorce-related questions,[135] the rules pertaining to bathhouses (ranging from who should use them to marrying in a bathhouse),[136] the rules pertaining to the turban,[137] and the problem of sacrificial animals slaughtered by non-Muslims.[138] In the same vein, he composed collections of legal opinions (*fatwās*) that he issued in specific years. He mentions collections for six years, but regrettably none of these seem to have survived.[139] In the field of medicine, Ibn ʿAbd al-Hādī was solidly positioned in the field of prophetic medicine, that is medical practices ascribed to the Prophet and those mentioned in the Koran and *ḥadīth*s, rather than those derived from Hellenistic medical systems.

When we look at Ibn ʿAbd al-Hādī's scholarly activities we see that his interests were not evenly distributed over the course of his life, but came and went. This is most evident in the field of medicine. His *fihrist* contains only nine of his works in the field of medicine.[140] Yet, we have in the National

131 *ʿUddat al-mulimmāt fī taʿdād al-ḥammāmāt*, cf. Ibn ʿAbd al-Hādī, *Fihrist*, fol. 10b, l. 10–12 (cf. no. 184d).
132 *Akhbār al-ikhwān ʿan aḥwāl al-jān*, cf. Ibn ʿAbd al-Hādī, *Fihrist*, fol. 7a, l. 9 (cf. no. 138).
133 *Zahr al-ḥadāʾiq fī mawlid khayr al-khalāʾiq*, cf. Ibn ʿAbd al-Hādī, *Fihrist*, fol. 5b, l. 2 (cf. no. 103a).
134 *Al-Ashwāq wa-maṣāriʿ al-ʿushshāq*, cf. Ibn ʿAbd al-Hādī, *Fihrist*, fol. 25b, l. 11–fol. 26a, l. 2 (cf. no. 373f).
135 *Sayr al-ḥāthth*, cf. Ibn ʿAbd al-Hādī, *Fihrist*, fol. 23a, l. 5–12 (cf. no. 341b).
136 *Aḥkām al-ḥammām*, cf. Ibn ʿAbd al-Hādī, *Fihrist*, fol. 7a, l. 6 (cf. no. 136).
137 *Rafʿ al-malāma fī istikhrāj aḥkām al-ʿimāma*, cf. Ibn ʿAbd al-Hādī, *Fihrist*, fol. 7a, l. 1 (cf. no. 133a).
138 *Masʾalat dhabāʾiḥ ahl al-kitāb*, cf. Ibn ʿAbd al-Hādī, *Fihrist*, fol. 12a, l. 5–7 (cf. no. 197d).
139 Years 888, 889, 890, 891, 893 and 894 cf. Ibn ʿAbd al-Hādī, *Fihrist*, fol. 17b, l. 1 (cf. no. 234), fol. 4b, l. 9 (cf. no. 85), fol. 4b, l. 14 (cf. no. 90), fol. 4b, l. 11 (cf. no. 87), fol. 5a, l. 6 (cf. no. 93), fol. 5a, l. 12 (cf. no. 99).
140 Nos 71, 109, 110a, 110b 134a, 147b, 200c, 217g, 349p.

al-Asad Library numerous medical works by him that are not mentioned in the *fihrist*.[141] Virtually all these works were written after the year 901/1495–6 when Ibn ʿAbd al-Hādī, at this point some sixty years old, must have developed a strong interest in the field. One might also speculate as to whether the fact that he only mentions his collections of *fatwā*s for the years 888/1483–4 to 894/1488–9 indicates an intensive '*fiqh*-period' in his life when he was in his late forties/early fifties. We are on safer ground when trying to pin down his interest in *ḥadīth*. There is no doubt that his interest in this field started early in his life and continued right to the end.

However, we have an indication that he composed most of his works in this field in a rather short time period. For this we have to match two of his book lists, the *fihrist* that is at the heart of this book and the above-mentioned auto-bibliography, *Naming my Books*. I argue in Chapter 5 that this auto-bibliography was most likely written in the year 891/1486–7. Yet, Ibn ʿAbd al-Hādī continued to add titles of works that he must have written after this date to this alphabetically organised list. He certainly did so in the main text block as he had foreseen this scenario and had left blank spaces under each letter for future additions. In this case, it is very difficult to sort out those titles written before 891/1486–7 and those written after that year. However, for his *ḥadīth* works his forbearance proved insufficient as all their titles tend to start with a few letters, especially the letter *alif*, on account of his many collections of 'forty *ḥadīth*s' (*arbaʿīnāt*). In consequence, he had not left enough space for them and had to squeeze them into the margins. On Plate I.6 we see one page from the section on the letter *alif*, where he uses every space in the margins to cram in titles – and almost without exception these titles in the margins refer to works of *ḥadīth*. Thus it seems most likely that Ibn ʿAbd al-Hādī composed the majority of his *ḥadīth* titles after the year 891/1486–7. However, all these titles can be found in the *fihrist*, which was written, as will be argued below, around the year 897/1492. Consequently, Ibn ʿAbd al-Hādī had a particularly intensive period of engagement with *ḥadīth* in the period between 891/1486–7 and 897/1492, that is when he was in his fifties and shortly before he made his endowment.

141 For instance, manuscripts Damascus, National al-Asad Library 2702, 3155, 3156 and 3165.

We now have a rough idea what scholarly fields Ibn ʿAbd al-Hādī took an interest in (and to some extent when) and it would help to underline what we do not find in his oeuvre. Apart from agriculture, he had no interest whatsoever in fields outside the transmitted or literary sciences, such as mathematics or astronomy. We have also seen that while he was at home with applied law he had no interest in the abstract field of *uṣūl al-fiqh*. Another area that seemed not to interest him was one of two ways in which scholars engaged with the bodies of transmission in his period: commentaries on *ḥadīth* (*shurūḥ*), that is works that interpret and reinterpret the meanings of these reports. These commentaries were, besides post-canonical *ḥadīth* scholarship, the main mode of how scholars engaged with *ḥadīth*. As Joel Blecher has shown, between the thirteenth and the sixteenth centuries the field of *ḥadīth* commentaries had its centre of gravity in Egypt and Syria, where numerous massive multi-volume commentaries were composed.[142] Yet, Ibn ʿAbd al-Hādī showed little interest in this field, which was typically pursued by scholars of the Shāfiʿi *madhhab*. His works on *ḥadīth* are mostly compilations of traditions with some comments thrown in, but none of his works was a fully fledged commentary.

Not very surprisingly for a scholar so at home with the transmitted sciences, theology was also not something he engaged in. As a Ḥanbali scholar he was averse to Ashʿari theology with its emphasis on rational argumentation and its close links with the Shāfiʿi school of law. He thus wrote treatises against ʿAlī Ibn ʿAsākir (d. 571/1176), the great Damascene *ḥadīth* scholar, which Ibn ʿAbd al-Hādī liked, and Ashʿari, which he liked much less. However, in these treatises he did not engage in detailed polemics over theological questions. Rather, works such as his *Assembling the Armies* (*Jamʿ al-juyūsh wa-al-dasākir ʿalā Ibn ʿAsākir*) are collections of transmissions that to a large extent are left to speak for themselves.[143]

Ibn ʿAbd al-Hādī's teachers very much reflected what we have seen of his profile so far. If we take a look at how Ibn ʿAbd al-Hādī was remembered by his biographers we see that those teachers they mentioned come from the Ḥanbali community and are those who transmitted *ḥadīth* to him. For

142 Blecher, *Hadith Commentary*.
143 Ibn ʿAbd al-Hādī, *Fihrist*, fol. 7a, l. 7–8 (cf. no. 137b).

instance, al-Ghazzī, writing in the seventeenth century, exclusively mentions *ḥadīth* teachers. He names two of them, Niẓām al-Dīn ʿUmar Ibn Mufliḥ (d. 872/1467) and Fāṭima al-Ḥarastānīya, and adds that Ibn ʿAbd al-Hādī heard *ḥadīth*s from those who had transmitted from earlier scholars, such as ʿAbd Allāh Ibn al-Muḥibb (d. 736/1336) and his ancestors ʿĀʾisha bt. ʿAbd al-Hādī.[144] The transmission notes on Ibn ʿAbd al-Hādī's manuscripts very neatly match these names and they occur over and over again. Overall, one does not get the impression that Ibn ʿAbd al-Hādī was closely integrated in the high-profile scholarly networks of his time. He was certainly not on the margins, but the very narrow profile of his teachers and the fact that few are mentioned in his biographies indicate a rather middling position. This is corroborated by the absence of any scholarly travels except to Baalbek, which was not exactly the most vibrant scholarly hub of the Arabic Middle East. At this point Cairo, the undisputed intellectual centre in the region, was the place to go and to be a scholar. That Ibn ʿAbd al-Hādī never set foot in the city is probably the most telling feature of his scholarly trajectory.

In consequence, it is also not very surprising that we know little about his students. His biographers do not mention any names and modern scholarship has only identified a short list that is again dominated by Ḥanbalis from Ṣāliḥīya.[145] His manuscript notes are also rather weak in this regard and it is evident that his imprint on the following generation was weak. Those who feature most often in transmission notes are members of his family, especially his concubines and children. However, his concubines did not take up scholarly pursuits and his children did not turn out to be stellar scholars. His son Ḥasan is said to annually distribute meat on the occasion of a feast in the ʿUmarīya Madrasa, but he does not seem to have any other connection with this *madrasa*.[146] Short biographies were written about two of Ibn ʿAbd al-Hādī's children, while his other family members are not traceable outside Ibn ʿAbd al-Hādī's manuscript notes. One of the two is ʿAbd al-Hādī (d. 911/1505), his oldest surviving son, who initially showed some interest in scholarly matters. However he sought greener pastures and

144 Al-Ghazzī, *al-Kawākib al-sāʾira*, I, p. 135.

145 See for instance al-Salāma, *Muʿjam muʾallafāt*, pp. 25–9.

146 Ibn Ṭūlūn, *al-Qalāʾid al-jawharīya*, p. 253. Ibn Ṭūlūn calls him '*qāḍī*', but this must be a generic honorific as there would have been other traces of Ḥasan holding an actual judgeship.

pursued an administrative career working for the governor in Hama, where he died.[147] Likewise, another of his younger sons, ʿAlī (d. 930/1523) turned his back on scholarly matters and embarked on a life of travel.[148] Seven years before his death we find him back in the Ṣāliḥīya Quarter where he endows a garden for the benefit of a son called Yūsuf, as is evident from the early Ottoman registers.[149] This is the last we hear of the ʿAbd al-Hādīs, and Ibn ʿAbd al-Hādī's offspring disappear from the written record in the course of the sixteenth century.

There is one major exception to Ibn ʿAbd al-Hādī's weak imprint and that is his student Ibn Ṭūlūn, who, like his teacher, came from the Ṣāliḥīya Quarter. He went on to become an important figure in the Damascene scholarly landscape of his generation. He was not only a polymath, like Ibn ʿAbd al-Hādī, but also held numerous salaried positions in *madrasa*s and mosques in the course of his life. In addition, Ibn Ṭūlūn also endowed his book collection into the same ʿUmarīya Madrasa where he was, furthermore, the librarian.[150] The relationship between the two was so extraordinarily close, as we will see in the following chapter, that Ibn Ṭūlūn can be justifiably considered a member of the Ibn ʿAbd al-Hādī household for some periods of his life. We have seen that he authored a (lost) biography of his teacher. More importantly, the young Ibn Ṭūlūn systematically participated in Ibn ʿAbd al-Hādī's reading sessions and thus received permission (*ijāza*) to transmit most of his works. This is why Ibn Ṭūlūn heavily drew on his teacher's works in his own oeuvre and we might call him the custodian of Ibn ʿAbd al-Hādī's scholarly legacy. The best-known case of this is Ibn Ṭūlūn's history of the Ṣāliḥīya Quarter, the *Jewelled Necklaces*, which absorbed Ibn ʿAbd al-Hādī's *History of Ṣāliḥīya*, as seen above. In a nutshell, if Ibn ʿAbd al-Hādī's work had an after-life, it was thanks to Ibn Ṭūlūn. However, there is one caveat to his role as custodian. Firstly, even though Ibn Ṭūlūn authored over 700 works, the vast majority have not survived. In fact, the survival rate of his

[147] Ibn Ṭūlūn, *Mutʿat al-adhhān*, I, p. 477.
[148] Ibn Ṭūlūn, *Mutʿat al-adhhān*, I, p. 451.
[149] *Tapu Tahrir Defteri*: Damascus Province at the Başbakanlık Osmanlı Arşivi in Istanbul, 393, 67; year 923/1517–18 (cited in Miura, *Transition*, pp. 216–17). My thanks go to Toru Miura for providing me with copies from this register.
[150] Wollina, *Ibn Ṭūlūn's Autograph Corpus*; Conermann, *Ibn Ṭūlūn*.

works seems to be similar to that of Ibn ʿAbd al-Hādī.[151] So although Ibn Ṭūlūn incorporated much of his teacher's oeuvre into his own works, it still failed to find a major audience in subsequent years.

Damascene Ḥanbalism and Sufism

A scholarly interest that remained constant throughout Ibn ʿAbd al-Hādī's life was Sufism. Yet in modern secondary literature this Sufi aspect has been marginalised or fully obliterated. This is not surprising, as the renewed interest in his oeuvre was driven by a perception of him as a 'traditionalist' Ḥanbali scholar. Aspects of his life that were standard in his time, but are much less standard in Wahhābī-inflected versions of Ḥanbalism, have thus not been at the centre of scholarly interest. When such aspects are evident in Ibn ʿAbd al-Hādī's works it is not unusual for modern editors to issue a word of warning to the reader. For instance, when Ibn ʿAbd al-Hādī reports that he himself was initiated into the Qādiri order and received the initiation cloak (*khirqa*), the editor comments that all this is an 'unlawful innovation'. Similarly, his reports on floating funeral biers are dismissed as 'tales from the books of the extreme Sufis'.[152]

It is by now well established that most Sufi discourses and practices were not deemed problematic per se in the Middle Period. Nathan Hofer has shown to what extent Sufism became popular across social and cultural distinctions in Ayyubid and early Mamluk Egypt.[153] The purported dichotomy between (traditionalist) scholars and Sufis has also been rejected for late Mamluk Damascus.[154] Even for the Ḥanbalis of Damascus, the world of Ibn ʿAbd al-Hādī, scholarship has long since rejected the simplistic notion of Sufism versus traditionalist Ḥanbalism. Even though it remains disputed whether the most famous of all Damascene Ḥanbalis, Ibn Taymīya (d. 728/1328), was directly affiliated with a Sufi order,[155] it is at least evident that Sufism was very much present in his intellectual circle. One of his closest students,

151 See the numbers provided in Conermann, *Ibn Ṭūlūn*, p. 121.
152 Ibn ʿAbd al-Hādī, *al-Jawhar*, p. 13, n. 1 and p. 12, n. 1.
153 Hofer, *Popularisation of Sufism*.
154 Wollina, *Between Beirut, Cairo, and Damascus*.
155 Assef, *Soufisme et les soufis selon Ibn Taymiyya*. Ibn Taymīya's affiliation to this order was first suggested by Makdisi, *Ṣūfī of the Qādiriya Order*.

Aḥmad al-Wāsiṭī (d. 711/1311), wrote Sufi works and the same is true for another of his students, ʿAbd al-Raḥmān al-Baʿlabakkī (d. 734/1333).[156]

More relevant for us here are the Ḥanbalis from the Ṣāliḥīya Quarter, especially the Maqdisīs. The charismatic piety prevalent in this community, clearly different from the world of Ibn Taymīya, emphasised the role of the individual *shaykh*. As Daniella Talmon-Heller has shown, the Banū Qudāma strove to depict themselves as originating from a pietistic community centred around *shaykhs* with distinctive Sufi inflections.[157] She bases her argument on three works on this community written by one of the most central figures of this family, Ḍiyāʾ al-Dīn al-Maqdisī (d. 643/1245), and it is certainly not by chance that the very autograph of one of these ended up on Ibn ʿAbd al-Hādī's bookshelves.[158] We not only have texts that depict this community's lineage in a Sufi-inflected way, but there is also direct evidence for much stronger links with Sufism: Ḍiyāʾ al-Dīn's uncle, Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223), proudly declares that he received the cloak of initiation – again in a book that ended up on Ibn ʿAbd al-Hādī's bookshelves.[159]

Against this background it seems rather self-evident that Sufism was an inextricable part of Ibn ʿAbd al-Hādī's scholarly oeuvre and his scholarly practices. He was, as we have seen, without doubt initiated into the Qādiri order. That he opted for this order went back to the fact that its genesis in Syria in the thirteenth century was closely linked with Ibn ʿAbd al-Hādī's ancestors themselves, the Qudāma family.[160] His first initiation took place in Baalbek, the only town outside Damascus he ever travelled to, and the master who initiated him is only known from the very brief biography penned by Ibn ʿAbd al-Hādī himself. Tellingly, the only other relevant bit of information he furnishes about this Aḥmad al-Baʿlī al-Ḥanbalī (d. 871/1466), apart from the initiation, is that he was a notary witness.[161] In one of his works, *Donning the Cloak* (*Lubs al-khirqa*), Ibn ʿAbd al-Hādī names two more masters with

[156] Geoffroy, *Traité de soufisme*; Post, *Glimpse of Sufism*.
[157] Talmon-Heller, *Shaykh and the Community*.
[158] *Sīrat al-Shaykh Abī ʿUmar*, cf. Ibn ʿAbd al-Hādī, *Fihrist*, fol. 47b, l. 2–6 (cf. no. 517d).
[159] *Juzʾ al-Qudūrī*, MS Damascus, National al-Asad Library 3755/20, fol. 254b (cf. no. 530p). This note was first discussed by Makdisi, *Hanbali School and Sufism*.
[160] Ephrat, *Shaykh, Physical Setting and Holy Site*.
[161] Ibn ʿAbd al-Hādī, *al-Jawhar*, p. 13.

their lines of initiation besides that of al-Baʿlī.[162] In another copy of the same work he describes a fourth initiation by a certain Shihāb al-Dīn b. Zayd in the year 879/1465.[163] Just as we know that Ibn ʿAbd al-Hādī received the cloak we also know that he himself initiated disciples. We do not have many details on such initiations as they were certainly below the radar of the narrative sources that we have. However, in one *samāʿ*-note written by Ibn ʿAbd al-Hādī in the year 875/1471, when he was thirty-five years old, he states after the name of one of the participants, a certain Yūsuf al-Zarʿī, that 'he donned the cloak from me'. This note wonderfully illustrates that Sufism and traditionalist *ḥadīth* scholarship in the Ḥanbali vein were not at all at odds; this note proudly sits at the end of a book by Ibn ʿAbd al-Hādī on *ḥadīth* transmission.[164]

As a consequence of his interest, Ibn ʿAbd al-Hādī authored several works on Sufism. In contrast to Ibn Taymīya's student Ibn Qayyim al-Jawzīya (d. 751/1350), who skilfully employed the technical vocabulary of Sufism to convey a traditionalist message,[165] Ibn ʿAbd al-Hādī's works were indeed fully fledged Sufi works. In his biographical works we also see that key Sufi concepts such as *wilāya* (friendship with God) appear regularly. For instance, he narrates one of his dream visions that took place during his brother Aḥmad's final illness, which proved to Ibn ʿAbd al-Hādī that his brother was a 'friend of God' (his bier also floated in the air).[166] Ibn ʿAbd al-Hādī was in no doubt whatsoever that his Sufism was fully in line with his Ḥanbali credentials. In one of his works he gives yet another line of initiation, which starts with his own initiation at the hand of his *ḥadīth* teacher (and Sufi master) Zayn al-Dīn ʿUmar al-Luʾluʾī (d. 873/1468). It then runs through a genealogy of initiations with the grand seigneurs of Damascene Ḥanbalism (Ibn Rajab, Ibn Qayyim al-Jawzīya and Ibn Taymīya) to finally bring in the early Maqdisīs (Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī and Abū ʿUmar).[167] Whether this

162 MS Damascus, National al-Asad Library 3794/5, fols 86–8 (cf. no. 420b): Shams al-Dīn Muḥammad Shaykh al-Zāwiya al-kurdīya and Abū al-ʿAbbās Aḥmad al-Mawṣilī.

163 *Lubs al-khirqa,* MS Damascus, National al-Asad Library 3744/14, fol. 12a (cf. no. 488n).

164 *Al-Nihāya fī ittiṣāl al-riwāya,* MS Cairo, Dār al-Kutub, Taymūr ḥadīth 222, with *samāʿ*-note on fol. 96a (cf. no. 139a).

165 Schallenberg, *Manipulation of Sufi Terms*.

166 Ibn ʿAbd al-Hādī, *al-Jawhar*, p. 12.

167 *Badʾ al-ʿulqa bi-lubs al-khirqa,* MS Princeton, Garrett 4098Y, fols 171a/172b (cf. no. 200f).

line reflects any historical reality is of no importance whatsoever (and George Makdisi was probably too optimistic in that regard)[168] – the main point is that Ibn ʿAbd al-Hādī's claim was sufficiently credible for this work to belong to the select few from his oeuvre that were copied.

In the present discussion of Ibn ʿAbd al-Hādī's scholarly profile, there has been one elephant in the room, the inevitable Ibn Taymīya. The grandest of all Damascene Ḥanbali scholars, and perhaps of all Ḥanbali scholars anywhere, he casts a shadow on any discussion of Ḥanbalism in this period. However, as has become clear by now, Ibn ʿAbd al-Hādī belonged to a very different strand of Ḥanbalism, one that cannot be easily subsumed under Ibn Taymīya's activist role in society and his at times controversial scholarly outlook. This sits well with new research that challenges the view of Ḥanbalism as being virtually synonymous with Ibn Taymīya in this period. Caterina Bori has shown that the number of close associates that constituted his circle (*jamāʿa*) was fairly low and not at all restricted to Ḥanbali scholars. More importantly, Damascene Ḥanbalis reacted to Ibn Taymīya with 'fluctuating scepticism', especially on account of his rejection of some Sufi practices, his penchant for speculative theology and his peculiar stances on numerous questions of law.[169]

It is quite clear that a scholar who was comfortable with floating biers operated in quite a different scholarly world. There were clearly overlaps and the Ibn ʿAbd al-Hādī collection has ample titles authored by Ibn Taymīya: with eighty-six titles he is the best-represented author after Ibn ʿAbd al-Hādī himself. However, these titles are mostly very brief treatises and well over half of the total can be found in just four codicological units.[170] Furthermore, it is striking that none of these titles fall within the main scope of Ibn ʿAbd al-Hādī's collection, *ḥadīth* scholarship. This is because Ibn Taymīya's contribution to Ibn ʿAbd al-Hādī's most cherished scholarly field, post-canonical *ḥadīth* transmission, was marginal. If we take the *Index of Damascene Audition Certificates*, the best overview of the Damascene 'golden age' of *ḥadīth*, we see that Ibn Taymīya only participated in fifteen sessions – and he was the

168 Makdisi, *Hanbali School and Sufism*.
169 Bori, *Ibn Taymiyya wa-Jamāʿatuhu*.
170 47 of the titles by Ibn Taymīya are in the entries nos 334 (7 titles), 341 (8 titles), 426 (14 titles) and 443 (18 titles).

teacher (*musmiʿ*) in one single session.[171] This is in stark contrast with the Maqdisī heavyweights of that period. The above-mentioned Ḍiyāʾ al-Dīn al-Maqdisī, to take but one example, attends sixty sessions and at most of these he is the teacher.[172] This Ḍiyāʾ al-Dīn is also very well represented in the Ibn ʿAbd al-Hādī collection with seventy titles, but he fits this collection much better as forty-six of his titles fall into the field of *ḥadīth*.

Ibn ʿAbd al-Hādī's world of post-canonical *ḥadīth* transmission was located in the Ṣāliḥīya Quarter on Mount Qāsyūn with its sprawling number of Ḥanbali institutions. Yet Ibn Taymīya had few connections with this Ḥanbali ecosystem. At least, Ibn ʿAbd al-Hādī's contemporary, al-Nuʿaymī, has little to say about Ibn Taymīya in his work on Damascene institutions of teaching. More significantly for our purposes, everything that he does have to say about him takes place within the walls of the city and is not linked with the Ṣāliḥīya Quarter and its institutions.[173] What we have with Ibn ʿAbd al-Hādī is thus a line of scholarship and a social context that is distinctively different from what is today generally associated with Damascene Ḥanbalism. The Ibn ʿAbd al-Hādī collection and what it was meant to do can only be understood against this background. And in the next chapter we will turn to this collection to understand its 'monumental' significance in late medieval Damascus.

171 Leder/al-Sawwās/al-Ṣāgharjī, *Muʿjam al-samāʿāt al-dimashqīya*, I, p. 177.
172 Leder/al-Sawwās/al-Ṣāgharjī, *Muʿjam al-samāʿāt al-dimashqīya*, I, pp. 541/2.
173 Bori, *Ibn Taymiyya wa-Jamāʿatuhu*, pp. 31–2.

2

Monumentalising the Past

The year is 1878. Officials of the state's new endowment administration are knocking and kicking on the door of the ʿUmarīya Madrasa, but to no avail. The *madrasa*'s administrator (*nāẓir*) bluntly refuses to let them in as he knows what these men are after: the books. Finally, they bring in gendarmerie officers to force the door open. Entering the library, they find a desolate picture. Most of the shelves are empty as the prescient administrator has already removed what he considered to be the choice books. All they find are 620 volumes, in addition to unbound quires and loose pages. Yet, even removing this material proves difficult as getting in was one thing, but getting the books out another: the porters they require have all vanished into thin air at the instigation of the same administrator. In the end, the officials have no choice but to hire the quarter's rubbish collectors to move the books. The books of the ʿUmarīya Madrasa thus depart their home for many centuries in the most unbefitting manner. Stuffed into rubbish bags and carried by mules they leave Mount Qāsyūn.[1]

The background to these dramatic events was the foundation of a new Public Library (*al-maktaba al-ʿumūmīya*) in which the books of all Damascene 'old' endowment libraries were henceforth to be housed. This watershed in the history of the city's endowment libraries goes back to the arrival of Midhat Pasha (1822–84) as the governor of the Syrian province in the same year: 1878. Midhat Pasha was one of the central figures in the drastic reform process that the Ottoman Empire had undergone in the previous decades. Not only had he held the grand vizierate in Istanbul, but he was also a seasoned regional governor who had left a discernible footprint in Iraq.

[1] Zayyāt, *Khazāʾin al-kutub*, p. 7, n. 1 (discussed in Liebrenz, *Rifāʿīya aus Damaskus*, p. 180).

He was to stay in Damascus for fewer than two years, but these were rather intensive months that left a deep imprint on administrative structures and fiscal matters. In addition he continued the urban transformation of previous years with the construction of new roads, one of them connecting Ṣāliḥīya and Damascus.[2] One of the focus areas of late Ottoman reform was the educational and cultural field, where we see the introduction of new institutions and new educational practices.[3]

While Midhat Pasha was only one of a string of governors who oversaw the transformation of Syria and Damascus, his term is uniquely important for the cultural field. After he arrived in Damascus, he immediately formed a Benevolent Committee (*jamʿīya khayrīya*) that was to look after all things educational and cultural, including libraries. This committee worked at impressive speed and submitted a report on the city's libraries within a few months.[4] On the basis of this report, a decree was promptly issued that had three aims: delegitimise the existing libraries as inefficient and sloppy; dissolve these 'old' libraries; and move these libraries' books into a newly created modern Public Library.[5] The story of this dramatic shift in the book culture in Damascus and elsewhere – part of a much wider transformation of the past becoming musealised and books becoming manuscripts – as well as the role of other protagonists in Damascus, especially that of Ṭāhir al-Jazāʾirī (1852–1920), remains to be written and this is regrettably not the place to do so. The relevant point here is that a decision was made to start with ten book collections and the ʿUmarīya was one of them. The librarians in the new Public Library duly produced a hand-written catalogue (still organised according to the original libraries), which gives fascinating insights into the work-in-progress of a 'modern' library in the making and its spatial organisation (the new library had for instance ten cabinets [*dūlāb*]).[6] Two years later, in 1299/1881–2, the first printed catalogue of the new library was published

2 Hudson, *Transforming Damascus*; Saliba, *Achievements of Midhat Pasha*.
3 For instance, primary education cf. Fortna, *Learning to Read*.
4 Zayyāt, *Khazāʾin al-kutub*, p. 5.
5 This decree is contained in the first catalogue of the new Public Library, *Sijill jalīl*, pp. 2–3 [Ottoman], pp. 3–4 [Arabic]. I have to thank Till Grallert and Torsten Wollina who first drew my attention to this catalogue.
6 *Hādhā daftar wa-al-musawwada asmāʾ al-kutub al-majlūba ilā qubbat al-Malik al-Ẓāhir al-ʿumūmī fī 8 Rajab 1297* [1880], MS Damascus, National al-Asad Library 4576.

(organised according to subject matter), the *Sublime Register Containing the Decree on the Public Library in Damascus and the Titles of Its Books* (*Sijill jalīl yataḍammanu taʿlīmāt al-Maktaba al-ʿUmūmīya fī Dimashq maʿa asmāʾ al-kutub al-mawjūda bi-hā*). Scholarship has hardly used this catalogue to date. Carl Brockelmann referred to it in his *Geschichte der arabischen Litteratur* and the new English translation retained his references to the Ottoman-period Public Library as 'Dam. ʿUm.', though it is unclear how many readers will make the link to the current National al-Asad Library in Damascus and its new classmarks.[7] Few copies of this catalogue are held in European libraries and that the British Library found a copy of this catalogue in their 'backlog' more than a century after it was purchased might have contributed to its rather limited impact so far.[8]

Returning to late Ottoman Damascus, the holdings of the only library that stretched back to the Mamluk period and that made its way into the Public Library was that of the ʿUmarīya Madrasa. And here we come to Ibn ʿAbd al-Hādī, because of the 620 books that the *Sublime Register* marked with the provenance 'ʿUmarīya', the vast majority were books that none other than Ibn ʿAbd al-Hādī had endowed some 400 years earlier. This was not a foregone conclusion because, as we will see further down, Ibn ʿAbd al-Hādī was only one of scores of scholars who endowed their books into the ʿUmarīya Library in the 700 years between its foundation and dissolution. The new Public Library had a total of 2,464 books from the various libraries, so around a quarter of its entire holdings came via the ʿUmarīya Madrasa from the shelves of Ibn ʿAbd al-Hādī's home.[9] This means that the majority of its pre-Ottoman manuscripts were books that Ibn ʿAbd al-Hādī had once owned. In other words, the founding stock of the modern manuscript library of Damascus, and ultimately Syria, was, as far as the Mamluk period is concerned, shaped by the library project of a solitary scholar in the late medieval period.

This new Public Library went through several permutations in the course of the past 120 years and became known as the Ẓāhirīya Library and today

[7] Brockelmann, *Arabic Written Tradition*.
[8] https://twitter.com/dan_a_lowe/status/839870420992081921.
[9] Numbers referring to the *Sublime Register* (*Sijill jalīl*) are based on a database prepared by David Battefeld (Berlin).

as the National al-Asad Library.[10] Its holdings significantly increased over the years, especially by absorbing collections from other Syrian cities, to close to 20,000 entries today, yet the imprint of Ibn ʿAbd al-Hādī is still written all over it. To take but one example: we have previously seen the *Index of Damascene Audition Certificates*, which indexes and reproduces over 1,300 manuscript notes from the Ayyubid and Mamluk periods from the National al-Asad Library. Yet if we look at the manuscripts that were used for this index, we see that an impressive 94 per cent of all notes come from manuscripts that had been part of one single collection – the Ibn ʿAbd al-Hādī collection.[11] In a sense, this work is thus rather the *Index of Damascene Audition Certificates According to Ibn ʿAbd al-Hādī.*

The key role of Ibn ʿAbd al-Hādī in preserving what we see today in the National al-Asad Library and in what we know about manuscript culture in medieval Damascus might seem not that surprising in a book that is dedicated to this scholar and his books. However, one must not forget that there were many libraries in Damascus during the pre-Ottoman period and that there were other scholars who endowed their books to these *madrasa*s. That Ibn ʿAbd al-Hādī's project was so influential raises two major questions. First, we have to understand the intention of his project in order to historicise the extant Mamluk-period manuscript heritage in Damascus and to ask how its cultural significance set it apart from its peers. To answer this question not only allows us to read Ibn ʿAbd al-Hādī's collection as a conscious project of monumentalising what was for him the glorious past of his hometown, but it also brings out the extent to which the modern-day manuscript libraries in which we work are deeply shaped by such medieval library projects. Second, in the following chapters we will turn to the question of how this one project succeeded where hundreds of other medieval book endowments ultimately failed – to create a long-lasting book collection that survived as a corpus.

10 Al-Dhahabī, *al-Maktaba al-waṭanīya*; al-Bābā, *al-Madrasa al-Ẓāhirīya*.

11 Leder/al-Sawwās/al-Ṣāgharjī, *Muʿjam al-samāʿāt al-dimashqīya*. Manuscripts that did not come from the Ibn ʿAbd al-Hādī collection are: MS 1070/5, 1070/10, 1150/7, 1180/4, 1231/2, 1592/1, 1592/3. These contributed a total of 79 notes to the index.

Building up a Book Collection in Late Medieval Damascus

Ibn ʿAbd al-Hādī wrote little about how he actually built up his book collection in practical terms: from whom he bought books, where he bought them and what prices he paid. Nor can we glean much information from other scholars of his period to provide a comparative case. Yet, even though he did not explicitly write about how he obtained his books, there are sufficient traces in his manuscript corpus to piece together most of the story. These traces are less numerous than those we have for Ottoman-period collectors, such as Cârullah Efendi, where we are able to follow the build-up of his collection over time. In his case we see a scholar who travelled widely through the provinces of the Ottoman Empire and who noted down many of his purchases with dates, so we often know what he bought in Cairo, Mecca, Baghdad, Diyarbakir or Damascus.[12] In Ibn ʿAbd al-Hādī's case, all dates have to be deduced and we are on far less secure ground. Yet, it is clear that his story is a much more local story of a carefully and very consciously built-up collection that came from various sources in Damascus, such as markets, inheritances and public auctions.

Ibn ʿAbd al-Hādī came from a scholarly household where books were passed down through inheritance and we thus find on some books the following statement: 'Yūsuf Ibn ʿAbd al-Hādī, by the grace of my Lord, took ownership of this book from the books of his father.'[13] In the same vein, we find in his collection ownership statements by his father Ḥasan on books that most likely passed to Ibn ʿAbd al-Hādī by inheritance as well: 'It went into the ownership of its [the note's] writer, Ḥasan b. ʿAbd al-Hādī, by a sale in conformity with the *sharīʿa*.'[14] The number of father-to-son notes is limited, but this in itself should not be taken as proof that it only happened in a few cases. For instance, in the preface of his work *Ten ḥadīth*s *Selected from my Father's Transmissions* (*al-ʿAshara al-mukhtāra min marwīyāt wālidī*) he states that he was inspired to put together this compilation when he witnessed his father reading *al-Dārimī's Collection of ḥadīth*s *with Three*

[12] Açıl, *Osmanlı kitap kültürü*.
[13] *Al-Intiṣār*, MS Damascus, National al-Asad Library 2743, fol. 1a (cf. no. 290) and *al-Kifāya,* MS Berlin Staatsbibliothek Lbg. 180, fol. 1a (cf. no. 249).
[14] *Qāʿidat,* MS Damascus, National al-Asad Library 3835/6, fol. 98a (cf. no. 341i).

Intermediaries to the Prophet (*Thulāthīyāt al-Dārimī*) to his mother. And indeed, we do find this booklet in the Ibn ʿAbd al-Hādī collection, but without an ownership note.[15] However, there is an indicator that shows that the number of inherited books was not that large. As we have seen, the vast majority of the books in the Ibn ʿAbd al-Hādī collection were from the field of *ḥadīth*. These books carry thousands of manuscript notes in the shape of audition certificates in which the teacher transmits the right to teach a specific text to his student(s). As is well known, it was common practice to take one's children to such reading sessions and to have them participate in one's own sessions. Yet, there is little indication on Ibn ʿAbd al-Hādī's *ḥadīth* books that his father gave him the right to transmit them. This would have surely been the case had these books resided in his father's house before being passed down.

Much more common for Ibn ʿAbd al-Hādī were book purchases, and examination of them shows that he consciously built up his library over the course of his life until his mid-fifties. There is strong evidence that Ibn ʿAbd al-Hādī took advantage of his job as notary witness to buy directly from the estates of deceased book owners. For instance, when he drew up the document to settle the estate of Shaykh ʿUmar, mentioned in Chapter 1, Ibn ʿAbd al-Hādī bought one of the books on offer for himself. A notary witness who settles an estate by public auction and is then personally involved in this sale sounds potentially dubious. However, the paperwork conveys a sense of propriety as the son of the deceased son explicitly acknowledges that he received all monies owed by Ibn ʿAbd al-Hādī.[16] Ibn ʿAbd al-Hādī also bought books at public sales of estates for which he was not the notary witness. This practice is evident from his writings when he mentions in the biography of one of his teachers that he bought a commentary in two volumes from his estate.[17] In the light of his estate purchases, other manuscript notes saying that a book went into his ownership 'from the books of' can be read as similar purchases.[18]

[15] *Al-ʿashara al-mukhtāra min marwīyāt wālidī*, MS Princeton, Garrett 3b/3, fols 133–6 (cf. no. 189j); *Thulāthīyāt al-Dārimī*, Ibn ʿAbd al-Hādī, *Fihrist*, fol. 18b, l. 10–fol. 19a, l. 5 (cf. no. 251r).

[16] MS Damascus, National al-Asad Library 3784, fols 89b/108a.

[17] Ibn ʿAbd al-Hādī, *al-Jawhar*, p. 68. He identifies this scholar as 'shaykhinā Taqī al-Dīn' but neither the editor of this work nor I could identify who precisely this Taqī al-Dīn was.

[18] *Al-Wāḍiḥ*, MS Damascus, National al-Asad Library 2872, fol. 1a (cf. no. 34).

In this case, he also bought from the estates of his own relatives, such as his cousins.[19]

There is no doubt that Ibn ʿAbd al-Hādī was also a customer at the Damascene book markets, though there is little direct evidence for this in terms of manuscript notes or other sources. When he states in his catalogue that one of his books 'cost me 500 [Dirham] on account of Shaykh ʿAbd al-Qādir's script' on it, one can assume that this was a market purchase.[20] The main book markets (Map 2.1) were in proximity to Damascus' spiritual intramural centre, the Umayyad Mosque, and the most important of them was in the Kallāsa Quarter to the north of the mosque. This was a well-established market in one of the city's most bookish areas that had existed at least since the Ayyubid period.[21] A further book market was on the mosque's western side, the Bāb al-Barīd, where we also find the book-binders' market (*sūq al-mujallidīn*) and the paper market *(sūq al-warrāqīn)* in Ibn ʿAbd al-Hādī's time.[22] In addition, the Ṣāliḥīya Quarter housed its own paper market, the only Damascene quarter to do so, though the evidence for this is rather sparse.[23] Yet, it can be assumed that Ibn ʿAbd al-Hādī had opportunities to purchase books without having to go down into the walled city.

While we cannot track any specific purchases at these established markets, Ibn ʿAbd al-Hādī noted on one of his booklets that its purchase, and that of other such items, was made at a rather surprising market, namely the trinket market (*sūq al-saqaṭīya*).[24] Ibn ʿAbd al-Hādī mentions this market for

[19] *Al-Naqḍ ʿalā Bishr al-Marīsī,* MS Istanbul, Köprülü Library 850, fol. 1a: '*malakahu min faḍl rabbihi Yūsuf b. ʿAbd al-Hādī min kutub awlād ʿammī*' (cf. no. 37).

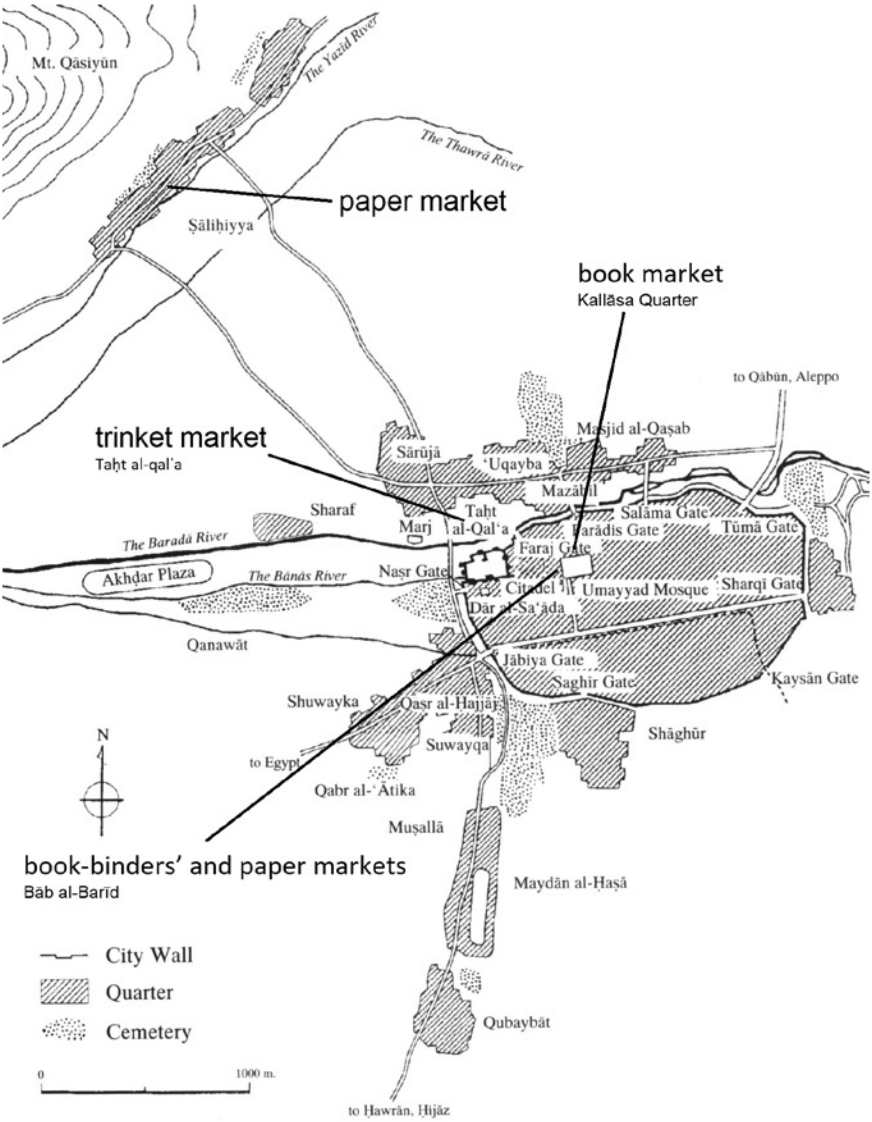
[20] Ibn ʿAbd al-Hādī, *Fihrist*, fol. 44a, l. 6 (cf. no. 498).

[21] Hirschler, *Medieval Damascus*, pp. 94–5; Liebrenz, *Rifāʿīya aus Damaskus*, p. 266 cites a manuscript note from the year 877/1472–3 as the earliest documentary evidence for this market.

[22] Liebrenz, *Rifāʿīya aus Damaskus*, pp. 269–70 argues that the Bāb al-Barīd was defunct when the Kallāsa market emerged. However, there is much earlier evidence for the Kallāsa as a site for book sales and his assumption that the main text mentioning the Bāb al-Barīd as a book market must have been written before 877/1472–3 does not hold. This book, Ibn ʿAbd al-Hādī's *Nuzhat al-rifāq ʿan sharḥ ḥāl al-aswāq* (cf. no. 184b) was written in the year 883/1478. The Bāb al-Barīd is also mentioned as the site for book and paper dealers in the early ninth/fifteenth century in the endowment register for the Umayyad Mosque (Eychenne/Meier/Vigouroux, *Waqf*, p. 64, no. 6).

[23] Ibn Ḥajar al-ʿAsqalānī, *al-Durar*, VI, p. 85 speaks of a shop owner '*bi-al-warrāqīn bi-al-Ṣāliḥīya*', though this refers to the eighth/fourteenth century.

[24] *Al-ʿIlm*, MS Damascus, National al-Asad Library 3856/1, fol. 1a (cf. no. 515a); al-Samʿānī, *al-Ansāb*, I, p. 151 defines the '*saqaṭī*' as the one selling shoddy objects ('*al-ashyāʾ al-khasīsa*').



Map 2.1 Book-related markets in Ibn ʿAbd al-Hādī's lifetime. based on: Miura, *Ṣāliḥiyya Quarter in the Suburbs*, p. 180. © Toru Miura/Institut français du Proche-Orient

cast-offs in his own treatise on the Damascene markets as being located in the extra-mural suburb Taḥt al-qalʿa (Below the Citadel), an area where many markets had their home.[25] This area was the most important royal ceremonial zone in the early fourteenth century.[26] Yet, it must have undergone quite a change as in Ibn ʿAbd al-Hādī's time it was, in the words of al-Badrī (d. 909/1503), a place crowded with 'rogues/villains, comedians, frauds and story tellers. There was everything which was a pleasure to the eye and the ear.'[27] Apart from being a pleasantly rowdy place, this suburb was also conveniently located on Ibn ʿAbd al-Hādī's route from his home in The Upper Lot to the city walls.

The purchase of booklets on the trinket market is highly significant for understanding Ibn ʿAbd al-Hādī's monumentalisation project, as we will see in the next chapter. On this market, books were not sold as books – this would be done more profitably on the Kallāsa or the Bāb al-Barīd book markets. Rather, books on offer here were on the brink of the last stage in their life cycle and would normally have been sold on the paper market to be reused. The existence of such reuse practices is well known from works such as the fourteenth-century normative treatise by the Egyptian author Ibn al-Ḥājj (d. 737/1336). Here, he explicitly refers to such paper being pulped. He states, however, that not everything was to be pulped and he explicitly censured those who sold for this purpose paper with Koranic text, *ḥadīth*s and the names of God, the prophets and the angels.[28] The *ḥadīth* books offered on the trinket markets below the citadel thus had an uneasy in-between status: they were no longer for the book market yet because of their content they could also not be sold off as scrap paper. They thus ended up on a market that was not previously on our radar for book trading in Damascus. Considering the shabby appearance of many books in Ibn ʿAbd al-Hādī's collection it is quite likely that he bought many of these in-between books on the trinket market.

25 Ibn ʿAbd al-Hādī, *Nuzhat al-rifāq*, p. 25. Cf. Miura, *Dynamism in the Urban Society of Damascus*, pp. 17–18 for an analysis of this work. For this area in general, see Moaz, *Processes of Urban Development*.

26 Olsen, *Just Taxes?*, chapter 3.

27 Al-Badrī, *Nuzhat al-anām fī maḥāsin al-Shām* (1980), p. 36, transl. from Miura, *Dynamism in the Urban Society of Damascus*, p. 18.

28 Ibn al-Ḥājj, *al-Madkhal,* IV, p. 82.

We do not know the stages in which Ibn ʿAbd al-Hādī built up his book collection as the manuscript notes are not dated. However, we do know that Ibn ʿAbd al-Hādī wrote a list on his collection as he mentions in his *fihrist* a *Titles of the Books Owned by Me* (*Asmāʾ al-kutub al-mamlūka lī*).[29] He calls it a *safīna*, which means that it was oblong-shaped and bound at the top or bottom of the folia with the lines running horizontal to the spine. This was thus not a 'proper' book, but rather a 'notebook' and examples of such *safīna*-shaped notebooks include the well-known fourteenth-century *Notebook* (*Tadhkira*) by al-Ṣafadī.[30] As this title is not mentioned in his auto-bibliographical *Naming my Books* it must have been written after the year 891/1486–7 and thus shortly before the *fihrist*. This list is lost, but as it was written not long before the *fihrist* it would probably not give much additional insight into the timeline of Ibn ʿAbd al-Hādī's book ownership. What we do have is a note in which he mentions the transfer of his properties to his sons, which not only includes lands, but also his books.[31] By the year 884/1479, in his mid-forties, he thus already owned a book collection that was valuable enough to be gifted to his offspring.

We can also safely assume that his book collection was well known, as people quite frequently borrowed books from it. This is evident from yet another set of his lists that he bound into his books, book-lending lists.[32] These have exactly the same layout as the 'ʿ*inda*-accounts' that we saw in Chapter 1, lists of individuals who owed him money. In these book-lending lists the name is followed by the title of the book and they are also clearly work in progress as many entries are crossed out, presumably after the book was returned (Plate I.7 is one such example). Among those who took the books out we see relatives and close acquaintances, but also quite prominent members of the Damascene society, such as judges. Ibn ʿAbd al-Hādī's library was certainly not a commercial lending library like those of late eighteenth-century/early nineteenth-century Damascus. Here, for example, Aḥmad al-Rabbāṭ had a book collection ranging from coffee-house to highbrow literature from which

29 Ibn ʿAbd al-Hādī, *Fihrist*, fol. 37a, l. 5–6 (cf. no. 456).
30 Franssen, *Personality, Methodology and Literary Tastes.*
31 MS Damascus, National al-Asad Library 3784, fol. 30b.
32 MS Damascus, National al-Asad Library 1139, fol. 102a; 3784, fols 30b, 77a and 88a; 3806, fols 70b–73b; 3839, fol. 137b.

individuals from all strata of Damascene society could borrow books for a fee.[33] Nonetheless, Ibn ʿAbd al-Hādī's lending lists are a clear indication that his relatively substantial library was an integral part of the Damascene reading landscape.

The Profile of the Ibn ʿAbd al-Hādī Book Collection

While we thus have some insight how Ibn ʿAbd al-Hādī built up his library but only limited insight into its role within the city, we do know a lot about the final result of his book-collecting activities. With the *fihrist* we have a very substantial and detailed list that enables us to comprehend the library's thematic profile. The catalogue itself is not thematically organised, so the following discussion is based on thematic categories that I have ascribed to these works (in my book on the Ashrafīya catalogue they are called 'external thematic categories' as that catalogue had its own thematic organisation).[34] There are two caveats to this ascription. Firstly, many works have not come down to us and are not known from other sources, so such thematic ascriptions are far from self-evident. Secondly, reducing the thematic breadth of works into one single term is an inexact science as many works are encyclopaedic or at least highly heterogeneous. Having said that, as heuristic tools such thematic categories are helpful in order to get some understanding of what fields this collection covered and it was possible to ascribe a thematic category to some 87 per cent of all titles.

The first and main point to underline when it comes to the Ibn ʿAbd al-Hādī collection is that the field of *ḥadīth* takes first place. Almost two-thirds of all titles (for exact numbers see Table 2.1) are linked with this one single field. Way behind with 10 per cent comes law, followed by history at 6 per cent. With 4.5 per cent, paraenesis is as insignificant as theology with 4 per cent. This is a strikingly different profile from the other Mamluk library that is documented with a catalogue, the Ashrafīya Library.[35] Here, *ḥadīth* was one of the most insignificant fields of knowledge with a mere 3 per cent of the titles. In first place, by contrast, with one-third of the

33 Liebrenz, *Library of Aḥmad al-Rabbāṭ*; Liebrenz, *Rifāʿīya aus Damaskus*, pp. 228–35; Akel, *Ahmad al-Rabbât*.
34 Hirschler, *Medieval Damascus*, pp. 105/6.
35 Hirschler, *Medieval Damascus*, p. 106.

Table 2.1 Thematic categories in the Ibn ʿAbd al-Hādī collection

Thematic category	No. of entries	Percentage
ḥadīth	1,590	62.5%
numbered collections	246	9.5%
other collections	1,098	43.0%
commentary	29	1.0%
fiqh/uṣūl al-fiqh	250	10.0%
Ḥanbali *fiqh*	190	7.5%
uṣūl al-fiqh	28	1.0%
history[a]	158	6.0%
paraenesis	115	4.5%
theology	99	4.0%
adab	59	2.5%
philological sciences[b]	51	2.0%
devotional texts[c]	48	2.0%
Koranic sciences	39	1.5%
poetry	22	0.9%
medicine/pharmacology	18	0.7%
other	92	3.5%

Note: 2,541 titles with thematic category; percentages above 1% have been rounded up or down to the nearest .5.
[a] Including biography/biographical dictionary (116), history (27), topography (9), genealogy (2), *qiṣaṣ al-anbiyāʾ* (2) and onomastics (2).
[b] Including grammar (38), rhetoric (4), philology (4), lexicography (4), syntax (1).
[c] Including Sufism (26), prayers (11), Prophet Muḥammad (7) and creed (4).

titles was poetry, of which there is less than 1 per cent in the Ibn ʿAbd al-Hādī collection. While the reader could find the *Dīwān al-Ṣabāba* of the Mamluk poet Ibn Abī Ḥajala (d. 776/1375) in the Ibn ʿAbd al-Hādī collection,[36] there is not a single poetic work by Ibn Nubāta (d. 768/1366), who has emerged in recent years as a crucial figure of Mamluk-period poetry.[37] Moreover, all those scores of collections of pre-Islamic and early Islamic poetry that the Ashrafīya stocked simply did not exist in the *fihrist*, except for some isolated cases (see entries number 169b and 233e). In other words, we have two documented large-scale endowed book collections from the Mamluk period for a single city, which is as dense a documentation as

[36] Ibn ʿAbd al-Hādī, *Fihrist*, fol. 5a, l. 13 (cf. no. 100).
[37] On him see the manifold publications by Thomas Bauer such as Bauer, *Ibn Nubātah al-Miṣrī*. Ibn ʿAbd al-Hādī, *Fihrist*, fol. 21a, l. 10 (cf. no. 311) has a prose work by Ibn Nubāta and ibid., fol. 57a, l. 1–4 (cf. no. 570c) an *ijāza* for him.

we get for the pre-Ottoman period. Yet these two 'Islamic' or 'Mamluk' book collections shared few thematic fields and existed in very different intellectual universes.

That *ḥadīth* was so dominant is a reflection of Ibn ʿAbd al-Hādī's main field of scholarship during his fifties, when he endowed his books. As we have seen, his way of dealing with *ḥadīth* was deeply steeped in the world of post-canonical *ḥadīth* transmission. In textual terms, this line of scholarship was characterised by the dominance of short collections of *ḥadīth*s, small-scale collections for which the statement that *ḥadīth* literature 'is far more ephemeral than one would perhaps like' is particularly pertinent.[38] The most well-known genre was that of a collection of 'forty *ḥadīth*s' (*arbaʿīnāt*) organised around a colourful range of criteria, such as sharing the same theme (for instance *jihād*) and/or the same transmitters (for instance all transmitted to the compiler by the same teacher) and/or transmitted in the same city/village and/or transmitted by a chain of scholars all carrying the same name and/or all having a specific number of transmitters between the compiler and the Prophet (such as the *thulāthīyāt*, that is three transmitters) and so on. There were also collections of five, ten, twenty or eighty *ḥadīth*s (to cite the most frequent).

In some cases, an individual selection criterion for *ḥadīth*s became so popular that these works emerged as a 'genre' in their own right. There is also some overlap between genres, for example works that fall into a 'criterion-based genre' could also have forty *ḥadīth*s. Thus, it fell to the compiler to decide whether or not he wanted to emphasise the number of *ḥadīth*s in a collection's title. For instance, we have the genre of *buldānīyāt*, that is collections of *ḥadīth*s transmitted in the same city/village, but as we have just seen a work with a set number of *ḥadīth*s could also be organised around the very same criterion. Particularly prominent further criterion-based genres were those of *ʿawālī* ('high *ḥadīth*s', that is a collection of those *ḥadīth*s for which a scholar had remarkably short lines of transmission), *muṣāfaḥa* ('shaking hands', that is with a line of transmission with only one more transmitter than the compiler of an authoritative work) and *muwāfaqāt* ('being in agreement', that is having the same line of transmission as an author of an authoritative work,

[38] Burge, *Ḥadīṯ literature*, p. 65.

but to one of his contemporaries).[39] We still know relatively little about the development of these genres, but Mohammad Gharaibeh has suggested that these post-canonical collections were initially very much a phenomenon of Iraq and the lands farther east until they started to appear in the course of the twelfth century in Syria and Egypt.[40]

In the Ibn ʿAbd al-Hādī collection we see indeed that an overwhelming majority of the works in the field of *ḥadīth* belong to such post-canonical *ḥadīth* collections – these works constitute by far the largest cluster of works in his collection. This can be exemplified by looking at the case of al-Bukhārī, the compiler of one of the two most authoritative 'canonical' Sunni *ḥadīth* collections, the *Ṣaḥīḥ al-Bukhārī*. Against all expectations what we do not find in Ibn ʿAbd al-Hādī's book collection is precisely this book. We thus have here the case of a large-scale library that is centred on the field of *ḥadīth* to such an extent that one can say that its *raison d'être* is nothing but this field; yet, its user would not find the best-known, the most authoritative book on its shelves. One might argue that this book was so important that it was not even part of the standard collection. The transmission of *ḥadīth* was not only a scholarly activity, but reading them out had also become part and parcel of rituals so we increasingly find the recitation of authoritative works such as al-Bukhārī as an independent ritual. In consequence, such works, like the Koran, could have had a separate physical location outside the library. However, this argument does not work in the case of Ibn ʿAbd al-Hādī as not only does he have the other highly authoritative *ḥadīth* collection on his shelves, the *Ṣaḥīḥ Muslim*, but also three copies of the Koran.[41]

The absence of a physical copy of *Ṣaḥīḥ al-Bukhārī* does not mean that al-Bukhārī's oeuvre as a transmitter of *ḥadīth* was absent, rather we find it in its reconfigured post-canonical shape. Thus what we do find on the shelves are selections from al-Bukhārī's work in numbered and criterion-based small-scale booklets. To these belong first and foremost the usual suspects such as the numbered *Forty ḥadīths Selected from al-Bukhārī* and

[39] Gharaibeh, *Einführung* is a helpful overview of post-canonical *ḥadīth* scholarship and the resulting emergence of new genres.
[40] Gharaibeh, *The Buldāniyyāt of as-Saḫāwī*, pp. 7–8.
[41] Muslim: Ibn ʿAbd al-Hādī, *Fihrist*, fol. 3b, l. 8 (cf. no. 59); Koran: ibid., fol. 1b/margin (cf. no. 1 and 2).

*Forty ḥadīth*s *With Short isnād*s *Selected from al-Bukhārī*. There is also a slightly apologetic work that explains the low profile of the Ḥanbali *madhhab*'s founder Aḥmad b. Ḥanbal in the *Ṣaḥīḥ al-Bukhārī, What al-Bukhārī Transmitted from Aḥmad [b. Ḥanbal] and the Reason They Are Few*. In addition, there are two copies of a *thulāthīyāt* work, *The ḥadīths with Three Transmitters Between al-Bukhārī and the Prophet*, a *ʿawālī* work *Ḥadīth With Short isnāds from al-Bukhārī* and finally a surprisingly oddly numbered *Eleven ḥadīths from the One Hundred al-Bukhārī ḥadīths*. In addition, we find three commentaries (*shurūḥ*), a strikingly high number of commentary works for Ibn ʿAbd al-Hādī's collection, which interpret the *Ṣaḥīḥ al-Bukhārī*.[42]

Ibn ʿAbd al-Hādī was not only an avid collector of such post-canonical collections, but he was also extraordinarily active as a compiler in his own right. He claimed to have written no fewer than 400 collections of forty *ḥadīth*s alone[43] – though this round number should perhaps not be taken at face value. We are on safer ground when looking at his extant oeuvre and the number is still impressive. Among his own works in the Ibn ʿAbd al-Hādī collection for which a thematic category could be determined, 58 per cent are post-canonical collections. Among his works we find gems such as *Forty ḥadīths with One Line of Transmission*, *Twenty ḥadīths with One Line of Transmission*, *Forty ḥadīths with Two Lines of Transmission*, *Forty ḥadīths with Four Lines of Transmission*, *Seven ḥadīths with Lines of Transmission from Father to Son*, *Forty ḥadīths with All Transmitters Called Muḥammad*, *Forty ḥadīths with All Transmitters Being Judges* and so on.[44] This overall middling scholar was clearly the last great representative of this vanishing line

[42] *Forty*: Ibn ʿAbd al-Hādī, *Fihrist*, fol. 14b, l. 10–14 (cf. no. 219e); *Forty Short isnāds*: ibid., fol. 14b, l. 10–14 (cf. no. 219f); *What al-Bukhārī*: ibid., fol. 14b, l. 10–14 (cf. no. 219h); *Three Transmitters*: ibid., fol. 33a, l. 14 to fol. 33b, l. 5 (cf. no. 432b) and fol. 48a, l. 4–9 (cf. no. 520i); *Short isnāds*: ibid., fol. 37b, l. 11–15 (cf. no. 459d); *Eleven*: ibid., fol. 57b, l. 1–6 (cf. no. 574m); commentaries: ibid., fol. 20a, l. 7 (cf. no. 281); ibid., fol. 21a, l. 13 (cf. no. 314); ibid., fol. 57a, l. 15–17 (cf. no. 573d).

[43] Al-Ḥāfiẓ, *al-Madrasa al-ʿUmarīya*, p. 275.

[44] *Forty ḥadīths with One Line*: Ibn ʿAbd al-Hādī, *Fihrist*, fol. 15a, l. 8–15 (cf. no. 221g); *Twenty ḥadīths with One Line*: ibid., fol. 15a, l. 8–15 (cf. no. 221h); *Two Lines:* ibid., fol. 15a, l. 8–15 (cf. no. 221i); *Four Lines:* ibid., fol. 15a, l. 8–15 (cf. no. 221j); *Father to Son:* ibid., fol. 15a, l. 8–15 (cf. no. 221o); *Muḥammad:* ibid., fol. 16a, l. 5–11 (cf. no. 227d); *Judges:* ibid., fol. 16b, l. 10–17 (cf. no. 230k).

of scholarship in Damascus and one of the last representatives in the wider Middle East.[45]

Ibn ʿAbd al-Hādī was particularly interested in compiling *ḥadīth* collections that have a topographical bent in that they bring together *ḥadīth*s transmitted in one specific place, the *buldānīyāt*.[46] What is more, in the case of Ibn ʿAbd al-Hādī these collections are entirely centred on Damascus and its agricultural hinterland, the Ghūṭa – not too surprising for a scholar whose geographical horizons did not stretch much further. Such Damascus-centred *ḥadīth* collections had existed previously and Ibn ʿAsākir, a scholar whose *ḥadīth* scholarship Ibn ʿAbd al-Hādī respected, had written dozens of such works some 300 years earlier. However, since then the genre of Damascus-centred topographical *ḥadīth* compilations had not gained much popularity. In came Ibn ʿAbd al-Hādī, who authored dozens of *ḥadīth* compilations transmitted in and around Damascus, such as the *Ten* [*ḥadīth*s] *of Birza* (a village to the north of Damascus), the *Ten* [*ḥadīth*s] *of Bayt Lihyā* (a village to the east), the *Five* [*ḥadīth*s] *of al-Nayrab* (a village to the west), the *Six* [*ḥadīth*s] *of al-Hāma* (a village to the north-west) and so the list continues.[47] That Ibn ʿAbd al-Hādī revived the Damascus and Ghūṭa-centred genres of *buldānīyāt* was noted by his contemporaries. His student Ibn Ṭūlūn writes for instance that his teacher was the first scholar since Ibn ʿAsākir to devote a booklet to the traditions of the village of Ḥurdān.[48] For other villages Ibn Ṭūlūn faithfully mentions that his teacher composed yet another booklet on their traditions.[49]

However, Ibn ʿAbd al-Hādī's real historical importance does not lie in his compilership, but rather in him collecting so many earlier post-canonical *ḥadīth* booklets that reflect this line of scholarship in its specifically Damascene, and to a large extent really Ḥanbali-Ṣāliḥīya, bent. The fiercely parochial profile of his collection is also evident when we look at what is not there: Muḥyī al-Dīn al-Nawawī (d. 676/1277) was arguably

[45] He compiled 671 works. Out of these, 472 were assigned a thematic category and of these 272 fall under *ḥadīth* scholarship.

[46] On topographical works on Damascus see Sajdi, *Defense of Damascus.*

[47] Birza: Ibn ʿAbd al-Hādī, *Fihrist*, fol. 16b, l. 1–9 (cf. no. 229n); Bayt Lihyā: ibid., fol. 16b, l. 1–9 (cf. no. 229o); al-Nayrab: ibid., fol. 10b, l. 4–5 (cf. no. 182b); al-Hāma: ibid., fol. 13a, l. 1–8 (cf. no. 206q).

[48] Ibn Ṭūlūn, *Ḍarb,* p. 156 (cf. no. 229p & 463n).

[49] Ibn Ṭūlūn, *Ḍarb*, p. 156 (cf. no. 206g and 226m), p. 157.

the most important scholar of *ḥadīth* commentary in his age, yet we only find two short fragments of this Damascene Shāfiʿi scholar's works in the Ibn ʿAbd al-Hādī collection.[50] A generation earlier, Damascus was home to another crucial *ḥadīth* scholar, Ibn al-Ṣalāḥ al-Shahrazūrī (d. 643/1245), who authored the classic and comprehensive textbook for the study of *ḥadīth*, *Introduction to the Sciences of Ḥadīth* (*al-Muqaddima* or *Kitāb Maʿrifat anwāʿ ʿilm al-ḥadīth*).[51] Despite the pivotal importance of this work in Damascus over the following centuries, as shown by Mohammad Gharaibeh, there is not the slightest trace of this Shāfiʿi author's work in the Ibn ʿAbd al-Hādī collection.[52] One gets the sense of two universes of *ḥadīth* scholarship existing in parallel within Damascus: on the one hand the Ḥanbali-Ṣāliḥīya group that centred its scholarly practices on small booklets and on the other hand the Shāfiʿi group that focused on the commentary tradition.

The pages of the books Ibn ʿAbd al-Hādī collected overflow with transmission notes wherein we see all the great scholars of Ṣāliḥīya Ḥanbalism reading, listening and writing. These notes are also written testimony to the scholarly and sacred landscape of the quarter. Over and over again we see its three main landmarks, the ʿUmarīya Madrasa, the Ḍiyāʾīya Madrasa/Dār al-Ḥadīth and the Muẓaffarī Mosque, as sites of reading sessions. There is no other archive for this world of scholarship as dense as these notes, of which there are likely to be more than 10,000 (some 1,300 of which have been indexed in the *Index of Damascene Audition Certificates*). Ibn ʿAbd al-Hādī thus built here a carefully profiled book collection that was meant to do something, namely to serve as a remembrance of bygone times of a line of scholarship that was about to disappear.

Reviving Orally Transmitted Books

The urgency of Ibn ʿAbd al-Hādī's monumentalisation project becomes clear when looking at how he received the authorisation to transmit the *ḥadīth* booklets in his collection. With the rise of post-canonical *ḥadīth* scholarship and its distinct emphasis on oral and direct transmission, transmission notes

[50] Ibn ʿAbd al-Hādī, *Fihrist*, fol. 30b, l. 7–10 (cf. no. 413c) and fol. 52b, l. 6–10 (cf. no. 545c).
[51] Ibn al-Ṣalāḥ, *Introduction*.
[52] Gharaibeh, *Sociology of Commentarial Literature*.

had started to appear in large numbers. In recent years the field of Middle Eastern history has got used to the term '*samāʿ*' for these notes, which emphasises the oral character of transmission. However, this term downplays the function of these notes as '*ijāza*', that is as a licence for all those present at the reading – irrespective of considerations such as age, gender, unfree status or profession – to transmit the work's contents in future. In the post-canonical *ḥadīth* collections we thus find an (ideally) uninterrupted chain of such transmission notes that document how the licence to transmit was handed down the generations. This protocol of transmission notes is highly intricate and scholars such as Said Aljoumani have only now started to unpack it. For instance, when a new copy of a work was produced, the original manuscript's notes could be condensed into brief *riwāya* (transmission) statements on the new manuscript's title page or they might be copied over in abridged form as copied transmission notes.[53]

What matters for us here is that Ibn ʿAbd al-Hādī faced a huge problem when he took ownership of the *ḥadīth* booklets. While the notes wonderfully flow from the point the manuscripts were produced (generally in the twelfth or thirteenth century), they peter out some one hundred years before Ibn ʿAbd al-Hādī's lifetime. Now, a post-canonical *ḥadīth* booklet without a continuous chain of transmission down to yourself is pretty useless. The textual material, the *ḥadīth*s, were to a large extent drawn from the grand collections of the likes of al-Bukhārī and Muslim anyway. If you wanted to use such *ḥadīth*s in, let's say, a work of law, nobody required you to have a licence to transmit them. Ibn ʿAbd al-Hādī's problem was thus that he owned books that did not generally carry what should have been there to make them 'alive': a continuous chain of transmission notes to himself.

To exemplify this let us take a *ḥadīth* booklet with the prosaic title *Juzʾ al-Ḥawrānī* (*al-Ḥawrānī's Booklet*).[54] This is a typical post-canonical *ḥadīth* collection of no more than eight folia of actual text, but with nine further folia carrying some forty transmission notes before and after the text. This booklet brings together a collection of *ḥadīth*s transmitted by

[53] Aljoumani, *al-Ijāzāt al-manqūla*; also Leder, *Spoken Word and Written Text*; Leder, *Understanding a Text*.

[54] MS Damascus, National al-Asad Library 3823/8, fols 62–79 (cf. no. 506g).

Muḥammad b. Ḥumayd al-Ḥawrānī (d. 341/952–3) and the actual copy on Ibn ʿAbd al-Hādī's shelves was written in the early thirteenth century in Damascus by Muḥammad Ibn Hāmil al-Ḥarrānī (d. 671/1273). It kicks off on the title page (folio 64a) with a copied transmission note that links this new booklet with the earlier line of transmission of the original manuscript from which the new booklet was copied. We find similar copied notes at the end of the text (folio 73a). The next eight notes are the ones in which the copyist himself receives licences to transmit the work from different authorities, obviously almost all of them Maqdisīs (folia 73b to 74b). In this way Ibn Hāmil 'activates' the copy with numerous prestigious lines of transmission and we see that he even takes the booklet to Aleppo for this purpose (folio 74b). The final set of notes shows how the text circulated in the Damascene scholarly scene with numerous readings up to the year 743/1342 held in Ṣāliḥīya, the Old City and other Damascene quarters. After that year there is dead silence and the booklet ceased to be used. This booklet was thus intensively transmitted from the point it was written in the year 637/1239 for a century until 743/1342. Its life cycle as an active agent in the scholarly landscape of Damascus ended at this point. This case is not a one-off or an exception. Rather, this is typical of the thousands of post-canonical Damascene *ḥadīth* booklets known to us. Some were written earlier, some were in circulation longer, some had fewer transmission notes, some had even more – but almost all of them ended their active scholarly life cycle in the fourteenth century. These manuscripts are not timeless witnesses of *ḥadīth* transmission. Rather, they have a very specific history: they bear witness to the golden age of post-canonical *ḥadīth* transmission in one city, Damascus, and their broken chains of transmission are evidence of the end of this age.

What these manuscripts also share is further transmission notes that suddenly pop up some one hundred years later – transmission notes that inevitably involve Ibn ʿAbd al-Hādī. In the case of *al-Ḥawrānī's Booklet,* this is a note in his hand – these notes are almost without exception in his hand – that records a session in which Ibn ʿAbd al-Hādī reads the work to the scholar Fāṭima al-Ḥarastānīya (folio 63a, Plate I.8) and he thus receives the licence to transmit it. And we typically have a further note on these manuscripts, the one in which Ibn ʿAbd al-Hādī reads the work to members of his household – he is also always reading in these sessions – who thus in turn receive

the right to transmit it. These notes are again always in the hand of Ibn ʿAbd al-Hādī and virtually all readings took place – for a reason to be seen in the next section – in the year 897/1492. In the case of the Ibn Hāmil booklet (Plate I.8; the note is at the bottom of the page), he read the text in that year to his two sons ʿAbd Allāh and Ḥasan as well as his concubine Bulbul (the second). And the final shared feature of these booklets is that after these two sets of notes by Ibn ʿAbd al-Hādī there is silence up to the present day.

This particular feature of Damascene *ḥadīth* booklets is not evident from the *Index of Damascene Audition Certificates*, which does not record notes written after the mid-fourteenth century. Before looking into the manuscripts, I was unsure what this chronological limitation of the *Index* meant for our understanding of the culture of *ḥadīth* transmission in the city. Was there a lot of material that had not been indexed? The answer is yes and no. The *Index* does indeed cover the bulk of notes that were on the manuscripts the editors decided to include (though we are never told according to what criteria the vast majority of manuscripts in Damascus was excluded). In that sense, drawing a line in the mid-fourteenth century makes perfect sense. However, this line obliterated the moment in these manuscripts' life cycles when Ibn ʿAbd al-Hādī appears on the scene – a moment that is crucial to understanding why and in what physical form they have survived.

The manuscript notes in which Ibn ʿAbd al-Hādī receives the licence to transmit the works are highly unusual when looking at them from the vantage point of the heyday of post-canonical *ḥadīth* transmission. As there is no evidence as to how the respective teacher named in the note received her or his licence, these notes are quite bold and largely unsubstantiated claims. Transmitting these booklets was no longer central to scholarship and it is probable that very few people cared about what Ibn ʿAbd al-Hādī was doing. There is no evidence of how his teachers received their licences as there are hardly any notes involving them. It is particular noteworthy that Ibn ʿAbd al-Hādī received all his licences from an extraordinarily narrow set of teachers: the names of Fāṭima al-Ḥarastānīya, Ibn al-Sharīfa and Niẓām al-Dīn appear over and over again. The most likely scenario is that these scholars had received general licences that did not require attendance at specific sessions.[55]

[55] For the historical development of the *ijāza* see Davidson, *Carrying on the Tradition*.

Such general licences had been well established for centuries and Ibn ʿAbd al-Hādī could certainly rely on them without doing anything uncomely. We know, for instance, that he himself received *ijāza*s from Cairene scholars whom he had never met.[56] He most likely received them by correspondence and that was perfectly fine according to post-canonical standards of transmission. Yet such general licences were clearly not highly popular in Damascus during the heyday of post-canonical *ḥadīth* transmission, as is evident from the thousands of very specific manuscript notes. To translate such general licences so systematically into the much more specific form of the transmission note, as Ibn ʿAbd al-Hādī did, was clearly something very peculiar.

It is striking that the sessions in which Ibn ʿAbd al-Hādī received an *ijāza* from these teachers for a specific text were small-scale affairs in which normally no more than two or three other scholars participated. A typical case is a reading with Niẓām al-Dīn in the year 865/1461, when Ibn ʿAbd al-Hādī was some twenty-five years old. He participated with two of his brothers and two other scholars, one of whom came with his daughter and a freed slave (*mawlā*).[57] In many cases these sessions are even smaller and in a typical reading session with Fāṭima al-Ḥarastānīya, for instance, only his three-year-old son, ʿAbd al-Raḥmān, is present (Plate I.8). The impression of a high degree of intimacy is corroborated by cases where he states that the reading took place in the house of his teacher Ibn al-Sharīfa 'and I am with him on his seat (*sarīr*)'[58] or when the reading session with Niẓām al-Dīn had to be broken off 'because of the Shaykh's drowsiness and him often falling asleep'.[59]

It is exceedingly rare to come across the crowded sessions that were characteristic of Damascene post-canonical *ḥadīth* culture in the golden age. The rare and outstanding example is a session from the year 863/1459, when Ibn ʿAbd al-Hādī was in his early twenties and he read a text to one of his favourite teachers, Ibn al-Sharīfa, in the presence of more than fifty participants.[60] However, the numbers might have been so high because this was not just a

[56] Ibn ʿAbd al-Hādī, *al-Jawhar*, editor's introduction, p. 17.
[57] *Risālat al-sukūt,* MS Damascus, National al-Asad Library 3744/8, fol. 77a (cf. no. 488h).
[58] *Al-Fawāʾid al-ḥisān wa-Ḥadīth al-raqīm,* MS Damascus, National al-Asad Library 4517, fol. 1a (cf. no. 487i).
[59] *Risālat al-sukūt,* MS Damascus, National al-Asad Library 3744/8, fol. 77a (cf. no. 488h): '*li-kathrat nawm al-shaykh wa-nuʿāsihi fīhi*'.
[60] *Al-Shamāʾil,* MS Damascus, National al-Asad Library 3819/5, fols 88a–89a (cf. no. 517e).

standard *ḥadīth* collection, but a biography of the Prophet *(sīra)*. That Ibn ʿAbd al-Hādī rarely received *ijāzas* in such public contexts is evident from his own practices of writing down notes: In a booklet that actually does have a transmission note for him when he was nine years old, he not only directs the reader's attention to this note on the title page, but also emphasises it in his own transmission notes written some fifty years later.[61]

Overall, Ibn ʿAbd al-Hādī's quest to receive *ijāza*s by actually reading the work to a teacher was not received with great interest in the Damascene society of his day. Repeatedly one gets an impression of Ibn ʿAbd al-Hādī making his lonely rounds in Ṣāliḥīya to bring newly acquired booklets to life by seeking out teachers who had general licences to transmit them. His notes, in general, are not overflowing with detail, so we get little idea of the nuts and bolts of where and when readings took place – again quite a difference to the standard, Damascene, post-canonical transmission notes where the date is always stated and often the place too.

Yet, sometimes we do get some insights, for instance when he got hold of a *ḥadīth* booklet written in the late twelfth century in Damascus. As it was full of post-canonical transmission notes, clearly he must have been excited. He thus went to one of his preferred teachers, Fāṭima al-Ḥarastānīya, and read it to her. On the same day, as he duly noted, he went to his other preferred teacher, Ibn al-Sharīfa, and read it also to him.[62] The other notes on his claims to rights of transmission in the same booklet also do not give the impression that his readings were in any way similar to those vivid events documented in all these earlier transmission notes. The absence of detail might go back to the fact that he wrote at least some of these notes some time after the actual moment of transmission. In one note he states, for instance, that he is no longer sure whether he 'heard some or all of it'[63] – again a statement that would have raised eyebrows in thirteenth-century Damascus. Ibn ʿAbd al-Hādī kept 'diaries' of his readings – we find remnants of one such list as reused scrap paper in one of his works – but they do not offer much in

[61] *Fawāʾid Ibn al-Marzubān*, MS Damascus, National al-Asad Library 3816/12, fols 133–40 (cf. no. 551l).

[62] *Sabʿ majālis al-Mukhalliṣ*, MS Damascus, National al-Asad Library 3854/8, fol. 43b (cf. no. 396c).

[63] *Amālī Ibn Shāhīn*, MS Damascus, National al-Asad Library 3839/4, fol. 62a (cf. no. 543d).

the way of detail. He thus notes that a certain Muḥammad gave him an *ijāza* for 'a booklet (*juzʾ*)' or that a certain ʿĀʾisha (no further details are provided) gave him an *ijāza* 'from Aleppo' (again, no details on the date or the text[s] for which the *ijāza* was granted are provided).[64]

In most cases an actual reading of the booklet did not take place and what we find on most booklets owned by Ibn ʿAbd al-Hādī are thus not fully fledged *samāʿ-ijāza*s, but rather very brief notes simply stating '*ijāza* for Ibn ʿAbd al-Hādī', 'he transmitted it to me/us (*akhbaranī/akhbaranā*)' (we find that in *al-Ḥawrānī's Booklet*, Plate I.8, in the note in the middle of the page) or 'from the transmissions (*min marwīyāt*) of Ibn ʿAbd al-Hādī'. It is the rare exception that such brief notes give any indication as to what the specific form of transmission actually was.[65] Again, his transmission diary gives some insight here and we learn, for instance, that he had an *ijāza* from scholars who had lived two generations before him because these scholars 'gave an *ijāza* to my father and to whom is born to him'.[66]

What is most peculiar are some notes that at first glance seem to be standard transmission notes in line with those thousands of notes from previous centuries. They start with one of the standard verbs (*samiʿa* or *qaraʾa*), name the teacher from whom the *ijāza* was received and run over several lines. Yet, they are radically different in that they typically do not contain the date of the reading and do not name any other participants. Rather, what we find instead in the place where 'classical' notes would carry names of other participants are detailed elaborations of the respective teacher's lines of transmission – exactly the kind of material that Ibn ʿAbd al-Hādī had to fill in as the chain of transmission notes had been interrupted well before his teachers' lifetimes.[67]

Ibn ʿAbd al-Hādī put considerable effort into fitting his *ijāza*s into the formal framework of post-canonical transmission notes that had ceased to

64 MS Berlin Staatsbibliothek Berlin Wetzstein I 1708/7, fols 77–8 (cf. no. 128f).

65 *Amālī al-Jawharī*, MS Damascus, National al-Asad Library 3774/3, fol. 29a: *akhbaranā*-note (Ibn al-Sharīfa) with *'bi-qirāʾatī'* (cf. no. 481d).

66 MS Berlin Staatsbibliothek Berlin Wetzstein I 1708/7, fol. 78a (cf. no. 128f).

67 For instance, *Kitāb al-Istisqāʾ min Muslim*, MS Damascus, National al-Asad Library 3806, fol. 80a (cf. no. 459i); *Masmūʿāt al-Tamīmī*, MS Damascus, National al-Asad Library 3761/15, fol. 147a (cf. no. 462o); *al-Musalsal*, MS Damascus, National al-Asad Library 3834/10–11, fol. 103b (cf. no. 468i); *Thulāthīyāt musnad Aḥmad*, MS Damascus, National al-Asad Library 1051/1, fol. 2a (cf. no. 362).

exist. To this end he not only used what had become in Damascus by this point a largely archaic protocol, but he also had two further strategies to prominently inscribe himself into these manuscripts. Firstly, one occasionally gets the impression that he tries to bulldoze any possible doubts with as many notes as possible. For instance, in a standard post-canonical treatise of just ten folia, the *Thulāthīyāt al-Bukhārī*, he filled every possible blank space to put in a whopping twelve notes on him receiving the authority of transmission via different teachers.[68]

Secondly, he put these transmission notes not at the end of the booklet, but rather right on the title page. When the protocol of transmission notes was alive and kicking, each new note was generally added at the end of the manuscript after the respective last note – very much as a graphic representation of the chain of transmission over the generations. On the title page we normally only find the very first transmission note in which the copyist or author of the book presents his authority of transmission to validate this copy. That Ibn ʿAbd al-Hādī broke with this system is an expression of the fact that his notes were no longer really the same notes nor part of an uninterrupted chain of transmission. In consequence, he chose to prominently place them at the very beginning of the text. While he was pushing the manuscripts into a new life cycle, he thus employed his notes in a way that revived a distant post-canonical past, but also reworked its protocol.

This new stage in their life cycle as re-activated texts was very brief and Ibn ʿAbd al-Hādī certainly did not expect that his way of dealing with the booklets would trigger a watershed in how Damascene scholars would use them in future. His project was rather one of monumentalisation and thus creating a *lieu de memoire*, but not one with a 'revivalist' bent. Indeed, apart from his second set of notes, where he reads the booklets to members of his household (and we will see that these readings were not aimed at a scholarly context, but that they were a ritualistic and devotional practice linked with the act of endowment), there is very little going on in terms of manuscript notes. Occasionally we find a note where Ibn ʿAbd al-Hādī reads his works to scholars, such as a session in the year 905/1500 where we find him reading a

[68] *Thulāthīyāt al-Bukhārī*, MS Damascus, National al-Asad Library 3739/2, fols 16–25 (cf. no. 432b).

work from his collection, the *Thulāthīyāt musnad Aḥmad*, to a large group of scholars.[69] The general picture, however, is that of an absence of manuscript notes documenting any reading outside his household. More importantly, we also see a near-complete absence of any transmission notes whatsoever between his lifetime and today.

As we have seen, not one member of his household took up a scholarly career and in the case of his concubines the point of the licence was probably not for them to embark on a scholarly career. Garrett Davidson has reminded us that an *ijāza* could have two very distinct purposes: to merely grant permission to transmit *ḥadīth* (*ijāzat al-riwāya*) and to grant qualified individuals the permission to actually teach them (*ijāzat al-dirāya*).[70] In the manuscript notes this difference is never stated and participants could attend a reading for either purpose. In the case of Ibn ʿAbd al-Hādī's household notes it is very likely that the main aim was 'only' to grant permission to transmit *ḥadīth*, which is also evident from the attendance of his infant children.

However, there is one major exception to the short-lived nature of Ibn ʿAbd al-Hādī's project and that is Ibn Ṭūlūn. We have already seen that he plays a unique role in carrying on his teacher's oeuvre and his peculiar position is reflected in the manuscript notes. Ibn Ṭūlūn is the only 'outsider' who systematically participated in the reading sessions in Ibn ʿAbd al-Hādī's home. He is also the only individual who takes on the role of reading a text, which was usually reserved for Ibn ʿAbd al-Hādī himself.[71] His presence in the intimate reading sessions shows that he was very much part of the Ibn ʿAbd al-Hādī household and Ibn ʿAbd al-Hādī consistently notes him down affectionately as '*walad*', which is here best translated as 'son'. In those cases where different copies of the same text were present in a reading session, the full manuscript note with all names was usually only entered into the copy used for the actual reading while an abridged version was entered in the other copy. These abridged versions are of particular interest to understand whom the writer considered worthy of mention. As might be expected, in

[69] MS Damascus, National al-Asad Library 1051/1, fol. 1a (cf. no. 362).

[70] Davidson, *Carrying on the Tradition*.

[71] For instance, *Juzʾ ḥadīth al-Mukharrimī wa-al-Marūzī,* MS Damascus, National al-Asad Library 3817/10, fol. 110b (cf. no. 399m).

these cases Ibn ʿAbd al-Hādī copied over the names of his children and also that of Ibn Ṭūlūn.[72]

At the beginning of this chapter we saw that Ibn ʿAbd al-Hādī had a key role in preserving what we see today in the National al-Asad Library in terms of Mamluk-period *ḥadīth* works. Ibn ʿAbd al-Hādī was not only the last great scholar of post-canonical *ḥadīth* scholarship in the city, but also by collecting the booklets and endowing them he set up for this tradition a great monument that still stands today. Time has taken its toll, it is time-worn, parts have disappeared and the visitor has to search for it as it has been moved from its original site – as have so many other monuments – and reconfigured. Yet in large part, it is still there in Damascus and had it not been for Ibn ʿAbd al-Hādī it is likely that most of these books would have been lost.

Rituals of a Book Endowment: Binge-reading and Dreams

The decisive act that renders Ibn ʿAbd al-Hādī's project meaningful was that he endowed his books in order to give them long-lasting protection from the vicissitudes of private ownership. This is documented in the catalogue that is at the heart of this book, which lists the books he endowed for his own benefit and subsequently that of his children. At this point we have first to turn to technical issues, as what this list actually is and when it was written is not that straightforward. The *fihrist* is undated and we thus have to turn to circumstantial evidence to date it. The *fihrist* includes virtually all the titles that Ibn ʿAbd al-Hādī mentioned in his auto-bibliographical *Naming my Books* list written in year 891/1486–7, but it also includes additional titles that are not in that list. The *fihrist* was therefore most likely written at some point after that year. On the other hand, we see that specific corpora written by Ibn ʿAbd al-Hādī are neither in the *Naming my Books* list nor the *fihrist*, so he must have written these books after he had finished the *fihrist*. For instance, we have already seen that most of his medical books are not mentioned in the *fihrist* and that these works were written after the year 901/1495–6. This narrows down the window for dating the *fihrist* to a period of some ten years between roughly 891/1486–7 and 901/1495–6.

[72] *Amālī al-Mukhalliṣ,* MS Damascus, National al-Asad Library 3796/7, fol. 95a (cf. no. 461f).

Now, there is one date in the *fihrist* – 896/1491 – which Ibn ʿAbd al-Hādī records alongside his written narrative of his dream vision.[73] This date in itself is not terribly useful as the mise-en-page indicates that the narrative was added to the title page and this could have happened at any point after he completed the *fihrist*. However, the following year emerges as very salient when looking at the actual manuscripts that are listed in the *fihrist*. On these manuscripts we find one large corpus of dated notes for 897/1492, in which he recorded the reading of his books to his family. Out of the 291 dated reading sessions, 243 took place in that same year, that is 84 per cent. In that year Ibn ʿAbd al-Hādī embarked on a binge-reading session of the books in his library. This is in itself quite peculiar, but it is even more striking that the participants at the reading sessions are almost exclusively from his household, more specifically his children and concubines. To take one example: on the 27th of the month Rabīʿ al-thānī of that year he read out two booklets comprising forty-four pages.[74] The next day he sat down with family members to read another three booklets with a total of sixty-six pages.[75] With this momentum behind him the following day he read another five booklets with a total of 122 pages.[76]

His three sons ʿAbd al-Hādī, Ḥasan and ʿAbd Allāh are usually present, but the oldest, ʿAbd al-Hādī, must have been quite a disappointment to his father as he hardly ever attended a full reading session – and Ibn ʿAbd al-Hādī does not fail to note this. His concubines Ghazāl, Jawhara, Ḥalwa and Bulbul are also usually there. His youngest son Aḥmad was born on the 28th Rabīʿ al-thānī and we see him joining the reading right away at the tender age of a few hours. We see members of the household coming into these sessions and leaving, which is not surprising as they must have been exhausting. Though

73 Martel-Thoumian, *Catalogue*, p. 193 misreads this date as the date of endowment ('Au f. 1 a, l'auteur a écrit qu'il a constitué waqf cet ouvrage le mercredi 13 ramaḍān 896/juillet 1491.') and this error has since made its way into the secondary literature (e.g. Liebrenz, *Rifāʿīya aus Damaskus*, p. 178, n. 173).

74 MS Damascus, National al-Asad Library 3849/1, fol. 1a (cf. no. 520a) and 3849/2, fol. 12a (cf. no. 520b).

75 MS Damascus, National al-Asad Library 3849/3, fol. 24a (cf. no. 520c); 3849/4, fol. 35a (cf. no. 520d) and 3849/5, fol. 45a (cf. no. 520e).

76 MS Damascus, National al-Asad Library 3819/1, fol. 3b (cf. no. 517a); 3819/2, fol. 17a (cf. no. 517b); 3819/3, fol. 27b (cf. no. 517c); 3849/9, fol. 86b (cf. no. 520h) and 3849/11, fol. 97b (cf. no. 520i).

ʿAbd al-Hādī was the undisputed master of missing parts of sessions, partial participation is quite common. We see for instance notes that state that ʿAbd Allāh heard 'most of it', Ḥasan 'less than him' and ʿAbd al-Hādī 'less than him [Ḥasan]'.[77] Members of the household clearly struggled to keep up with Ibn ʿAbd al-Hādī's relentless rhythm.

These hundreds of notes give a very intimate impression of the Ibn ʿAbd al-Hādī household with ever new combinations of its members and more distant relatives (including granddaughters and a grandson of his cousin) sitting down to take part in the reading sessions.[78] All these readings took place in his house (*manzil*) in The Upper Lot or his orchard. The birth of Aḥmad itself was celebrated at one such homely reading. The first reading note in which he is mentioned, a few hours after his birth, is a virtual birth certificate as we find his full name, Abū Nuʿaym ʿImād al-Dīn Aḥmad (no one else's full name is noted at these family sessions). In addition, we find not only Aḥmad's mother, Bulbul, but also other concubines, Jawhara, Ghazāl and Ḥalwa, as well as female relatives who dropped in such as his daughter-in-law Fāṭima bt. ʿUmar.[79] Ibn ʿAbd al-Hādī had also held reading sessions earlier that day while Bulbul was giving birth and we see that only his three sons participated in these sessions. It thus seems that the evening session with the infant Aḥmad, his mother and other women was in fact held to celebrate the new arrival.

Within this binge-reading, listening to a text once was not necessarily enough. In cases where the same text existed in two physical copies, both had to be read out.[80] Bulbul, the second Bulbul, was already one of the most dedicated participants, but sometimes she attended further readings of the same manuscript.[81] These reading sessions were not just taxing for

[77] MS Damascus, National al-Asad Library 3817/13, fol. 174a (cf. no. 399p).

[78] Granddaughter: Maryam (e.g. MS Cairo, Dār al-Kutub MS2238/10 [ḥadīth], fol. 109a, *samāʿ*-note dated 897/1491 [cf. no. 196e]); grandson of his cousin: Ibrāhīm (e.g. MS Cairo, Dār al-Kutub MS2237/9 [ḥadīth], fol. 67a, *samāʿ*-note dated 889/1484 [cf. no. 196g]).

[79] MS Damascus, National al-Asad Library 3819/2, fol. 17a (cf. no. 517b).

[80] MS Damascus, National al-Asad Library 3775/9, fol. 112b (cf. no. 470i) with reference to the participants hearing the same text again and that the relevant note is on the other manuscript: '*wa-kānū samiʿūhu marra ukhrā wa-kutibū ʿalā ghayr hādhihī al-nuskha*'. Other examples of repeated readings include MS Damascus, National al-Asad Library 3797/13, fol. 152a (cf. no. 493k) where his sons ʿAbd al-Hādī and ʿAbd Allāh are noted down as having attended a previous reading ('*ghayr hādhihī al-marra*').

[81] MS Damascus, National al-Asad Library 3775/3, fol. 26b (cf. no. 470d): '*marra wa-marra mawāḍiʿ minhā*'.

Ibn ʿAbd al-Hādī, but also for the other members of his household. That the infant Aḥmad fell asleep during these sessions is not too surprising.[82] Yet the same happened to Ḥasan, who was some thirteen years old, at an evening reading and adults, such as Bulbul 1 or 2, were not always able to keep their eyes open.[83]

Ibn ʿAbd al-Hādī was incredibly determined to get through his books in that year and even illness did not deter him. This is evident from a peculiar set of notes. All the hundreds of transmission notes for that year are written in his hand and it was clearly very important for him to pen them himself. We only find one exception to this, which happened some two weeks before the reading sessions at the end of the month Rabīʿ al-thānī that we just discussed. Here we have notes that start in a very unsteady hand and then his eldest son ʿAbd al-Hādī takes over. Ibn ʿAbd al-Hādī signs these notes, but he clearly has problems holding the pen as we see unusual blotches of ink and smudged words (see Plate I.9). In the overall corpus of Damascene manuscript notes, a change of hand within a single note is very rare and the only explanation here is that Ibn ʿAbd al-Hādī was too weak to hold the pen and had to hand it over. Yet, he clearly did not consider himself too weak to read these books aloud.

Ibn ʿAbd al-Hādī bade farewell to his books in a highly ritualised way; the year 897/1492 was clearly a special year in the Ibn ʿAbd al-Hādī household and it was a special year for his books. The long days and nights of reading in The Upper Lot on Mount Qāsyūn were closely tied to Ibn ʿAbd al-Hādī's monumentalisation project. This binge-reading marked a decisive moment in the life cycle of his books and in his own life. It was the point when he virtually stopped engaging with the field of *ḥadīth* and moved on to new scholarly pastures, especially medicine. He once again brought them to scholarly life by reading them out and by recording these readings with manuscript notes using the post-canonical protocol. The notes reflect an incredibly dense reading activity over the course of a year in the Ibn ʿAbd al-Hādī household and it must be underlined that the Ibn ʿAbd al-Hādī manuscript corpus identified for the present book encompasses only half of the manuscripts that had once

82 MS Damascus, National al-Asad Library 3744/9, fol. 90b (cf. no. 488i) when Aḥmad was four days old.

83 Ḥasan: MS Damascus, National al-Asad Library 3797/12, fol. 150a (cf. no. 493j); Bulbul: MS Damascus, National al-Asad Library 3759/9, fol. 125b (cf. no. 500l), fol. 125b.

been in his house. Thus, we only get a partial glimpse into what was going in that year as many notes are not available.

Ibn ʿAbd al-Hādī not only accompanied his endowment with these highly ritualised reading sessions that he registered on the individual books, but he also took care to frame the *fihrist* itself in a very peculiar way. He wrote the *fihrist* most likely shortly after he endowed the books in his house and at any rate long before they went into the ʿUmarīya Library. On the 'title page' of the *fihrist* we find an element that has not been picked up in previous scholarship, namely the narrative of his dream vision (*ruʾya*) in the year 896/1491. This dream is not just a brief note – it clearly dominates the entire page (see Plate II.1). In this dream (see full text in Chapter 5, pp. 198–9), Ibn ʿAbd al-Hādī conveyed three points that are of relevance for understanding the importance he ascribed to his endowment. Firstly, he appears as rightly guided and is the only one to turn away from an *imām* who is negligent in leading the prayer. While the other participants in the dream did not see, or did not react to, the *imām*'s deficiency, Ibn ʿAbd al-Hādī does not compromise and embarks on the lonely journey of the righteous. This arduous journey, secondly, leads him to the door of Paradise after he is repeatedly called upon to make choices as to which is the right path or door. Finally, he almost came to the end of his life as he was tempted to enter Paradise, but withstood and woke up. This image of the righteous scholar, destined for Paradise and withstanding temptation, was meant to serve as the gateway into the splendid collection of books that was to follow on the subsequent pages once the reader had turned the page. Predictably, the script and mise-en-page of the dream narrative looks unspectacular and the reader has to turn the page by ninety degrees three times to follow it. Page design was not Ibn ʿAbd al-Hādī's strength and this is not negligence, but simply the way he operated. The title page is not a page with scribbles in 'shoddy' script; it has a crucial function to guide the beholder into what was to follow. Together with the ritualistic binge-reading of his works, it is a clear indicator of the importance Ibn ʿAbd al-Hādī ascribed to his endowment.

The book collection monument that went into the ʿUmarīya accompanied by its catalogue was part of Ibn ʿAbd al-Hādī's much wider strategy to write himself and his community into history. In particular, he made sure that his own role in preserving this legacy of Ḥanbali-Ṣāliḥiyan *ḥadīth*

scholarship would not be forgotten. To this end he authored numerous bibliographical lists and works. Apart from the *fihrist*, Ibn ʿAbd al-Hādī authored at least one other list of the books he owned, the *safīna*-shaped *Titles of the Books Owned by Me* that we have seen above.[84] In addition to book-ownership lists, he authored auto-bibliographies of his oeuvre such as *Naming my Books* also seen above.[85] He did not stop there, but also wrote at least two further auto-bibliographies, *Names of my Books* (*Asmāʾ kutubī*) and *Naming my Compilations* (*Tasmiyat muṣannafātī*).[86] Finally, he also compiled bibliographies of 'important' works, that were for him mostly Ḥanbali works, such as *The Dictionary of Books* (*Muʿjam al-kutub*) in three volumes and *Evoking Eternity Regarding the Compilations of the Ḥanbalis* (*al-Dhikr al-sarmad fī muṣannafāt aṣḥāb Aḥmad*) – aptly entitled against the background of his monumentalisation project. To further commemorate this strain of scholarship, he put an emphasis on collecting author-specific bibliographies, such as two works on the oeuvre of his ancestor Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343), the *Names of the Books of Ibn ʿAbd al-Hādī* (*Asmāʾ kutub Ibn ʿAbd al-Hādī*) and *Naming the Compilations of Ibn ʿAbd al-Hādī* (*Tasmiyat muṣannafāt Ibn ʿAbd al-Hādī*).[87]

Endowing Books in Theory and Practice

We thus know that the *fihrist* was in all probability written in the year 897/1492 in the framework of Ibn ʿAbd al-Hādī's monumentalisation project and this is also the key to understanding what this text is. It is evidently not a legal document, as there are hardly any legal formulas, there is no attestation by a judge, there are no witness signatures and there is no date.[88]

[84] Ibn ʿAbd al-Hādī, *Fihrist*, fol. 37a, l. 5–6 (cf. no. 456).

[85] Ibn ʿAbd al-Hādī, *Fihrist*, fol. 41a, l. 10–14 (cf. no. 480b) and Ibn ʿAbd al-Hādī, *Tasmiya*, fol. 51a.

[86] Names: Ibn ʿAbd al-Hādī, *Fihrist*, fol. 16a, l. 12–15 (cf. no. 228c); Compilations: ibid., fol. 10b, l. 6–9 (cf. no. 183b).

[87] Dictionary: Ibn ʿAbd al-Hādī, *Fihrist*, fol. 5b, l. 10 (cf. no. 111); Eternity: ibid., fol. 45a, l. 15–fol. 45b, l. 4 (cf. no. 505h); Names: ibid., fol. 47a, l. 6–10 (cf. no. 514f); Naming: ibid., fol. 46a, l. 16–fol. 46b, l. 6 (cf. no. 511f).

[88] For a 'proper' legal document for a book endowment with the judge's authentication, witness signatures and a narrative section spelling out the endowment stipulations, see the deed for books that Asad Pāshā al-ʿAẓm endowed into the Khayyāṭīn Madrasa in the year 1165/1752 (*Kitāb waqf Asʿad Pāshā al-ʿAzm*).

Most likely, there was a legal document accompanying it, but this has not come down to us. Nor is the *fihrist* a practical catalogue destined to help the users of a library navigate the books. As we will see in Chapter 5, there is no thematic organisation and there is also no interest in classifying the books by other criteria, such as authors or even size. The *fihrist* is rather a literary text that was meant to accompany the actual material objects, the manuscripts that went into the monumentalisation project. This catalogue did indeed go with the books it mentions into the ʿUmarīya Madrasa from where it was taken to the new Public Library in 1878.[89]

While the *fihrist* itself is not a legal document, it was clearly written in a legal context: the Ibn ʿAbd al-Hādī list documents the books that he 'endowed for himself, subsequently for his children, subsequently for their children, subsequently for his offspring and descendants and subsequently for whoever benefits from them from among the Ḥanbalis'.[90] This is thus a family endowment with the standard non-family charitable beneficiary (here the Ḥanbali community) named in the event that his family line came to an end. Endowing goods that yield income (lands, shops, houses and so on) has a self-evident purpose as the proceeds could be used to sustain a charitable activity. Endowing books, by contrast, has only an immaterial significance, as little material benefit is derived from reading them.[91] The principal aim of endowing books was really to ensure that a collection would not be dispersed after the endower's death, but survive as a single collection. In many ways it would be more helpful to think about such book endowments as 'donations' of goods with the provision that they were not to re-enter market circulation.

In the case of Ibn ʿAbd al-Hādī this 'endowment' furthermore took the legal form of a family endowment, a *waqf ahlī*. This was the most common form used to endow books for which the endower retained sole personal benefit during his lifetime, to be succeeded by his heirs, and only ultimately made available for charitable purposes. In the first instance, endowing your books for your own benefit does not make a major difference. Legally you

[89] *Sijill jalīl*, p. 86 with classmark 'al-adabīyāt al-manthūra 19'.

[90] Ibn ʿAbd al-Hādī, *Fihrist*, fol. 1b, l. 3–5.

[91] The best discussion of book endowments from a legal perspective and for the Ottoman period is Liebrenz, *Rifāʿīya aus Damaskus* and for the Mamluk context Behrens-Abouseif, *Book in Mamluk Egypt and Syria*.

were no longer the owner, only the administrator. Yet as these books stayed in your house there was not too much difference between before and after endowment. In the case of Ibn ʿAbd al-Hādī's book endowment we regrettably have no documentary evidence on the exact provisions, nor do we have a single endowment note by him on his hundreds of books. The one note that explicitly refers to an endowment by Ibn ʿAbd al-Hādī, '*waqf Yūsuf Ibn ʿAbd al-Hādī*', was probably not written by him and there is no indication as to when it was written.[92]

In fact, we do not have a single manuscript with a note stating that any of his books were endowed to the ʿUmarīya Madrasa. However, this is not too surprising as endowment notes on manuscripts were not a standard feature of Syrian documentary practices well into the Ottoman period. In the age of Ibn ʿAbd al-Hādī and in the previous centuries, there was clearly no requirement or expectation to systematically record where a manuscript was endowed and, in most cases, that it was endowed at all. In the case of the Ashrafīya endowment from the thirteenth century we do not have a single manuscript bearing such a note.[93] The main exception to this void of endowment notes in medieval Damascus, and we will return to this later, are endowments into the Ḍiyāʾīya Madrasa/Dār al-Ḥadīth, which Youssef Eche used in his study of medieval libraries.[94]

Many of the manuscripts from the Ibn ʿAbd al-Hādī corpus do carry a simple note with the word 'ʿUmarīya' and modern cataloguers have repeatedly mistaken this as an endowment note.[95] However, these notes are only in those manuscripts that were transferred in 1878 from the ʿUmarīya Madrasa to the new Public Library. We do not find them on those manuscripts from the Ibn ʿAbd al-Hādī corpus that had previously left the endowment and that are today in libraries around the world.[96] When the manuscripts were

[92] *Amālī al-Mukhalliṣ,* MS Damascus, National al-Asad Library 3773, fols 18a, 24a, 32a, 35a, 45a, 55a, 81a, 87a, 98a, 113a, 117a, 123a, 128a, 136a (cf. no. 82a & 82b).

[93] Hirschler, *Medieval Damascus*, p. 46.

[94] Eche, *Bibliothèques arabes publiques et semipubliques*.

[95] This is systematically done in the FMMU catalogue and elsewhere such as Martel-Thoumian, *Catalogue*, pp. 85–6.

[96] If we find anything on a ʿUmarīya provenance on manuscripts held today outside Damascus they take a distinctively different form such as *Rubāʿīyāt al-Nasāʾī*, MS Chester Beatty Ar 3849/1, fol. 1a '*min kutub al-ʿUmarīya*' (cf. no. 405a).

transferred in 1878 the word 'ʿUmarīya' was thus written on the manuscripts as a provenance note, not as an endowment note. As the script of the handwritten catalogue produced after the transfer is strikingly similar to these provenance notes, they were most likely written by the same librarian when he was sorting the books as they arrived in the new library.[97] In other words, there is hardly any evidence that Ibn ʿAbd al-Hādī ever intended to place his books into the ʿUmarīya Madrasa.

We do at least know from the above-mentioned catalogue of the new Public Library, the *Sublime Register*, that the vast majority of his books did indeed go into the ʿUmarīya Madrasa. Admittedly, a nineteenth-century catalogue is not the most elegant source to write late Mamluk history. Yet, in Ibn ʿAbd al-Hādī's case we see that the narrative sources unanimously assume that Ibn ʿAbd al-Hādī endowed his books into this *madrasa*. Most importantly, his closest student and ʿUmarīya librarian Ibn Ṭūlūn states that he was an avid collector of books and 'endowed them all to the ʿUmarīya Madrasa'.[98] Elsewhere he again lists Ibn ʿAbd al-Hādī as a matter of course among those whose books are in the library.[99] When exactly the books were moved from Ibn ʿAbd al-Hādī's private home into the *madrasa* is unclear, but it did not necessarily require another legal act and probably happened after his death. Whether this move entailed a change in the status of the endowment is also not clear, but it was not uncommon for family endowments, *waqf ahlī*, to change into charitable endowments.[100] We have a broadly comparable case of a book endowment that was first placed in the private home of the endower and then moved into a *madrasa*. This is an endowment note of ʿAlī al-Ḥiṣnī (d. 688/1289) that spelled out the endowment of his books. When he constituted them as a charitable endowment 'for all Muslims', he appointed himself as the endowment's administrator (*nāẓir*) and stipulated that these books were to be moved to the Ḍiyāʾīya Madrasa/Dār al-Ḥadīth after his death.[101]

[97] *Hādhā daftar wa-al-musawwada asmāʾ al-kutub al-majlūba ilā qubbat al-Malik al-Ẓāhir al-ʿumūmī fī 8 Rajab 1297* (1880), MS Damascus, National al-Asad Library 4576.
[98] Ibn Munlā al-Ḥaskafī/Ibn Ṭūlūn, *Mutʿat al-adhhān*, II, p. 839.
[99] Ibn Ṭūlūn, *al-Qalāʾid al-jawharīya*, p. 274.
[100] Meier, *Stiftungen für die Blinden*, p. 105.
[101] *Arbaʿīn al-Ṭūsī*, MS Damascus, National al-Asad Library 3812/2, fol. 29a. (cf. no. 509b).

Once Ibn ʿAbd al-Hādī's books had gone into the library of the *madrasa* they did not lose their status as an independent and cohesive collection. Books that were endowed into an existing library were generally not merged with the existing stock, but kept physically apart – at least initially. In consequence, larger libraries such as that in the ʿUmarīya Madrasa were made up of numerous legally and physically independent book collections. When Ibn Ṭūlūn describes this library, for instance, he speaks of distinct *khazāʾīn* (literally book cases, but here rather 'collections') and each of these collections, such as that of Ibn ʿAbd al-Hādī, is identified by its endower's name. For the case of the Ḍiyāʾīya, we once again have evidence in the form of endowment notes on manuscripts that corroborate that practice. When one of the Maqdisīs, Bahāʾ al-Dīn ʿAbd al-Raḥmān (d. 624/1227), endowed his books into this library in the mid-twelfth century, his endowment notes state that this is an 'endowment located in the Ḍiyāʾīya on Mount Qāsyūn in the collection/book case (*khizāna*) of al-Bahāʾ'.[102] Similarly, we find in endowment notes a reference to a separate *khizāna* for the books of ʿAbd al-Ghanī al-Maqdisī (d. 600/1203) and another endower stipulates that this book has to go into an existing *khizāna*, that of ʿUmar b. Muḥammad Ibn al-Ḥājib (d. 630/1233).[103] The legal separation between the individual endowments was enhanced by the fact that each collection had – at least in theory – its own adminstrator.[104] However, such distinct status was certainly susceptible to fading away over time and when the Damascene endowment libraries were dissolved in 1878 there is no indication that the librarians in the new library considered such distinctions to be of relevance (if they still existed).

The broad story of the Ibn ʿAbd al-Hādī endowment now seems clear in terms of when the books were endowed, around the year 897/1492, in terms of where they were placed, first at home and subsequently in the ʿUmarīya Madrasa, and in terms of the legal framework, first as a family endowment

[102] *Juzʾ Abī Naṣr Ibn Yūsuf,* MS Damascus, National al-Asad Library 3806/10, fol. 100a (cf. no. 459k). On his biography see al-Dhahabī, *Tārīkh al-islām*, years 621–30, pp. 193–7.

[103] ʿAbd al-Ghanī: *Ḥadīth Abī al-Yamān,* MS Damascus, National al-Asad Library 3856/3–8, fol. 68a (cf. no. 515d); Ibn al-Ḥājib: *Fawāʾid Ibn Abī al-Fawāris,* MS Damascus, National al-Asad Library 3833/3, fol. 140a (cf. no. 535e) and *Juzʾ min Jumaḥ*, MS Damascus, National al-Asad Library 3763/6, fol. 52a (cf. no. 550d).

[104] *Faḍāʾil Fāṭima*, MS Damascus, National al-Asad Library 3754/11, fol. 102a (cf. no. 539f) with stipulation for *nāẓir*.

and subsequently as a charitable one. However, there are two elements that render this clean narrative more complicated. The first element is more of a footnote and does not need to detain us too long. We know that numerous books that were in the possession of Ibn ʿAbd al-Hādī and that are not mentioned in the *fihrist* also went into the ʿUmarīya Madrasa and thus in all likelihood also became part of the very same endowment. These are typically works that were written after the year 897/1492[105] and/or works in the field of medicine.[106] However, as the present book is not a study in Ibn ʿAbd al-Hādīology, but a study of the social and cultural significance of his *fihrist*, this has no major bearing on the discussion.

However, it is crucial to underline the second element as it draws attention to the fact that even a microhistory such as the present study of one single catalogue has to brush over the many individual stories that the manuscripts tell us. In numerous cases the notes on Ibn ʿAbd al-Hādī's books indicate a trajectory that is far more complicated than books in private possession going into an endowment and thus being withdrawn from market circulation. A good example of this is entry number 34 in the *fihrist*, the legal compendium *Book of Clarification* (*Kitāb al-Wāḍiḥ*) by the Ḥanbali scholar Ibn ʿAqīl (d. 513/1119). We see from the notes that the book was once owned by one of Ibn ʿAbd al-Hādī's teachers, Abū Bakr Ibn Qundus (d. 861/1457), whose son sold it to al-Qāḍī ʿAlāʾ al-Dīn (d. 885/1480), another of his teachers. Ibn ʿAbd al-Hādī most likely bought this book from the estate of ʿAlāʾ al-Dīn and then lists it in his *fihrist* as part of his endowment.

So far so good, but after the endowment this book returns to the private ownership of a student of his, Aḥmad b. Yaḥyā b. ʿAṭwa al-Najdī (d. 948/1541).[107] We do not know how Aḥmad al-Najdī got hold of the book, but we then see that he (re)endows the book into – the ʿUmarīya

[105] For instance, *al-Mīra fī ḥall mashākil al-sīra*, MS Damascus, National al-Asad Library 1904/1, fols 1–172, written in 905/1500.

[106] For instance, the composite manuscript with 14 medical works by Ibn ʿAbd al-Hādī, MS Damascus, National al-Asad Library 3165, all of then written in 901/1496–7.

[107] On him cf. Ibn ʿAbd al-Hādī, *al-Jawhar*, editor's introduction, pp. 34–5. This scholar must have been a major book collector judging from the ownership and endowment notes on Damascene manuscripts also well beyond the Ibn ʿAbd al-Hādī corpus, such as MS Damascus, National al-Asad Library 2696, 2697, 2705, 2706, 2707, 2737, 2738, 2763 and 2772.

Madrasa. He thus brings the book back to where he thought it belonged, but interestingly he did so by constituting it as his own endowment.[108] This is not an isolated case and al-Najdī's numerous endowment notes make it clear that he did not go for the other option: reconstituting these books as part of Ibn ʿAbd al-Hādī's endowment. However, if we look at the distribution of Ibn ʿAbd al-Hādī manuscripts in libraries around the world today, it is evident that these manuscripts were in practice returned to the Ibn ʿAbd al-Hādī corpus. Virtually all of the Ibn ʿAbd al-Hādī-cum-Aḥmad al-Najdī manuscripts that were in the *fihrist* are listed in the catalogue of the 1878 dissolution with a ʿUmarīya provenance and are until today in Damascus.

We have some cases where the rather opaque story of Aḥmad al-Najdī appropriating an endowed book for private ownership and then re-endowing it becomes clearer. We repeatedly see that Ibn ʿAbd al-Hādī's sons sold off his books, for instance when his son ʿAlī sells a book listed in the *fihrist* to Aḥmad al-Najdī.[109] It seems that at least some of the endowed books were sold when Ibn ʿAbd al-Hādī's estate was settled, as is evident from another purchase note by Aḥmad al-Najdī.[110] Apart from Aḥmad al-Najdī we see that Ibn ʿAbd al-Hādī's closest student Ibn Ṭūlūn bought several of the endowed books, again to re-endow them into the ʿUmarīya Madrasa. Ibn Ṭūlūn bought these books for the most part from the eldest heir, ʿAbd al-Hādī.[111] Yet, we also see other sons selling books from the endowment, such as Ḥasan who sold one of his father's autographs some forty years after his death.[112]

These sales by his sons show us first and foremost that Ibn ʿAbd al-Hādī had the right inclination when he endowed his books to preserve the integrity of his collection. His heirs had seemingly limited interest in preserving the immaterial value of their father's collection and/or urgently needed cash. Secondly, it shows us once again that theory and practice does also not always overlap in the case of book endowments and we will return to that later on. Thirdly we see, by contrast, that his students did have a strong

[108] *Al-Wāḍiḥ*, MS Damascus, National al-Asad Library 2872 (vol. 1), 2873 (vol. 2); Princeton, Garrett 906H (vol. 3), (cf. no. 34).
[109] *Al-Ḥāwī al-kabīr*, MS Damascus, National al-Asad Library 2260, fol. 1a (cf. no. 41).
[110] *Sharḥ al-luʾluʾa*, MS Damascus, National al-Asad Library 3835/1, fol. 1a (cf. no. 341a).
[111] For instance, *al-Takhrīj al-ṣaghīr*, MS Damascus, National al-Asad Library 1032, fol. 1a (cf. no. 184a).
[112] *Al-Durr al-anīs,* MS British Library, or 7980, fol. 3a (cf. no. 66a).

interest in preserving the collection and they made sure that his books went where Ibn ʿAbd al-Hādī had intended them to be, the ʿUmarīya Madrasa. What is more, they must have returned numerous of them to Ibn ʿAbd al-Hādī's sub-collection within the ʿUmarīya Madrasa, as many of the books they returned remained part of the Ibn ʿAbd al-Hādī corpus until 1878. The difference between how sons and students viewed this collection is even better illustrated by the trajectory of another legal compendium in Ibn ʿAbd al-Hādī's endowment list, the *Book of Introduction* (*Kitāb al-Tamhīd*) by Maḥfūẓ al-Kalwādhānī (d. 510/1116). From Ibn ʿAbd al-Hādī's endowment it went into the hands of a book trader by the name of Sayf al-Dīn al-Kutubī. Ibn ʿAbd al-Hādī's son ʿAlī, in turn, bought it from this book trader. Yet, rather than doing what his father would have probably loved him to do, bring it back to the *madrasa*, he sold it on to Aḥmad al-Najdī and it was only thanks to this Aḥmad that the book was re-endowed into the ʿUmarīya Madrasa.[113] Ibn ʿAbd al-Hādī's students not only re-endowed his books, but we observe also that they looked after them in material terms. There are several cases where Ibn Ṭūlūn or al-Najdī rebound items that had been separate books in Ibn ʿAbd al-Hādī's *fihrist*.[114]

The legal trajectory of Ibn ʿAbd al-Hādī's books was thus much more complicated than a mere switch from private ownership to endowed status at one specific point. The previous examples have shown how easily endowed books return to market circulation and how easily these books could then return to endowed status. However, we have indications that things had already been complicated prior to the endowment year of 897/1492. For instance, we have Ibn ʿAbd al-Hādī's note in which he mentions the transfer of his properties to his sons in the year 884/1479 and here he gives his books (*kutubī*) to his eldest son ʿAbd al-Hādī.[115] It is very likely that the books Ibn ʿAbd al-Hādī mentioned here (and he clearly implies that they were all his books) were the foundation stock of those that he endowed some thirteen years later. Yet for this endowment to take place, the books

[113] *Kitāb al-Tamhīd fī al-uṣūl*, MS Damascus, National al-Asad Library 2801, fol. 1a (cf. no. 28).

[114] For instance, Ibn Ṭūlūn in case of MS Damascus, National al-Asad Library 3749 (cf. no. 209a) and arguably al-Najdī in case of MS Damascus, National al-Asad Library 2943 (cf. nos 16b and 19).

[115] MS Damascus, National al-Asad Library 3784, fol. 30b.

must have been returned to his ownership in the meantime, even though we have no documentary trace of how or when this happened. Thus, a healthy proportion of the books that Ibn ʿAbd al-Hādī endowed had a trajectory with numerous distinct legal statuses, such as: private ownership by Ibn ʿAbd al-Hādī; private ownership by his son ʿAbd al-Hādī; again private ownership by Ibn ʿAbd al-Hādī; endowment by Ibn ʿAbd al-Hādī; private ownership by one of his sons (for instance, again ʿAbd al-Hādī); private ownership by buyer of book (such as Ibn Ṭūlūn); and endowment in ʿUmarīya Madrasa. We will see in the following chapter that the trajectory of these books, if we move beyond this very narrow bracket of some forty years, entails many more movements back and forth between private ownership and endowment. The monumentalisation project of Ibn ʿAbd al-Hādī is but one moment in these books' life cycles and, as is so often the case, such endowment projects sound straightforward on paper, but are decisively messier on the ground.

It is important to underline that the endowment of a book was in theory for eternity, but that their actual trajectories – as those of other endowed properties – were obviously quite varied. We do not know the legal context of Ibn ʿAbd al-Hādī's sons selling his endowed books and it might have been perfectly legal, for instance by using the mechanism of *istibdāl* or 'exchange', by which endowed property could be extracted from the endowment. However, it is evident that individuals were often not too worried to explicate the legality of what they were doing when it came to endowed books. For instance, some 150 years after Ibn ʿAbd al-Hādī had endowed his dictionary of toponyms, a certain Ibrāhīm b. Sulaymān al-Ḥanafī had no qualms about proudly declaring that he had become the owner of this book (*ṣāra fī nawbat*) in the year 1078/1667.[116] Again, this could have been a perfectly legal purchase, but the fact that no attempt is made to show the legality of these purchases (if they existed) indicates that this was seemingly not a burning topic. We will see in the following chapter that hundreds of the books that Ibn ʿAbd al-Hādī himself owned and subsequently endowed had previously been endowed in other Damascene institutions. Overall, the continuous movement of books between different legal statuses emphatically

[116] *Muʿjam al-buldān*, MS Princeton, Garrett 273H/1, fol. 2a (cf. no. 208a).

supports Astrid Meier's suggestion that the study of endowment should move away from normative-centred approaches to those that centre on practices of endowing that show considerable degrees of adaptivity and flexibility.[117] Rather than focusing on deviation from norms and framing this as illegal appropriation of trusted property,[118] the case of Ibn ʿAbd al-Hādī's books show that actors in late Mamluk and early Ottoman Damascus were comfortable with previously endowed objects repeatedly going back into private ownership – whether they were buyers or sellers of these items.

Placing the Monument

Having looked at the thematic profile of the *fihrist*, its ritualistic framing and its legal implications, this chapter now turns to the spatial setting of Ibn ʿAbd al-Hādī's monument of books. At the end of the fifteenth century, Damascus, like Alexandria and Aleppo, was still one of the main cities within the Mamluk realms after Cairo. It had certainly lost the position it held between the twelfth and late thirteenth century as the main scholarly centre in the Levant. During that period, the 'Syrian Century', the city and its scholars had played a pivotal role in the development of various fields of knowledge. The regionalised political structure of the Levant at this point had meant that the individual Ayyubid courts were competing with one another to attract artists and scholars. Within this colourful political landscape, Damascus had gained a rare degree of political importance that it was able to translate into a towering scholarly position.

The most striking expression of this development for our purposes was the extraordinarily vivid world of post-canonical *ḥadīth* scholarship. As said before, we know little of the development of this scholarship in terms of regional distribution and variation. For instance, it seems that with Damascus' subsequent gradual integration into the new Mamluk Empire from the second half of the thirteenth century onwards, the city lost out not only in political importance, as the scholarly world also became increasingly focused on Cairo, which emerged as a new centre for the field of *ḥadīth* scholarship. Yet how this played out on the ground in Cairo, what changes

[117] Meier, *Für immer und ewig?*; Meier, *Stiftungen für die Blinden*; Meier, *Un istibdāl revoqué*.
[118] Al-Mashūkhī, *Tijārat al-makhṭūṭāt.*

in textual formats and manuscript culture that brought about and who the main players were is not known to date. With regard to Damascus, it is my impression – and we need more studies to move beyond impressions – that not only did post-canonical *ḥadīth* scholarship enjoy a golden age in the city between the twelfth and fourteenth centuries, but also that Damascus was during this period the most important place anywhere in the Middle East for this line of scholarship by far; it was the undisputed centre. This impression is corroborated by the flourishing of specialised institutions for the transmission of *ḥadīth*, *Dār al-Ḥadīth*s, in Damascus during this period while we only find one such institution in Cairo.[119] As post-canonical *ḥadīth* scholarship was so closely tied to Ḥanbalism, the rise of Damascus in this field was certainly also linked to the overall shift of the centre of gravity of Ḥanbalism from the eastern Muslim world, especially Baghdad, to Damascus in the course of the twelfth century.[120]

From the Damascene manuscripts it is evident that many of them had a previous life cycle in the Eastern Islamic world and subsequently gravitated towards Damascus. For instance, a booklet of nine folia with the title *Fawāʾid Abī Bakr b. Salmān* carries two transmission notes that were written in Baghdad in the year 564/1169, but some twenty years later, in the year 593/1197, it was read out in Damascus to ʿAbd al-Ghanī al-Maqdisī and this ʿAbd al-Ghanī then endowed it into the Ḍiyāʾīya from where it found its way into the Ibn ʿAbd al-Hādī collection.[121] Even if the actual object, the manuscript, from the east was not preserved, Damascene copyists repeatedly inscribed the memory of its previous eastern life cycle into the Damscene manuscripts copied from it. For instance, entry number 549e (today National al-Asad Library MS 1088/4) was copied in Damascus in the late thirteenth century. The copyist of this *ḥadīth* collection of eleven folia put after the main text an appendix with five copied *samāʿ*-notes that he copied from the original manuscript. Here, he made sure to mention Isfahan as the city where one of these readings took place.[122]

119 Gharaibeh, *Sociology of Commentarial Literature*.
120 Hoover, *Ḥanbalī Theology*.
121 MS Damascus, National al-Asad Library 3847/15, fols 180–9 (cf. no. 572o).
122 MS Damascus, National al-Asad Library 1088/4, fol. 70a, *samāʿ*-note dated 610/1213 (cf. no. 549e).

This 'gravitation' of the booklets to Damascus was the outcome of wide-ranging scholarly voyages of members of the Maqdisī family who, in contrast to Ibn ʿAbd al-Hādī, do indeed fit the cliché of the scholar on the move. ʿAbd al-Ghanī, for instance, had travelled to the east (Baghdad, Isfahan, Mosul) and the west (Egypt) to secure rights of transmission and, according to his biographers, to purchase books.[123] The founder of the Ḍiyāʾīya himself, Ḍiyāʾ al-Dīn al-Maqdisī, had travelled even farther to the east so that he not only covered Baghdad, Mosul and Isfahan, but also Hamadhan in Iran, Herat in Afghanistan and Marw in Khurasan. Again, according to his biographies he not only acquired rights of transmission, but also bought the actual physical books in large numbers.[124] That Maqdisīs set out to seek knowledge and used these voyages as veritable shopping sprees is one piece in the puzzle to explain the extraordinary richness of the post-canonical *ḥadīth* manuscript culture that we find in Damascus. In fact, as Hassan Ansari has highlighted, these shopping sprees had the unintended result that the vast majority of manuscripts from the former Ḥanbalī centres of the east that are extant today have survived in Damascus. The vast majority of those manuscripts that stayed in these cities, in contrast, perished in the upheaval caused by inter-*madhhab* conflicts and the Mongol invasions.[125] More importantly for our purposes here, this transfer of physical copies shows to what extent Damascus with its Maqdisī agents had at this point acquired an outstanding position in the transregional landscape of post-canonical *ḥadīth* transmission.

In the Damascene scholarly topography, the Ṣāliḥīya Quarter was at the epicentre of this line of scholarship and within the Ṣāliḥīya Quarter, scholars active in this field gravitated around three sites in particular, the Muẓaffarī Mosque, the Ḍiyāʾīya Madrasa/Dār al-Ḥadīth and the ʿUmarīya Madrasa. The Muẓaffarī Mosque (see Map 1.2, number 36) was probably the first 'public' building in the Ṣāliḥīya Quarter and was founded by none other than Abū ʿUmar himself. It was the first Friday Mosque (*jāmiʿ*) outside the city walls of Damascus and was so central to the identity of the Ṣāliḥīya Quarter that it was also called Jāmiʿ al-Jabal (The Mosque

[123] Al-Dhahabī, *Tārīkh al-islām*, years 591–600, p. 445.
[124] Al-Dhahabī, *Tārīkh al-islām*, years 641–50, p. 210.
[125] Ansari, *Sunni (non-Muʿtazili) Scholars.*

of the Mount, that is Mount Qāsyūn) and Jāmiʿ al-Ṣāliḥīn (The Mosque of the Inhabitants of Ṣāliḥīya). It was not only important for the quarter, but also for the entire Damascene Ḥanbali community, as another of its epithets was Jāmiʿ al-Ḥanābila (The Mosque of the Ḥanbalis). In his seminal study on this mosque, Muḥammad Muṭīʿ al-Ḥāfiẓ has shown its important role in the transmission of *ḥadīth* on the basis of manuscript notes, calling it the 'Maqdisīs' beacon of the scholarly awakening in Damascus' – 'scholarly awakening' here basically meaning the study of *ḥadīth*.[126] Similarly, Nagihan Emiroğlu has underlined the importance of the Muẓaffarī Mosque, especially for sessions with female members of the Maqdisīs.[127] However, while this mosque's role in the scholarly topography of Ṣāliḥīya was paramount, it seemingly never housed a major book collection. This would be in line with the overall impression that we currently have of the library landscape of medieval Damascus, where mosques, except for the Umayyad Mosque, do not seem to have held major book collections.

The case is very different for the Ḍiyāʾīya Dār al-Ḥadīth (often also called *madrasa*) directly to the east of the Muẓaffarī Mosque. The Ḍiyāʾīya (see Map 1.2, number 24) housed one of the major libraries, at least of post-canonical *ḥadīth* works, in Ṣāliḥīya and arguably in all of Damascus. This institution was founded in the thirteenth century by Ḍiyāʾ al-Dīn al-Maqdisī, who endowed in it his book collection, a substantial part of which he had acquired on his voyages to the east. The Ḍiyāʾīya is an integral part of the story of Ibn ʿAbd al-Hādī's collection, as so many of its books subsequently moved into his collection, and we will return to it in more detail in the next chapter. It suffices here to refer to another study by Muḥammad Muṭīʿ al-Ḥāfiẓ, again based on manuscript notes, where he shows the central role of the Ḍiyāʾīya for post-canonical *ḥadīth* transmission in Damascus, especially in the thirteenth century.[128] From the fourteenth century its library holdings were dispersed, even though it continued to exist as a teaching institution. The scholar Ibn Ḥajar, for instance, took off to Cairo with 'several loads' of endowed books from the Ḍiyāʾīya – yet another sign of the increasing

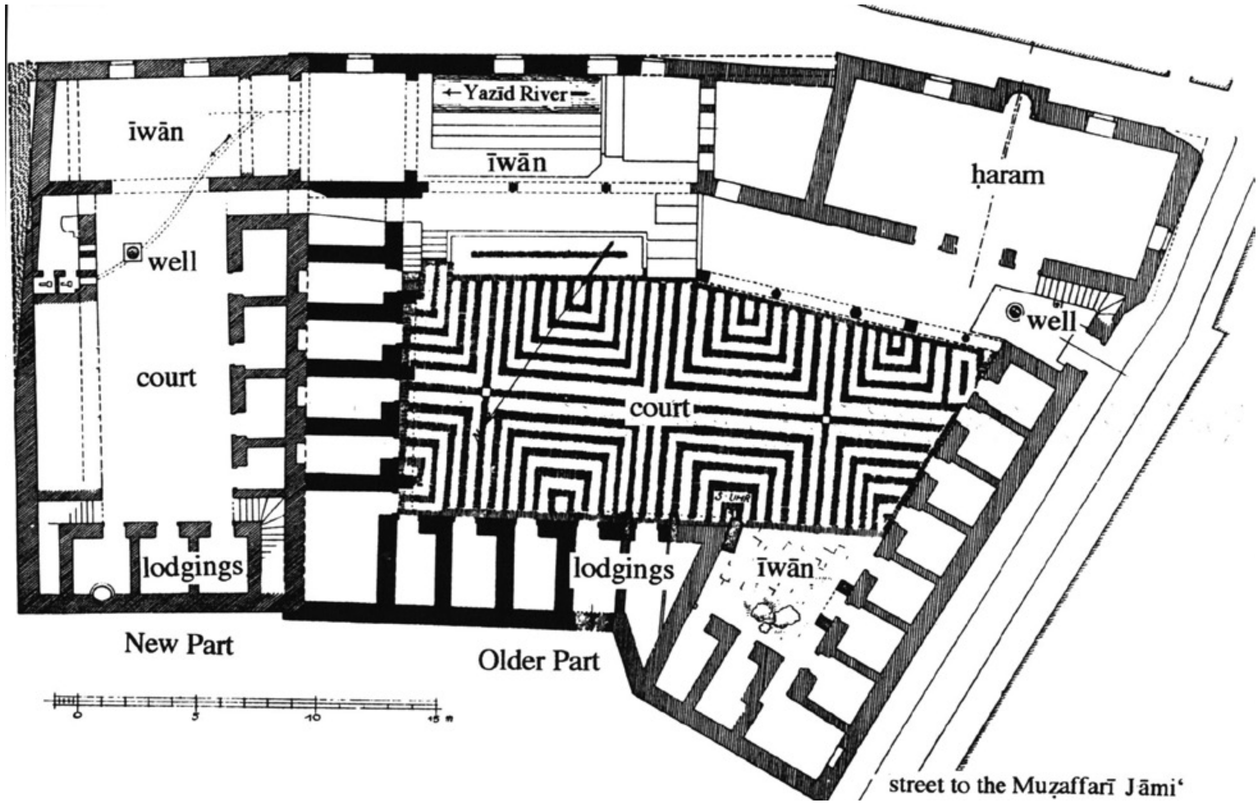
[126] Al-Ḥāfiẓ, *Jāmiʿ al-ḥanābila.*
[127] Emiroğlu, *Kadınların Hadis Okuttuğu Mekânlar.*
[128] Al-Ḥāfiẓ, *Dār al-ḥadīth al-Ḍiyāʾīya.*

importance of Cairo.[129] In consequence, the Ḍiyāʾīya had lost its pivotal role in the scholarly topography of Ṣāliḥīya and Damascus during Ibn ʿAbd al-Hādī's lifetime.

With the relative demise of the Ḍiyāʾīya, it was the ʿUmarīya Madrasa that became the undisputed teaching institution in Ṣāliḥīya and the symbol of the quarter's Ḥanbali and specifically Maqdisī identity (see Map 1.2, number 38 and Map 2.2).[130] Located just 100 metres to the south of the Muẓaffarī Mosque and also founded by Abū ʿUmar shortly after the Muẓaffarī Mosque, it was the oldest teaching institution in the quarter. Its massive endowments meant that extensive charitable activities (such as distributing food to the needy) were centred around it. More to the point for our purposes, these endowments also supported a staggering number of resident and non-resident scholars. The figure of 360 lodging rooms for scholars reported for the fifteenth century should probably not be taken at face value,[131] but it is evident that this *madrasa* had a pivotal role in scholarship – especially of the Maqdisī and Ḥanbali vein. This position is confirmed by the fact that al-Qalqashandī cites the appointment decree for this *madrasa*'s administrator as an exemplar for such documents in his Egyptian chancery manual.[132] This role was also expressed in the continuing influx of supplementary endowments into its library by scholars who (posthumously) placed their private book collections in this institution. Ibn ʿAbd al-Hādī's book collection was intrinsically linked with this *madrasa* as many of its books had been written there and/or transmitted in it.[133]

However, this *madrasa* was also affected by the transformations of late Mamluk society in Damascus, especially the privatisation of endowment properties. For the ʿUmarīya Madrasa quite recent changes might have been particularly worrisome for the Ḥanbali community of Ṣāliḥīya. The flagship

[129] Ibn Ṭūlūn, *al-Qalāʾid al-jawharīya*, p. 138.
[130] On the ʿUmarīya in the late Mamluk period see especially al-Ḥāfiẓ, *al-Madrasa al-ʿUmarīya*; Miura, *Dynamism in the Urban Society of Damascus*; Richardson, *Biographical Legacy*; *Moaz, Madrasas de Damas*; Ṭalas, *al-Madrasa al-ʿUmarīya.*
[131] Ibn Ṭūlūn, *al-Qalāʾid al-jawharīya*, p. 273.
[132] Al-Qalqashandī, *Ṣubḥ al-aʿshāʾ*, XII, pp. 339–42.
[133] For instance, *Musalsalāt al-Taymī*, MS Cairo, Dār al-Kutub, Taymūr ḥadīth 352, p. 33 (cf. no. 139d) and *Manāqib al-Zubayr*, MS Cairo, Dār al-Kutub, Ṭalʿat majāmīʿ 188/2, fol. 111a (cf. no. 123b).



Map 2.2 Plan of the ʿUmarīya Madrasa. Miura, *Ṣāliḥiyya Quarter in the Suburbs*, p. 179. © Toru Miura/Institut français du Proche-Orient

of Ḥanbalism on Mount Qāsyūn had started to open up to the other law schools from the mid-fifteenth century thereby losing its exclusive Ḥanbali identity. These changes were not necessarily for the worse, as the ʿUmarīya had fallen into financial problems and new posts with new endowments were not unwelcome. Ibn ʿAbd al-Hādī himself expressed his approval of this opening.[134] Much more worrying was that this opening did not spell the end of the ʿUmarīya's troubles as Ibn ʿAbd al-Hādī had hoped. Rather, the *madrasa* soon entered a period of severe disintegration and its administrators were accused of, and probably guilty of, selling off endowment properties and misappropriating revenues.

There is some hyperbole involved when chroniclers wrote about the *madrasa*s in Ṣāliḥīya during this period, for example the claim that the administrators 'demolished the walls and sold the gates until it came to be a mere kennel for dogs'.[135] Similarly, Ibn ʿAbd al-Hādī's sweeping assessment that Nāṣir al-Dīn Ibn Zurayq (d. 900/1495), the ʿUmarīya Madrasa's administrator in his lifetime, 'sold many of its endowment properties' must be seen in the light of the low esteem in which he held 'this half-wit whose mind and body were corrupted because he ate *balādhur* nut [a performance-enhancing drug with some negative side-effects]'.[136] However, the fact that similar descriptions of how the state of affairs had gone awry are also found in other contemporary texts show that the ʿUmarīya Madrasa and other *madrasa*s went through a difficult period indeed. In the case of the ʿUmarīya, Toru Miura has suggested that this development must be seen in the context of attempts by Ibn Zurayq to use the funds to build up a socio-political 'faction' (or rather household) to gain influence.[137] In the early Ottoman period, the foundation of sultanic endowments nearby arguably had a detrimental effect on the *madrasa*'s functioning and its central role in the quarter was further diminished.[138]

[134] Ibn Ṭūlūn, *al-Qalāʾid al-jawharīya*, p. 261.

[135] Al-Badrī, *Nuzhat al-anām fī maḥāsin al-Shām* (1980), p. 190, transl. from Miura, *Dynamism in the Urban Society of Damascus*, p. 100.

[136] Ibn Ṭūlūn, *al-Qalāʾid al-jawharīya*, p. 269. On the *balādhur* nut see Richardson, *Biographical Legacy* (in contrast to her interpretation I read the words here as those of Ibn ʿAbd al-Hādī, not Ibn Ṭūlūn).

[137] Miura, *Dynamism in the Urban Society of Damascus*, pp. 97–102.

[138] Meier, *Sake of God*.

That the ʿUmarīya Madrasa went through a crisis that might have called into question its very survival shows that Ibn ʿAbd al-Hādī's book endowment was not just an endowment destined for a pivotal *madrasa*, but also that it came at a very specific point in history. This crisis must have been all the more worrying for him as he was so closely attached to both the quarter and the ʿUmarīya. Not only had Ibn ʿAbd al-Hādī spent all his life in the quarter, but also his family members were buried in its public cemetery, which had been endowed by their ancestor Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī in the thirteenth century.[139] In his writings, Ibn ʿAbd al-Hādī took pains to describe how close his relatives were buried to the grand ancestors, for example pointing out exactly where his father was buried (right next to the grave of Muwaffaq al-Dīn on its northern side).[140]

He also made sure that his own remembrance was linked with this quarter: when he endowed his properties in the year 885/1480–1 he constituted it in the first place as a family endowment but also put in the required charitable cause in case his family line came to an end. The Ottoman registers show that other late Mamluk endowments of the Maqdisī kinship group were destined for the holy sites in the Hejaz or for 'the needy' in general. Ibn ʿAbd al-Hādī also put 'the needy' as the ultimate beneficiaries, but specified that these were to be the needy 'in the Ṣāliḥīya Quarter'.[141] He furthermore made sure that this money was to be spent in a highly visible way, as the money was to be used to feed them at a great feast (*simāṭ*), probably in the ʿUmarīya Madrasa. In the same vein, the ultimate beneficiary of his book endowment itself were the 'Ḥanbalis' and, as we have seen, this community was very much identified with the Ṣāliḥīya Quarter. In this case, the ultimate beneficiary soon became the actual beneficiary, as his family probably drew little benefit from his books after they had gone into the ʿUmarīya Madrasa.

However, the crucial indicator for how central the Ṣāliḥīya Quarter was to Ibn ʿAbd al-Hādī is that he was the first to author a (lost) chronicle and topography dedicated to it. As we have seen this *History of Ṣāliḥīya* proved

139 On cemeteries in Ṣāliḥīya cf. Miura, *Dynamism in the Urban Society of Damascus*, pp. 76–82.

140 Ibn ʿAbd al-Hādī, *al-Jawhar*, p. 32.

141 *Tapu Tahrir Defteri*: Damascus Province at the Başbakanlık Osmanlı Arşivi in Istanbul, 393, 67: '*al-fuqarāʾ wa-al-masākīn fī al-Ṣāliḥīya*'.

to be paradigmatic: the history of the quarter by his student Ibn Ṭūlūn was deeply steeped in it and Ibn Kannān, the subsequent author of a Ṣāliḥīya chronicle, abridged it some 200 years later.[142] While Damascus had had its fair share of chronicles and topographies,[143] nobody had ever come up with a work dedicated to this quarter. The fact that Ibn ʿAbd al-Hādī sat down to compose such a work has to be seen within the same context as his monumentalisation project, that is to set a textual and material monument to the great past of his scholarly forefathers and foremothers as well as that of his ancestors. As we have seen, the topic of *ḥadīth* transmission and topography was closely aligned in the *buldānīyāt* genre. As such it is not too surprising that he composed works such as *Forty ḥadīths Transmitted in Ṣāliḥīya* and *The Women of Mount Qāsyūn* (referring to the female *ḥadīth* transmitters of the quarter) as well as two (lost) works on the merits (*faḍāʾil*) of the quarter.[144] He even drilled deeper and authored *Ten ḥadīths of al-Sahm*, referring to his sub-quarter of The Upper Lot (al-Sahm al-aʿlā).[145]

Within the Ṣāliḥīya Quarter, the ʿUmarīya Madrasa was a highly symbolic and meaningful location for the endowment, not just because it was the main hub for scholars in Ibn ʿAbd al-Hādī's lifetime and because his ancestors had founded it. He himself was intimately linked with it, especially via the production and transmission of the books he owned. In the colophons of his autographs we repeatedly find that he explicitly highlights that these works were written in the ʿUmarīya.[146] Similarly, books that were written by his close colleagues and that he acquired for his collection had also been routinely copied in this *madrasa*.[147] The ʿUmarīya appears also to be the main location where he participated in reading sessions when they did not take place in the homes of his teachers.[148] Moreover, we see that once he

142 Ibn Ṭūlūn, *al-Qalāʾid al-jawharīya*; Ibn Kannān, *al-Murūj al-sundusīya*.

143 For an overview, see Moaz, *Muʾarrikhū al-ʿumrān*.

144 Forty: Ibn ʿAbd al-Hādī, *Fihrist*, fol. 15a, l. 1–7 (cf. no. 220l); Women: Ibn ʿAbd al-Hādī, *Fihrist*, fol. 17a, l. 5–10 (cf. no. 232d); Topographies: Ibn ʿAbd al-Hādī, *Fihrist*, fol. 18b, l. 1–3 (cf. no. 246c) and Ibn ʿAbd al-Hādī, *Fihrist*, fol. 24a, l. 14 (cf. no. 355).

145 Ibn ʿAbd al-Hādī, *Fihrist*, fol. 13a, l. 1–8 (cf. no. 206j).

146 For instance, *Manāqib Ṭalḥa*, MS Cairo, Dār al-Kutub, Ṭalʿat majāmīʿ 188/1, fols 1–44 (cf. no. 123a).

147 For instance, *al-Muṭliʿ ʿalā abwāb al-Muqniʿ*, MS Princeton, Garrett 537y (cf. no. 415), written by Ḥasan b. ʿAlī al-Mardāwī al-Ḥanbalī.

148 For instance, *Kitāb al-Kāfī*, MS Damascus, National al-Asad Library 2742 with *samāʿ*-note on fol. 138b (cf. no. 44).

himself started to teach he preferred this *madrasa* for reading sessions on those occasions when he actually left his house.[149] As a consequence of his close link with this *madrasa*, Ibn ʿAbd al-Hādī intervened when he believed others contravened its endowment stipulations. For instance, he reports with some pride that he forced its administrator to retract a *fatwā* that tried to replace the distribution of meat on the feast with cash payments.[150] In brief, the ʿUmarīya was the institution to which he had the closest affiliation and the combination of its meaningful past and current troubles made it the ideal place to erect a monument to commemorate this past and revive a *madrasa* in decline.

Conclusion

Having seen in Chapter 1 Ibn ʿAbd al-Hādī's position as a man of considerable means, but a rather middling scholar, both in terms of social standing and scholarly prestige, this chapter has addressed the question of what the actual purpose was of Ibn ʿAbd al-Hādī's endowment project. I have repeatedly called this a monumentalisation project and we have seen so far five elements that validate this term. (1) The book collection has a highly curated profile and Ibn ʿAbd al-Hādī very carefully built it up to reflect the Ḥanbali-Ṣāliḥiyan tradition in the field of post-canonical *ḥadīth* transmission. He not only spent much time bringing together these booklets, but he must have also invested quite heavily in monetary terms to build up this collection. (2) He made extraordinary efforts to revive these dormant texts by connecting himself to chains of transmission that had been broken a century earlier. (3) By writing the *fihrist,* he made sure that this collection was accompanied by a 'visitors' guide'. This is neither a legal document nor a practical tool, but a literary text that he composed and adorned with his dream vision to guide the reader as to how to approach it. (4) He conducted a crucial transitory ritual, the binge-reading sessions, to mark the point when these books entered their new life cycle as a monument. (5) Finally, he placed this collection in a space that was highly significant for the very community

149 For instance, *al-Thalātha al-mawḍūʿa*, MS Cairo, Dār al-Kutub MS2237/5 (ḥadīth) with *samāʿ*–note on fol. 42b (cf. no. 230c).
150 Ibn Ṭūlūn, *al-Qalāʾid al-jawharīya*, p. 267.

that he wanted to commemorate: the ʿUmarīya Madrasa. This was the main institution linked with post-canonical *ḥadīth* transmission that had a major library (unlike the Muẓaffarī Mosque) and that was, despite its troubles, still fully functioning (unlike the Ḍiyāʾīya).

Ibn ʿAbd al-Hādī thus created his monument, or 'museum of texts',[151] in a highly meaningful place in which he himself was prominently inscribed. In order to commemorate oneself and a specific social and scholarly past via a book collection, the more obvious choice would have been to construct a purpose-built library. However, such purpose-designed libraries were not known in his lifetime and they only start to appear in the Middle East from the beginning of the eighteenth century onwards in Istanbul. Despite the evident temporal gap, these buildings are of interest for our purposes: they were, as Yavuz Sezer has shown, very much aimed at the memorialisation of their founders in the urban topography to monumentalise their claims to learning.[152] In this sense, we can also tie in the line of argument proposed by Willem Flinterman on endowment buildings in the Mamluk period: the multiple endowments by the Mamluk political elite did not only serve fiscal and propagandistic purposes, but they also enabled a commemorative cult. The endowment by al-Nāṣir Muḥammad Qalāwūn (r. 1293–4, 1299–1309, 1310–41) thus kept him socially alive because the beneficiaries of the subsequent decades formed a Qalāwūnid commemorative community – a community that was defined by its engagement in commemorative practices.[153] Ibn ʿAbd al-Hādī did not build a bricks and mortar monument in Ṣāliḥīya, but he built one of paper and leather. In part he built a monument to his own learning, but much more so to a vanishing line of scholarship that had been central for his scholarly predecessors and his ancestors. There were no material benefits to be distributed from the endowment, so he could not aspire to it supporting a 'commemorative community'. Nor did he aspire to constructing a striking building in the urban topography of Ṣāliḥīya symbolising what he wanted to be remembered.

[151] Adopting the term from Bora, *Historian's Holograph* who used it for text reuse in a chronicle.
[152] Sezer, *Architecture of Bibliophilia*.
[153] Flinterman, *Cult of Qalāwūn*.

Yet, Ibn ʿAbd al-Hādī could aspire to his monument remaining meaningful at least to those who frequented the ʿUmarīya Madrasa. He described this space somewhat hyperbolically as a *madrasa* that is 'enormous; in the entire Islamic world there is none that is larger.'[154] What this statement shows is that for the community that Ibn ʿAbd al-Hādī wanted to remember and to be remembered in future, this space was indeed of outstanding importance. And book corpora in libraries were crucial for building up communal identities. Christopher Bahl has shown, for instance, how Arabic text circulation connected communities across the western Indian Ocean with several libraries in South Asia functioning as key hubs.[155] The geographical horizons of Ibn ʿAbd al-Hādī were decisively more modest, yet he created a monument that was not just a passive repository, but one that would hark back to what he saw as the glorious past. That his students bought those books that had returned to the market and brought them back to the ʿUmarīya Madrasa clearly shows that at least the following generation could relate to this project.

The primary methodological implication of reading this book endowment as a monument brings us back to the present: it reminds us that a very large part of the Mamluk-period manuscripts in the current National al-Asad Library, and the vast majority of *ḥadīth* manuscripts from that period, came together as a carefully curated corpus in the late fifteenth century. As such they are not a simple reflection of what written life in Damascus looked like; they do not even reflect what dealing with the Prophet's words and deeds in Damascus looked like. They are rather a highly biased and partial representation of what Ibn ʿAbd al-Hādī wanted to commemorate, what he considered to be worthy of remembrance. The pre-Ottoman-period *ḥadīth* manuscripts in Damascus are thus not random texts with some arbitrary classmarks – they are the leftovers of a highly conscious project by one solitary scholar in the late Mamluk period.

[154] Al-Nuʿaymī, *al-Dāris*, II, p. 86.
[155] Bahl, *Histories of Circulation.*

3

Binding Matters – From Stand-alone Booklet to Monumental Composit Manuscript

In the previous chapter we considered Ibn ʿAbd al-Hādī's monumentalisation project by looking at the collection as a whole. This chapter zooms in on the individual manuscript, on the 'thing', especially from the perspective of manuscript bindings – a topic that might sound rather esoteric for a full chapter, but that is, as will become clear, indispensable for understanding Ibn ʿAbd al-Hādī's project. This chapter will revisit the main question dealt with in the previous chapter, namely what was the significance of this act of monumentalisation, and will enrich it with a focus on the material side of things. This link between the materiality of Ibn ʿAbd al-Hādī's book collection and his monumentalisation project will be discussed from three principal angles: the shape of the manuscripts; the layout of manuscript notes; and archival practices. The main methodological contribution of this chapter is to undertake the first interpretation of a pre-modern Arabic book collection from the angle of material philology. In doing so, it has two main argumentative lines. On the one hand, it shows that scholarly agency was in this case not primarily situated in authoring new and 'original' texts, but rather in reworking the manuscript's materiality. On the other hand, this chapter argues that the material change from booklet to composite manuscript was a decisive watershed in the cultural significance of these texts.

The Composite Manuscript as a Research Problem

The vast majority of texts in the Ibn ʿAbd al-Hādī collection were post-canonical *ḥadīth* collections and I have described their materiality so far with the term 'booklet'. These booklets of between just five and twenty folia were

generally unbound because of their small size. One really has to think of a pamphlet to visualise them; a term such as 'manuscript' evokes associations that are far too grandiose for these very modest and cheaply produced items and even 'booklet' is too formal. The closest contemporary term for booklet is *juzʾ* and many titles in the Ibn ʿAbd al-Hādī *fihrist* do indeed carry this term. However, this term was ambiguous and *juzʾ* could also refer to a 'part' or 'volume' of a larger text or to what has been called an 'intermediary between the quire and the whole book' consisting often of several quires, but not being a whole book.[1] The *juzʾ* booklet as defined here, by contrast, hardly ever consists of more than one quire and always carries a self-contained text. Youssef Eche who worked in the 1960s with very similar material used in his study the term 'brochure' to refer to what I call 'booklet' here. However, when he explicitly defines 'brochures' he assumes that they are always part of a larger text, which is emphatically not the case here.[2] By contrast, Doris Behrens-Abouseif suggests the term booklet for '*karrāsa*',[3] but this does not work for the Ibn ʿAbd al-Hādī *fihrist* where '*karrāsa*' is rarely used and if it is used it exclusively refers to parts (probably quires) of incomplete texts.[4] As is so often the case, *juzʾ* is a highly contingent term and its meaning in a specific book list or narrative text can generally only be understood when looking at the materiality of the manuscript.

These scruffy booklets are poles apart from the splendid luxury manuscripts produced for elite consumption with select paper, fine bindings, exquisite mise-en-page and often illustrations. These booklets are very thin and small, made of unimpressive paper and rather than having a proper binding, they merely have wrappers (as we will see further down).[5] In terms of size, they are typically no more than twenty centimetres in height with a width of no more than fifteen centimetres and are often as small as 12.5 × 8.5 cm.[6] They have a distinctively plain appearance and different kinds of paper are

[1] Humbert, *Le ǧuzʾ dans les manuscrits*.
[2] Eche, *Bibliothèques arabes publiques et semipubliques*, p. 165.
[3] Behrens-Abouseif, *Book in Mamluk Egypt and Syria*, pp. 50–2, which has a wonderful discussion of the term *juzʾ*.
[4] Ibn ʿAbd al-Hādī, *Fihrist*, fol. 18b, l. 9 (cf. no. 250); fol. 31b, l. 9–17 (cf. no. 422e); fol. 45a, l. 15–fol. 45b, l. 4, (cf. no. 505c); fol. 46a, l. 1–4 (cf. no. 508f).
[5] Hirschler, Materiality of *Ḥadīth* Transmission.
[6] For instance, MS Paris, Bibliothèque Nationale, suppl. turc 983.

often randomly used within the same booklet. It seems that at the moment of production whatever was lying around in the household, *madrasa* or atelier was used.[7] When the paper was cut, straight edges and right angles were of little concern and having sheets of the same size was not a priority. In turn, sticking to the same number of lines on each page is the exception and we see that this rough appearance also made subsequent users deal rather roughly with the page: marginal and interlinear comments are written in with very limited concern for the original 'mise-en-page'.[8] Ibn ʿAbd al-Hādī himself was very much at home in this messy material world and his own works beautifully fit the overall profile of the 'books' he collected on his shelves.

However, we generally no longer encounter these scruffy booklets in their original materiality when librarians in special collections rooms of modern libraries hand the requested items over to us. Rather, what we are given are quite hefty manuscripts that contain five, ten or even twenty of these texts in one single volume, in a composite manuscript. Binding these booklets into composite manuscripts has to a large extent tamed their unruly and individualistic appearance. The materiality of these texts has thus been fundamentally altered at one point in their trajectory and one central contention of this chapter is that it was Ibn ʿAbd al-Hādī who was to a large extent responsible for this alteration of the Damascene booklets. It was he who embarked on a massive binding project as a crucial part of his monumentalisation project: not only was the sum of the texts that he collected meant to function as a monument, but also each individual volume, each individual object, stood as a monument in its own right.

To begin, let us turn to a composite manuscript, entry number 399 in the Ibn ʿAbd al-Hādī *fihrist*, to illustrate what such a codicological unit looked like in practice. As with virtually all these manuscripts, Ibn ʿAbd al-Hādī introduces this entry in his *fihrist* with the term '*majmūʿ*' in distinctive display script and then enumerates its eighteen titles (Plates I.1 and II.28). Entry number 399 is today, in a slightly altered form, in the National al-Asad Library with classmark MS3817. Four of the booklets mentioned in

7 For instance, *Manāqib al-Zubayr*, MS Cairo, Dār al-Kutub Ṭalʿat majāmīʿ 188, fols 45–111 (cf. no. 123b).

8 For instance, *Ittikhādh al-siqāya wa-al-mutawaḍḍiʾ fī raḥbat al-masjid*; MS Princeton, Garrett 1852y (cf. no. 405l).

Ibn ʿAbd al-Hādī's list (399a–c and 399l) have become separated from the main manuscript over the course of the last 500 years (we do not know exactly when, but we will return later to detached booklets).[9] When comparing the Ibn ʿAbd al-Hādī entry number 399 with composite manuscript MS3817 it is evident that Ibn ʿAbd al-Hādī, as in virtually all cases, took great care to list the booklets in their effective order in the composite manuscript – we will see in Chapter 5 how important this is for matching entries in his *fihrist* with extant manuscripts. Different authors composed these eighteen works between the ninth and the twelfth centuries, but the actual booklets were without exception produced in the early heyday of post-canonical *ḥadīth* scholarship in Damascus. In terms of fields of knowledge covered by this composite manuscript, the profile is fairly typical: among them *ḥadīth* is best represented (fourteen titles) and the other fields represented are closely linked with it, such as paraenesis and a biographical work.

The individual booklets are for the most part not explicitly dated and their colophons are in a rather basic format, often not mentioning the scribe or place of copying. Yet in most cases the numerous transmission notes at least give us *terminus ante quem* dates that all fall into the late twelfth or thirteenth centuries. The transmission notes also give a very clear indication as to the geographical circulation of the booklets, which was without exception in Damascus. Finally, in several cases the notes allow the scribes to be identified (sometimes identical to the 'author' or rather 'compiler'). They are all known Damascene scholars, such as Ismāʿīl Ibn al-Anmāṭī (d. 619/1222), Ḍiyāʾ al-Dīn al-Maqdisī and Muḥammad Ibn Hāmil al-Ḥarrānī, so not only the booklets' circulation, but also their production in Damascus can be postulated.[10] As we have seen, this Damascene production context is very typical for the material that ended up in Ibn ʿAbd al-Hādī manuscript corpus. The booklets' subsequent geographical circulation context can be established with even more precision as many of the transmission notes carry place names. Here we see that they circulated not only in Damascus, but that more specifically

[9] The loss of the first and the last title(s) is fairly common as they were most likely to become detached from the composite manuscript (in this case 399a–c). The loss of titles in the middle of the manuscript (here 399l) is less common, but not unusual.

[10] Ḍiyāʾ al-Dīn: MS Damascus, National al-Asad Library 3817/1, 3, 5, 6 (cf. no. 399d, e, g, h); Ibn Hāmil: 3817/4, 10 (cf. no. 399f and m); Ibn al-Anmāṭī: 3817/7 (cf. no. 399i).

they tended to gravitate around the Ṣāliḥīya Quarter. For instance, scholars first read the text of booklet number 399e in the mid-thirteenth century in the Ashrafīya Dār al-Ḥadīth of this quarter and some hundred years later we see a note for the Ḍiyāʾīya Madrasa/Dār al-Ḥadīth in the same quarter;[11] booklet number 399i circulated first in the centre of Damascus, but then also moved up the slopes of Mount Qāsyūn towards the Ḍiyāʾīya.[12]

The example of entry number 399/MS3817 shows the numerous layers of historical information inscribed into these objects. Scholarship has routinely consulted Arabic composite manuscripts, but they have rarely been the object of dedicated study. Some scholars have taken a more profound interest in them, such as: Franz Rosenthal who published a description of a 'one-volume library' of philosophical and scientific texts; Georges Vajda who dealt with an Ottoman 'bibliothèque de poche'; and James Kritzeck who described a philosophical multiple-text manuscript.[13] Yet these articles were mostly on a descriptive level without discussing in any depth whether the character of the manuscript in question was a composite manuscript (a codicological unit made up of formerly independent units) or a multiple-text manuscript (a codicological unit worked in a single operation by one scribe). While they offered tantalising comments on broader issues related to the production, circulation and reception of these manuscripts, the manuscripts' multiple-text character was not yet the focus of scholarly interest – the terms 'composite' and 'multiple-text' manuscript themselves had not even been developed at this point.[14] And while we have by now comparatively good handbooks for the study of Arabic manuscripts, they too have relatively little to say on such manuscripts.[15]

Moreover, modern library catalogues of Arabic manuscripts have rather side-lined composite and multiple-text manuscripts as objects of physical significance. If they have been catalogued at all, they have more often than not been 'ripped apart' in the sense that each individual text was given its entry

11 *Amālī Abī Yaʿlā*, MS Damascus, National al-Asad Library 3817/3, fol. 14a, 14b (cf. no. 399e).

12 *Ḥadīth al-Akfānī*, MS Damascus, National al-Asad Library 3817/7, fols 71b, 72a (cf. no. 399i).

13 Rosenthal, *From Arabic Books;* Vajda, *Bibliothèque de poche*; Kritzeck, *Majmuʿa philosophique*.

14 More recent studies such as Wollina, *Ibn Ṭūlūn's Autograph Corpus* and Bahl, *Creating a Cultural Repertoire* will be discussed further down.

15 Gacek, *Arabic Manuscript Tradition;* Gacek, *Vademecum*; Déroche, *Islamic Codicology*.

in the respective alphabetical or thematic (law, mathematics, philosophy and so on) category. In this way, the manuscript's materiality and the interplay between its texts has been obliterated, or at least side-lined, and the individual entries often did not even cross-reference the other texts in the same manuscript. Just as we find aspects of this approach in the seminal catalogues of the late nineteenth century (such as Wilhelm Ahlwardt's catalogue for the Staatsbibliothek Berlin) it is also found in catalogues published in the twenty-first century (such as ʿAbd al-Sattār al-Ḥalwajī's dedicated catalogues for manuscripts with multiple texts in the Egyptian National Library, the Dār al-Kutub, in Cairo).[16] The latter encompasses some 3,000 pages of wonderful descriptions of individual texts in alphabetical order – yet the reader looks in vain for an index that would enable the identification of texts belonging to the same codicological unit.

There are laudable exceptions that broke away from this practice and preserved the manuscripts' material integrity, such as the excellent three catalogues on *majmūʿ*s for the National al-Asad Library in Damascus by Yāsīn al-Sawwās, Otto Loth's catalogue of the Arabic manuscripts in the India Office or Efraim Wust's catalogue of the Yahuda collection in Jerusalem.[17] Here the criterion for ordering the texts has indeed been the manuscript as a physical object. Such catalogues do not only represent a wonderful resource for anybody interested in manuscripts beyond their textual content, but we see in the detailed entries that the cataloguers themselves started to see the manuscripts as much more than just neutral carriers of given texts. In light of the absence of a dedicated scholarly interest and appropriate resources, we are thus far from having an overview of Arabic multiple-text and composite manuscript practices that would facilitate the understanding of regional and thematic differences (practices seem to vary in fields as diverse as mathematics, Koran commentary and history) as well as diachronic change.

The Ibn ʿAbd al-Hādī corpus thus provides a wonderful opportunity to dig into a large group of composite manuscripts delineated in time, space and context. This collection throws the issue of composite manuscripts at us with vehemence, as it has a striking number of volumes with multiple

[16] Ahlwardt, *Verzeichniss*; Al-Ḥalwajī, *Fihris al-makhṭūṭāt al-ʿarabīya*.
[17] FM/1, FM/2, FMMU; Loth, *Arabic manuscripts;* Wust, *Yahuda Collection*.

texts: out of the 579 entries in his *fihrist*, 48 per cent are manuscripts with multiple texts and the remaining 52 per cent are single-text manuscripts. This is in striking contrast to the Damascene Ashrafīya Library from the late thirteenth century, the other main documented Arabic library prior to 1500: here single-text manuscripts constituted the overwhelming majority, 92 per cent, of the entries.[18] Even more impressive is to consider the number of titles: out of the 2,917 titles in the Ibn ʿAbd al-Hādī *fihrist*, 90 per cent are in manuscripts with multiple texts. We do not have numbers on the relative distribution of single and multiple-text manuscripts in Arabic manuscript cultures more generally in order to set the 48 per cent figure into a wider context. In consequence, I can only rely on my experience of working with manuscripts from the National al-Asad Library (the main deposit for Damascene manuscripts, but obviously not the only one) where 70 per cent would be a realistic estimate for single-text manuscripts. At any rate, it is safe to argue that the Ibn ʿAbd al-Hādī collection had – seen against the wider context of Damascene manuscript culture – a remarkably high number of manuscripts with multiple texts.

What is even more striking is that all these manuscripts were *composite* manuscripts and not multiple-text manuscripts. For the Ashrafīya Library we do not have a comparable dataset because significantly fewer extant manuscripts can be confidently matched to its entries. Its catalogue is also not of help on this matter as it did not differentiate between the two formats, but simply used – in line with contemporaneous terminology – the umbrella term *majmūʿ* for both formats (best translated in this context as 'miscellany'). For Arabic manuscript cultures in general, we not only lack a figure for single-text manuscripts, but also we are even further from a figure for the distribution of composite and multiple-text manuscripts. However, from my own experience of working with material from Damascus, composite and multiple-text manuscripts are fairly evenly distributed. That composite manuscripts represent almost half of the Ibn ʿAbd al-Hādī collection and that multiple-text manuscripts are all but absent are thus two phenomena that require explanation.

[18] Hirschler, *Medieval Damascus*.

A Life of their Own: *Ḥadīth* Booklets as Independent Codicological Units

Having seen what composite manuscripts are and how dominant they were in the Ibn ʿAbd al-Hādī collection, the next step here is to make the case that the booklets had indeed been independent codicological units in the previous stages of their life cycle and that we can indeed ascribe their binding into large volumes to Ibn ʿAbd al-Hādī. We are still far from having an in-depth understanding of binding techniques of 'Islamic' manuscripts with an eye on regional differences and diachronic change. Karin Scheper has made a very strong case for how inadequate our terminology still is when talking about the binding of manuscripts and to what extent the 'technical study of Islamic manuscripts is still in its initial phase'.[19] In addition, the work that has been done to date specifically on the Mamluk period has – understandably – focused on aesthetically outstanding manuscripts that were generally single-text manuscripts produced for the court or in proximity to it.[20] As we are not at a point where book archaeology has provided us with the tools to confidently date bindings, the following will focus on contextual evidence to advance the argument that the composite manuscript was *not* the original material shape of post-canonical *ḥadīth* booklets. In order to argue that these booklets rather started their trajectory as independent codicological units, two main points will be discussed: the phenomenon of multiple title pages; and manuscript notes indicating their ownership status.

We have repeatedly seen that post-canonical *ḥadīth* scholarship was very much embodied by the multitude of transmission notes that we find on these booklets and that this line of scholarship lived and breathed the documented transmission of texts. In material terms this means that manuscripts are overflowing with notes and we have also seen that these transmission notes were usually placed at the end of the text, though manuscript users could also opt to use the title page (quite often) or the pages of the main text (rarely). The proliferation of such notes led to a practice that is most useful for showing that these booklets had a life of their own before they

19 Scheper, *Technique of Islamic Bookbinding*, p. 2; see also Scheper, *Binding Features*.

20 Ohta, *Filigree bindings*; Ohta, *Bindings of Qansuh al-Ghawri*; Guesdon, *Reliures*.

went into the composite manuscripts: in many cases, after users had filled the available space, they were forced to add an additional sheet (bi-folium) around the booklet whenever they needed to create space for more notes at the end.

Laying this additional sheet around the booklet did indeed create the desired space at the end. Yet, at the front of the manuscript it had the unintended, but unavoidable, effect of creating what I call a 'secondary title page' (by adding the first bi-folium), a 'tertiary title page' (by adding the second bi-folium) and so on. Figure 3.1 shows a booklet consisting of only two bi-folia and Figure 3.2 shows how the addition of a further bi-folia led to the creation of a new page at the end and in the front – and thus allowed for more space at the end for further transmission notes, but also created the conjoint secondary title page. These additional title pages were in a sense quite a drawback for the manuscript owner and its users as they covered the original – and generally quite lovingly produced – primary title page with a blank folio. Manuscript users in Damascus responded to this problem by writing the title on this new blank title page once again (though much less lovingly). Plates I.10 and I.11 give an impression of how different a primary and a secondary title page of the same booklet can look. Even though the aesthetics differ between these title pages, they fulfilled the same practical function: subsequent users could easily tell what text the booklet contained via this secondary (or tertiary and so on) title page(s). It has to be underlined that the terms 'primary', 'secondary' and so on refer to the temporal succession in which these title pages were added, not their order when opening the manuscript. The user of this manuscript would thus first encounter the quaternary title page, then turn the page to see the tertiary, then the secondary, then the primary and finally the actual text.

What happened at both the end and at the front is highly relevant for understanding the stand-alone period in these booklets' life cycles, but we will focus here as a first step on the front. Multiple title pages have not yet caught the attention of modern scholarship and we do not even have a terminology for them yet. Even in the catalogues on these manuscripts, the cataloguers have generally not taken the multiple title pages seriously as part of the physical object. In the otherwise excellent catalogues on *majmūʿ*s for the National al-Asad Library in Damascus, for instance, the page ranges

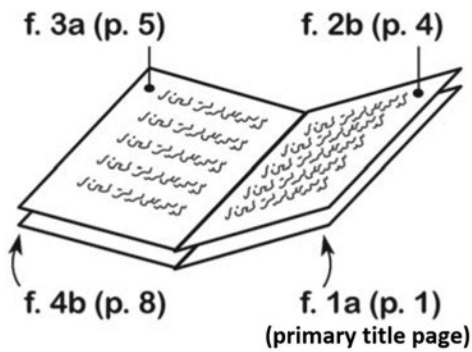


Figure 3.1 Drawing of booklet with two bi-folia. Fol. 1a is the title page, fols 1b–4a carry the main text and fol. 4b provides space for manuscript notes. Based on: Gacek, *Vademecum*, p. 107. © Brill/Adam Gacek

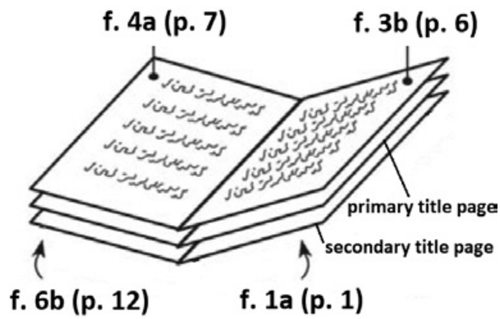


Figure 3.2 Same booklet as in Figure 3.1 after users added one bi-folium below (or rather outside) the original two bi-folia to create additional space for manuscript notes (fol. 6a/b), inadvertently creating a new title page (fol. 1a). Adding this new bi-folium also means that the foliation numbers changed, so that what used to be fol. 2b now becomes fol. 3b. As foliation numbers were virtually absent during this period, this did not present a problem for contemporaries. Based on: Gacek, *Vademecum*, p. 210. © Brill/Adam Gacek

given for each item only cover the main text including the primary title page, but they systematically exclude the secondary (and further) title pages. These additional title pages were seemingly not seen as significant elements of the codicological unit and just omitted. When looking at the catalogue for the first time there are so many holes that one has the impression one is looking at a Swiss cheese.[21] Similarly, editors of such texts have generally not considered these additional title pages to be worthy of mention, let alone discussion.

[21] FM/1, FM/2, FMMU.

What is of relevance to us here is that it can be generally ruled out that such sheets were added at the point of producing the original manuscript. The rather shabby-looking secondary title page would have undermined the whole purpose of the much more carefully produced original primary title page. We have some cases where a further bi-folium was added at the point of production, but this is the exception and it was generally a case of bad planning on the part of the scribes; in other words, they realised towards the end of the text that they had used too few bi-folia at the outset. In such cases they would have had to add another bi-folium (or several bi-folia) to make space at the end for more main text and thus inadvertently also created a secondary title page. However, the rare instances of such 'scribal secondary title pages' can be easily detected as the bi-folium in question always carries main text at the end. By contrast, the bi-folium added in the context of the 'user-driven secondary title page', which is of interest for our purposes, always carries notes at the end.

Users who added bi-folia to create more space for manuscript notes generally used paper sheets. Yet, we also see a second set of practices where users added parchment sheets. This was not done to create more space, but followed primarily a material logic, namely to provide the small unbound paper booklets with stable wrappers. This was necessary because these booklets remained unbound, as it would have been much too expensive to furnish each of them with a proper binding. Reusing parchment sheets, by contrast, was much cheaper and it gave them some kind of protection against the vicissitudes of a booklet's life, which included water spillages, inattentive users ripping off the front page, and being stuffed into bags. As the writer of a Damascene parchment manuscript produced as late as the early sixteenth century prosaically stated, 'parchment withstands what paper does not withstand'.[22] The exercise of adding protective wrappers is obviously also a modern practice, as beautifully shown by manuscript Princeton, Garrett 3879y, which was entry number 233g in the *fihrist.* This booklet became detached from Ibn ʿAbd al-Hādī's composite manuscript and has remained unbound ever since. In response, a Princeton University 'inter-office correspondence' sheet was loosely laid around it and the title written on it, turning it into a secondary

[22] Eychenne/Meier/Vigouroux, *Waqf*, p. 19.

title page (Plate I.12). We find similar practices in other libraries such as in Damascus, where manuscript number 4511 (entry number 404e in the *fihrist*), which had also become detached, is wrapped into a paper sheet with a Ẓāhirīya letterhead.

The medieval Damascene reuse of parchment sheets to produce protective wrappers comes in a variety of different shapes and forms. Regrettably they cannot be discussed in much detail here as they took place in the heyday of post-canonical *ḥadīth* transmission and are thus not a major concern for understanding the meaning of Ibn ʿAbd al-Hādī's endowment project. These reuse practices are so rich and intriguing that they require and deserve a study of their own. We find, to name but a few, parchment fragments of Arabic legal documents (especially those related to marriage), Greek liturgical texts, Latin hymns, Hebrew commentary literature, as well as bibles in Georgian, Syriac and Armenian. The reuse of these fragments has preserved an entirely new corpus from the Damascene manuscript culture of the pre-paper era.[23] Looking beyond Damascus, Joseph Sadan published an estate inventory from the Cairo Genizah that lists the household furnishings and instruments of a scribe and manufacturer of manuscript books. Among the items listed was also a '*majalla*' that Sadan identified as a parchment roll. This roll, listed between a copper ruler and an inkwell, baffled him as parchment had been long replaced by paper as the main writing material.[24] Though there is no conclusive proof, it is at least possible that this parchment roll was used to cut sheets for reuse purposes.

To illustrate the phenomenon of added bi-folia, let us take again composite manuscript number 399/MS3817, more specifically booklet number 399i/MS3817–7, a small booklet with *ḥadīth* transmitted by the Damascene scholar Hibat Allāh al-Akfānī (d. 524/1129). The original, independent codicological unit consisted of only three bi-folia that were as usual nested together, folded and sewn to produce a six-folia quire. In the composite manuscript we now count them as folia 66 to 71, but in the original independent codicological unit they were obviously just folia 1 to 6. Folio 1a (today folio 66a) was the primary title page (Plate I.10) and between folia three and four

[23] Hirschler, *Document Reuse.*
[24] Sadan, *Nouveaux documents*, pp. 53–4.

(today folia 68 and 69) we see the sewing thread in the centre of this quire. At the end of this booklet, folio six (today folio 71) was left blank at the point of production to accommodate what the producer knew was to come: a barrage of transmission notes. Inevitably, subsequent users of the manuscript started to fill this void starting at the top of folio 6a (folio 71a) with a note dated 595/1199, turning over the page to gradually fill folio 6b (folio 71b) (Plate I.13) until in the year 704/1305 they reached the end of this folio and thus the end of the booklet's capacity to accommodate more notes.

In response, a manuscript user laid an additional fourth paper bi-folium around the existing quire to create new writing space. This user must have cut the original thread and then sewed the newly enlarged quire with a new thread (we hardly ever find double threads). Thereby two new folia came into being, one at the front and one at the back of the quire, the new conjoint folia 1 and 8 (today folia 65 and 72 respectively). S/he used the new folio at the front for a rather unspectacular secondary title page (Plate I.11) and the space at the back – the real reason for undertaking the whole exercise – was duly filled with transmission notes. The users again start at the top of new folio 8a (today folio 72a) with a note dated 707/1307 (neatly taking up from the last note on the previous folio that was, as we have seen, dated 704/1305), fill the page, turn over the page and continue up to the year 786/1384 on the bottom of folio 8b (folio 72b). After this point no further paper bi-folium was laid around this booklet as its transmission must have come to an end. The protective parchment wrapper that we find today as the conjoint folia 64 and 73 was not used for manuscript notes and I suspect that it was added to the booklet at the same time as the additional fourth bi-folium, that is in the year 707/1307.[25]

If we move away from example 399i/MS3817–7 and think about this practice more generally, it is logical that adding an additional bi-folium, let alone several bi-folia, around a booklet would have been simply impossible had it already been bound into a larger composite manuscript. It would have been a major undertaking to undo the stitching and binding of that manuscript. Once these booklets were bound into large composite manuscripts, users rather resorted to a different practice, namely pasting in single folia. This

[25] Hirschler, Materiality of *Ḥadīth* Transmission.

was much easier to do and had the added benefit of not creating an undesired conjoint title page. The phenomenon of multiple title pages is thus very much the material embodiment of these booklets circulating independently and is intrinsically linked to this stage of their life cycle. They are an easy and practical solution that Damascene manuscript users (and certainly those elsewhere as well) came up with when they were acting in a material world of small-scale booklets. Such booklets certainly existed in other fields of knowledge as well and they certainly continued to exist, but the practices of post-canonical *ḥadīth* scholarship urgently required new material answers. The rise of this new line of scholarship not only meant that many more miniature booklets came into existence, but also that they circulated at great speed. They were carried between *madrasa*s and mosques, they were brought to neighbouring villages and they could easily travel between cities. Post-canonical *ḥadīth* booklets were a highly mobile species and thus especially vulnerable to the vicissitudes of life. In addition, their spaces were so quickly filled with transmission notes that they were also a fast-growing species. Owners and users of post-canonical *ḥadīth* booklets thus added parchment wrappers and paper sheets to protect highly mobile booklets and to create new space for notes.

We have seen how multiple title pages show that these booklets had separate trajectories prior to being bound into composite manuscripts by Ibn ʿAbd al-Hādī, but there is a second conspicuous element that also shows this to be the case. Manuscript notes illustrate how booklets that are today in one single composite manuscript had different owners or sat in different endowments at an earlier stage in their life cycle. In order to employ manuscript notes to historicise composite manuscripts we need to differentiate between two groups of notes, 'textual notes', which are not useful for our argument, and 'legal notes'. Textual notes pertain to the production, reception and transmission of the text and include reading notes, collation notes and, especially in the case of *ḥadīth* texts, transmission notes. These notes are not helpful for dating the shift from booklet to composite manuscript because manuscript users continued to read and transmit texts of individual booklets even after they had gone into composite manuscripts. They thus continued to add textual manuscript notes with reference to the individual booklet even once it had become part of a composite manuscript. I have not yet come across a textual note that reflected the material change from booklet

to composite manuscript, for instance a note referring to all or at least several booklets in a given composite manuscript. Employing textual notes for an entire composite manuscript would indicate that this specific combination of texts had started to be perceived as a veritable textual unit. This would have been more appropriate for multiple-text manuscripts where reader communities had started to see the texts as one single unit and thus also started to copy them as one unit. In our corpus, however, the textual notes remain unchanged.

Legal notes on ownership, loan, sale and endowment, by contrast, are an entirely different story. They do change once the material shape of the booklet is modified from independent codicological unit to being part of a composite manuscript. While a user can continue to read and transmit individual texts from a composite manuscript, he or she can no longer separately own, sell or endow these booklets. Rather, legal notes have to refer to the whole composite manuscript as this is the physical unit that was owned, sold or endowed. To show how such legal notes can help us to understand the life cycle of booklets, let us return to entry number 399, respectively MS3817 in the National al-Asad Library. Among the fourteen texts that are extant in MS3817 (remember four other texts mentioned in entry number 399 became separated), thirteen carry endowment notes. All these endowment notes refer to the Ḍiyāʾīya Madrasa/Dār al-Ḥadīth in the Ṣāliḥīya Quarter and one might thus be tempted to think that these booklets already formed a single physical unit when they were endowed in the early thirteenth century.

However, there are several factors that speak against such a shared trajectory so early in their life cycles. Firstly, these notes are all written on the respective title pages of what were at that point independent codicological units and they were thus most likely endowed to this *madrasa* as independent objects. Secondly, and much more importantly, those notes mentioning the endower's name (not all of them do) refer to two different individuals: the above-mentioned founder of this *madrasa* Ḍiyāʾ al-Dīn al-Maqdisī, who died in 643/1245, and Muḥammad Ibn Hāmil al-Ḥarrānī who died in 671/1273 (Plate I.14 shows one of his notes).[26] Furthermore, other notes that do not

[26] Ḍiyāʾ al-Dīn: MS Damascus, National al-Asad Library 3817/1, 5, 6, 12 (cf. no. 399d, g, h, o); Ibn Hāmil: MS Damascus, National al-Asad Library 3817/4, 10 (cf. no. 399f and m).

mention the endower by name come in a wide variety of different formulas and hands, indicating that they were most likely not part of either the Ḍiyāʾ al-Dīn or the Ibn Hāmil endowments, but were endowed by other individuals. As we have seen, book endowments by different individuals retained separate identities after having been placed a library. The various endowment notes on composite manuscript MS3817 show that its independent codicological units could thus initially not have been part of one and the same manuscript. The wide variety of endowment trajectories of booklets that are today in one composite manuscript runs through the entire Ibn ʿAbd al-Hādī corpus. To take one other example, entry number 461, today MS3796 in the National al-Asad Library, contains ten separate works. Of these, one item was endowed into the Dār al-Ḥadīth al-Ashrafīya (entry number 461a) and the other items were all endowed in the Ḍiyāʾīya by no fewer than five different endowers.

The Ibn ʿAbd al-Hādī collection drew heavily on manuscripts that had previously been endowed in the Ḍiyāʾīya Library, some fifty percent of the *ḥadīth* booklets in the Ibn ʿAbd al-Hādī corpus had at some point been endowed in this one library. However, if we start to listen to their individual stories, we see that each one of them has its own highly idiosyncratic trajectory of multiple endowments and returns to market circuits. Simply saying that they were Ḍiyāʾīya manuscripts and became part of Ibn ʿAbd al-Hādī's endowment would be way too simplistic a description. To take one example, entry number 539f, today MS3754/11, was endowed into the Ḍiyāʾīya by ʿAlī b. Masʿūd al-Mawṣilī (d. 704/1304), a prominent endower to this library. However, some two generations later this booklet was once again endowed (most likely again into the Ḍiyāʾīya) by 'the children of Ibn al-Muḥibb' (most likely ʿAbd Allāh Ibn al-Muḥibb, d. 736/1336) – and this is the only booklet in composite manuscript 539/MS3754 that has this trajectory. The children must have purchased this booklet, which seemingly had left the al-Mawṣilī endowment in the Ḍiyāʾīya in one way or another. This booklet had thus been endowed at least twice before it once again returned to the market and fell into the ownership of Ibn ʿAbd al-Hādī who then endowed it once again, this time into the ʿUmarīya Madrasa as part of a composite manuscript. We do not have sufficient space here to fully spell out the incredibly rich variety of trajectories in terms of legal status (private ownership and endowment) of the booklets in the Ibn ʿAbd al-Hādī corpus.

Suffice to say that an analysis on the basis of composite manuscripts will lead the student into an impasse – these booklets have to be primarily analysed in terms of their original material shape, as independent physical objects.

In addition to multiple title pages and legal notes, there are further indicators for the stand-alone stage in these booklets' life cycles, two of which I will briefly mention here. Firstly, that these booklets had independent trajectories over lengthy periods is evident from material damage; more precisely from different kinds of material damage to booklets in the same composite manuscript. For instance, in composite manuscript entry number 541, today MS3777, the title 541h, *Fawāʾid al-Khaṭīb*, has fire damage on the upper end. Yet, neither the preceding title (541g) nor the following title (541i) show any such damage. As we can exclude miracles, the only explanation is that the fire-damaged booklet was bound together with the other booklets into composite manuscript entry number 541/MS3777 at a later stage in its life cycle. Interestingly, two other volumes of the same *Fawāʾid al-Khaṭīb* are in the same composite manuscript, 541j and 541o, and both show similar fire damage to title 541h. These three volumes must have been kept in the same location and suffered the same damage when the fire occurred. Yet, when composite manuscript number 541/MS3777 was created, they went into positions eight, ten and fifteen, rather than being bound next to each other. To cite a second example, in composite manuscript entry number 531, today MS3846, the title 531j, *Amālī Ibn al-Bakhtarī*, shows substantial loss of paper in the lower end. All the folia of this booklet show exactly the same characteristic damage whereas neither the preceding booklet, 531i, nor the following booklet, 531k, show any such damage.

Further indicators of these booklets' independent circulation exist beyond the materiality of the Ibn ʿAbd al-Hādī corpus. For example, the *thabat* work by Ḍiyāʾ al-Dīn al-Maqdisī lists the rights of transmission he had received in the course of his lifetime for hundreds of post-canonical texts. In this fascinating 'diary' of practices of transmission rights from the heyday of post-canonical *ḥadīth* transmission, he repeatedly states who owned the booklet that carried the respective transmission note. In his entries, he only ever refers to owners of individual booklets, never to larger *majmūʿ*s. It is evident that the 'archive' of his rights, that is the notes on the manuscripts, was widely distributed across the urban topography of Damascus. It is probably

not by chance that this archival guide to post-canonical *ḥadīth* booklets in Damascus also ended up in Ibn ʿAbd al-Hādī's ownership and his endowment.[27] Taken together, the two phenomena of multiple title pages and legal notes, in addition to material damage and texts such as Ḍiyāʾ al-Dīn's 'diary', show beyond doubt that the composite manuscript was a later development in the life cycle of post-canonical *ḥadīth* booklets.

When Everything Changed: From Booklet to Composite Manuscript

While we now know that the booklets had independent trajectories, the next step is to show that the *majmūʿisation* of these booklets was indeed undertaken by Ibn ʿAbd al-Hādī. This is again far from straightforward methodologically and such a decisive material change in the life cycle of a large corpus has not been discussed with reference to Arabic manuscripts to date. However, for the Ibn ʿAbd al-Hādī collection we are in the fortunate position that this large corpus of composite manuscripts has by now a shared trajectory of 500 years and the starting point of this corpus is documented in a medieval book list, the *fihrist*, that provides a *terminus ante quem* date (c. 897/1492). Without this list the extant manuscripts could have only been attributed a *terminus post quem* dating on the basis of the last dateable text combined with a rough estimate on the basis of the binding.[28]

In the case of the Ibn ʿAbd al-Hādī corpus, the above-discussed phenomena, endowment notes and multiple title pages allow the chronological window for when the binding occurred to be further narrowed. As we have seen, Ibn ʿAbd al-Hādī got his hands on an enormous number of booklets that had once been in the Ḍiyāʾīya Madrasa/Dār al-Ḥadīth and there is no other Damascene library in his collection that comes even close to the prominence of former Ḍiyāʾīya manuscripts. The reason that Ibn ʿAbd al-Hādī owned and endowed so many Ḍiyāʾīya manuscripts in the first place was that this library had been repeatedly subject to theft by some of the city's

[27] *Thabat masmūʿāt*, MS Damascus, National al-Asad Library 3828/10, fols 138–57 and 3842/6, fols 54–67 (cf. no. 403g and 565e). Similar, though much shorter, lists can be found in ibid. 3851/12, fols 149–50 and ibid. 3755/18, fols 225–34, which is the fragment of a similar list by al-Birzālī organised by month. Even though both composite manuscripts belong to the Ibn ʿAbd al-Hādī corpus, he did not record these specific items in his *fihrist*.

[28] A typical example of such a dating is Schmidt, *One-Volume-Libraries* for MS Leiden, University Library, Or. 644.

scholars and to plunder, especially during the Ilkhanate invasion of Syria in 699/1300. If we are to trust the narrative sources, the process of Ḍiyāʾīya manuscripts returning to the book market (this, not destruction, was the typical outcome of plunder and theft) did not start before the year 699/1300, but was by then in full force.

We are thus able to narrow down the period when the process of *majmūʿisation* occurred to between 699/1300 (at the earliest) and c. 897/1492 (at the latest). This is more than we know for most other Arabic composite manuscripts, but two centuries are still far too wide a period to ascribe this process to any specific actor(s). Here, the Ibn ʿAbd al-Hādī corpus puts us again in a most auspicious position with its numerous added bi-folia to accommodate dated transmission notes. The date of these notes, more precisely that of the first one on an added bi-folium, allows us to pin-point when this happened. Once such a date has been ascertained it can be assumed that the booklet was at that point still an independent codicological unit. As seen above, it is highly unlikely that bi-folia were added to booklets after they had gone into a composite manuscript. If we return once again to entry number 399/MS3817 we see that the users of 399g/MS3817–5, for instance, had to add a secondary, tertiary and quaternary title page. This highly popular manuscript acquired its final, additional bi-folium, the quaternary title page, in the year 770/1369, the date of the first transmission note on this added bi-folium. That 399g/MS3817–5 was still an independent booklet at this point is further corroborated by the place where this 770/1369 reading session took place, the Ḍiyāʾīya Madrasa/Dār al-Ḥadīth, where it had been endowed as an independent object. Looking at the overall Ibn ʿAbd al-Hādī corpus from the angle of the date of the first transmission notes on added bi-folia, it is evident that the process of *majmūʿisation* cannot have taken place before the late fourteenth century; that is, it occurred at some point between c. 780/1378 and c. 897/1492. Some 120 years is still quite a long period, but we are getting there.

Against this background, we can look at the evidence pertaining to this time span, and Ibn ʿAbd al-Hādī emerges as the main player. The first indicator of him having received the booklets as independent items are again legal and textual notes. For instance, when we take entry number 517, today MS3819 in the National al-Asad Library, we read on one of the booklets the

statement: 'Yūsuf b. Ḥasan Ibn ʿAbd al-Hādī bought this booklet [*juzʾ*] aware that it had been endowed [previously] [and] it was rescued by the purchase. He swears by God that he returned it to the endowment status hoping that God the Almighty would reward him as he had rewarded the first endower.'[29] This statement clearly only refers to this one booklet (*juzʾ*) that he must have bought separately from the other booklets in the same composite manuscript where we do not find any such notes. Ibn ʿAbd al-Hādī thus must have bought that booklet in isolation from the other codicological units that were to later constitute composite manuscript number 517/MS3819. We find similar legal notes referring to previous endowments on other booklets that ultimately went into his composite manuscripts.[30] We also have a parallel case where Ibn ʿAbd al-Hādī underlines for one booklet that 'the other [booklets] are endowments'.[31] In addition, we have purchase notes, such as the one mentioned above referring to the trinket market, which again indicate that he had purchased booklets as individual objects that later became part of composite manuscripts.[32] Finally, there are transmission notes that involve the handing over of the actual physical copy of the text from teacher to student (*munāwala*). Here again we see that Ibn ʿAbd al-Hādī received individual booklets, not composite manuscripts.[33]

The second main indicator that shows that Ibn ʿAbd al-Hādī was responsible for reconfiguring the material format of the texts are those that he authored and bound into these composite manuscripts. In the first instance this refers to his own booklets, which suddenly pop up in the middle of composite manuscripts. In these cases, we have the standard diet of earlier texts, but then we suddenly find one of his own works, clearly indicating that Ibn ʿAbd al-Hādī himself must have produced that composite manuscript in the form that he later endowed and registered in his *fihrist*. For instance, entry number 502 consists of nine texts, most of them earlier texts, but in the

29 *Juzʾ Abī al-Jahm*, MS Damascus, National al-Asad Library 3819/1, fol. 2a (cf. no. 517a).
30 *Mashyakhat al-Rāzī*, MS Damascus, National al-Asad Library 3770/10, fol. 135a (cf. no. 417h).
31 *Al-Shamāʾil*, MS Damascus, National al-Asad Library 3819/5, fol. 45a (cf. no. 517e): '*bāqiyat ghayrihi waqf*'.
32 *Al-ʿIlm*, MS Damascus, National al-Asad Library 3856/1, fol. 1a (cf. no. 515a).
33 *Ḥadīth al-Kilābī*, MS Damascus, National al-Asad Library 1139/15, fol. 249a (cf. no. 518n); *al-Qaḍāʾ*, MS Damascus, National al-Asad Library 3759/9, fol. 124b (cf. no. 500l); *al-Muntaqā min al-mujālasa*, MS Damascus, National al-Asad Library 3865/3, fol. 101a (cf. no. 545b).

fourth and seventh positions we find booklets by Ibn ʿAbd al-Hādī. In the same vein, entry number 505 has a total of eleven texts with authors from between the ninth and twelfth centuries, but in the eighth position once again we suddenly find a booklet by Ibn ʿAbd al-Hādī. In addition, Ibn ʿAbd al-Hādī did not only bind his own booklets into the composite manuscripts, but also a range of documentary material in his own hand. In Chapter 1 in particular we saw that documents such as the 'business deeds' he issued and signed went into his composite manuscripts. Moreover, there were book-lending lists, and money ledgers that were not written on existing folia, but were bound into manuscripts.

The third indicator of Ibn ʿAbd al-Hādī's agency is a further intervention in the booklets' materiality. He himself added additional wrappers/title pages to booklets – continuing the practice of previous manuscript owners and users. To securely ascribe such an intervention to Ibn ʿAbd al-Hādī is difficult because we no longer have transmission notes at the end that would have helped to date when the bi-folium in question was added. However, there are some cases where a – slightly protracted – argument is possible to show Ibn ʿAbd al-Hādī's involvement. For instance, in entry number 543o, today MS3839/14 in the National al-Asad Library, the *Ḥadīth Abī ʿAlī Ḥamza b. Muḥammad*, we find the main text on folia 204 to 209. Folium 203 at the front and its conjoint folium 210 at the back are one single bi-folium that was laid around this booklet as a protective wrapper. We know that this wrapper had formerly belonged to another title, namely number 399l, the booklet *Iṣlāḥ al-ghalaṭ fī al-ḥadīth*, as it still carries that title. When Ibn ʿAbd al-Hādī received 399l it must still have carried this protective wrapper, as he wrote beneath the title 'in his hand' (*bi-khaṭṭihi'*) denoting that it was an autograph. For reasons unknown to us (perhaps 543o was in urgent need of a protective wrapper) Ibn ʿAbd al-Hādī removed it from 399l and then sewed it upside down around 543o. It could only subsequently have gone into the composite manuscript.

The fourth indicator of Ibn ʿAbd al-Hādī's involvement, and this really is the smoking gun, are the book covers of the new composite manuscripts. The standard book covers of manuscripts of that period consisted of pasteboards covered with leather or other material. In Ibn ʿAbd al-Hādī's time the pasteboard typically consisted of layers of sheets of paper glued one on top

of one another. And here Ibn ʿAbd al-Hādī's wonderfully characteristic book hand proves most advantageous. For instance, if we take manuscript Paris BNF Supplément Turc 984 we see that the pasteboard was produced from reused paperwork by Ibn ʿAbd al-Hādī himself: in the upper cover we see on the inner side a fragment from one of his money ledgers (Plate I.15). For the outside cover he went for the cheaper option and rather than using new leather he reused a Hebrew parchment bi-folium, which gives the outside of the new composite manuscript a very peculiar aesthetic. A second example is entry number 544, today MS3798 in the National al-Asad Library, where we see two paper slips with drafts of his works on the pasteboard of the upper cover.

Finally, the bindings of the Ibn ʿAbd al-Hādī corpus show a high degree of consistency in several regards, indicating that they must be seen as one 'binding corpus'.[34] Most remarkably, the composite manuscripts in his corpus were not the work of a professional binder. Those manuscripts that are today outside Damascus and that I have been able to view have a distinctively unimpressive appearance. The leather on the outside of the binding, for instance, was not specifically treated, coloured or decorated to serve as book covers; there are none of the geometric figures, pointed stars, lobed circles, almond-shaped medallions or stamps that you might expect to see for this period. Rather, what we see are reused parchment sheets from disused books with traces of the original texts, such as Hebrew in the case of Paris BNF Supplément Turc 984 or Arabic in the case of Paris BNF Supplément Turc 983 (Plate I.16). The book cover material is strikingly similar to the protective wrapper material and Ibn ʿAbd al-Hādī most likely moved wrappers that had become detached or had lost their function from the booklets to the outside of the new composite manuscripts.

In the case of Paris BNF Supplément Turc 983 we see that this parchment had once been the protective wrapper of a *ḥadīth* booklet, with parts of the title (*10th part of the ḥadīth of al-M.j/ḥ/kh …*) and the final letter *fāʾ* of the word 'endowment' (*waqf*) still visible. This was most likely the protective wrapper of entry number 461e, today MS3796/6 in the National al-Asad

[34] For any future work on the binding techniques of Arabic manuscripts, the Ibn ʿAbd al-Hādī corpus offers a rare, large-scale group of dated binding.

Library. Producing covers by reusing parchment sheets that had already been reused as wrappers of booklets was not just an efficient and cheap solution; it reproduced the visual appearance of the old booklets on the outside of the new composite manuscripts so that future manuscript users would know what kind of material to expect. One might read them as the visual markers of post-canonical *ḥadīth* texts – not too dissimilar from the iconic Penguin covers for paperbacks from the 1930s onwards. Returning to the non-professional workmanship of late medieval Damascus, we see on Plates I.15 and I.16 that these reused parchments were rather roughly glued onto the pasteboard. Even more striking is the stitching of one of the composite manuscripts that Ibn ʿAbd al-Hādī produced (Plate I.17) and does not even closely resemble a professional binder's work. Overall, it is highly likely that the composite manuscripts were produced in the household of Ibn ʿAbd al-Hādī rather than in a professional workshop. This decision to opt for home-made bindings might have been first and foremost an expression of the close emotional relationship between the books and their owner as well as a distinctive aesthetic programme, but it might also be taken as a further indicator that money was not unlimited in the Ibn ʿAbd al-Hādī household.

At this point it is important to insert a caveat to the line of argument so far. We have a very solid body of manuscripts for which it can be shown beyond reasonable doubt that they were bound by Ibn ʿAbd al-Hādī (his own works bound in, his paperwork bound in, his fragments used in the binding). However, we do not have the same degree of certainty with regard to all of the composite manuscripts in the Ibn ʿAbd al-Hādī corpus. In fact, in some isolated cases it is highly likely that they were bound as composite manuscripts at an earlier date, such as entry number 525, today MS3768 in the National al-Asad Library. However, this composite manuscript is also the odd one out in terms of its overall profile: it contains unusually homogeneous booklets. For a start every single one of the twenty booklets was written by the same scribe, and cross-references in the transmission notes show that these booklets had a very close trajectory from the thirteenth century onwards.[35] Such cases are, however, clearly outliers and it is remarkable that

[35] For instance, the transmission note on fol. 49a of item 525a refers to item 525b; a rare case of cross-referencing between transmission notes of different works within one composite manuscript.

we see Ibn ʿAbd al-Hādī noting for one of the books in his *fihrist* that it is 'in black leather', as if to say that a binding that he himself did not undertake was noteworthy.[36] Nonetheless, the combination of above arguments makes it more than likely that the vast majority of the composite manuscripts in the Ibn ʿAbd al-Hādī corpus were bound by him (or in his household).

Building Monuments and Safeguarding the Past

Having established Ibn ʿAbd al-Hādī as the creator of the vast majority of composite manuscripts in his corpus, let us now have a more detailed look at one such composite manuscript by way of example. This will enable us to understand Ibn ʿAbd al-Hādī's textual logic in creating this enormous mass of new books and the rationale behind the monuments he created. Entry number 477, today MS3753 in the National al-Asad Library, is a composite manuscript of nine booklets plus fragments that can be disregarded for the purpose of the present discussion. In creating this new book Ibn ʿAbd al-Hādī has a very clear focus in terms of content: eight of these booklets are post-canonical *ḥadīth* collections and only one booklet (477d) comes from a different field, theology. The booklet that Ibn ʿAbd al-Hādī chose as the first one, the entrance to his book or monument, was fittingly a *ḥadīth* booklet by one of the great forefathers of the community he wants to commemorate, Ḍiyāʾ al-Dīn al-Maqdisī: a collection of his traditions with short lines of transmission (*ʿawālī*). On the first page (folio 1a) the manuscript user encounters immediately an endowment note for this booklet to the Ḍiyāʾīya Madrasa/Dār al-Ḥadīth by Ibn Hāmil al-Ḥarrānī, whom we have already seen as a major endower to this library. To drive home the point on Ḥanbali-Ṣāliḥiyan *ḥadīth* scholarship, the first transmission note in this booklet evidently documents a reading in the very same *madrasa* (folio 17a).

The next item chosen by Ibn ʿAbd al-Hādī (477b) takes the user back to the eleventh century when Damascus was not yet such an important centre of *ḥadīth* scholarship. However, this booklet is a collection by al-Ḥusayn b. Muḥammad al-Ḥinnāʾī al-Dimashqī (d. 459/1066–7), one of the more prominent Damascene *ḥadīth* scholars of this period. When opening this

[36] Ibn ʿAbd al-Hādī, *Fihrist*, fol. 41b, l. 9–10 (cf. no. 482).

booklet, which has three title pages, one once again encounters an endowment in the Ḍiyāʾīya, this time by Ḍiyāʾ al-Dīn himself, thus harking back to the first text. The more than twenty-five transmission notes in this booklet solidly integrate the text into the Damascene world of post-canonical *ḥadīth* transmission dominated by the Maqdisīs, including one of Ibn ʿAbd al-Hādī's direct ancestors, Muḥammad b. ʿAbd al-Hādī. The subsequent two theological titles are not mentioned by Ibn ʿAbd al-Hādī in his *fihrist* because they were highly fragmentary (a total of seven folia) and can be disregarded here as he himself disregarded them in his *fihrist*. Suffice to say that they were again transmitted in the standard Maqdisī milieu. The next major item (477c) brings us again back to the first item as it is another *ḥadīth* work by Ḍiyāʾ al-Dīn al-Maqdisī, again endowed into the Ḍiyāʾīya by Ibn Hāmil. The next item on theology (477d) has already been mentioned above.

The subsequent major item (477e) returns the reader to the eleventh century with the third part of the *Thaqafīyāt* collection by al-Qāsim b. Faḍl al-Thaqafī (d. 489/1096). This work was of crucial importance for Damascene *ḥadīth* scholarship and we find several other parts in Ibn ʿAbd al-Hādī's composite manuscripts. He himself authored a collection of ten *ḥadīth*s selected from this work.[37] This copy of the *Thaqafīyāt* had once again been endowed in the Ḍiyāʾīya and its transmission notes take us to the usual sites on Mount Qāsyūn, including the Muẓaffarī Mosque. Items 477f and 477g take the user even further back into the tenth century with collections by the transmitters Muḥammad b. ʿAbd al-Wāḥid Ghulām Thaʿlab Abū ʿUmar al-Zāhid (d. 345/957) and al-Ḥasan b. Aḥmad al-Makhladī (d. 389/999). Endowment notes and transmission notes once again firmly tie these two works to the Mount Qāsyūn. The next item (477h) takes us back to the beginning of the golden age of post-canonical *ḥadīth* transmission in Damascus with a collection by ʿAlī Ibn ʿAsākir (d. 571/1176). This booklet was trickier to claim as belonging to his community as it had no pertinent endowment and transmission notes so Ibn ʿAbd al-Hādī very prominently wrote his own transmission notes on the title page – a phenomenon that we will discuss in more detail further down. The exit gate of

[37] *ʿAsharat al-Thaqafīyāt*, MS Cairo, Dār al-Kutub MS2237/16 (ḥadīth), fols 113–15 (cf. no. 205f).

this manuscript (477i) takes us again back to the eleventh century with a collection by ʿAlī b. ʿUmar al-Qazwīnī (d. 442/1050–1) with a final nod to the Ḍiyāʾīya via an endowment note.

To fully unpack the meaning and significance that Ibn ʿAbd al-Hādī bestowed on one such composite manuscript, as is evident from the choice of booklets with various texts and endowment and transmission notes, as well as the order of these booklets, would require a full chapter. The example of entry number 477/MS3753 clearly shows that we are not dealing here with some random combination of texts, but with a clear compilatory agenda. As we have repeatedly seen, the vast majority of the texts in these new books were not written by Ibn ʿAbd al-Hādī, but it was he who set them into an entirely new material context and it was he who thus created entirely new webs of meaning between texts and notes. The agency of Ibn ʿAbd al-Hādī really resides in these binding decisions and in the creation of these hundreds of new books. Each of these composite manuscripts was a crucial part of his overall agenda to create this monument of texts and he repeatedly noted with evident self-satisfaction in his *fihrist* at the end of a composite manuscript 'and it is one of the precious [books]'.[38]

Creating these monuments of composite manuscripts had a very immediate material rationale and this brings us to the safeguarding component of his project: many of these booklets were at this point in an extraordinarily poor state some several centuries after they had been produced. Time had taken its toll on these fragile paper booklets in numerous ways and the parchment wrappers that were added in many cases did not always prevent damage. We have already seen that several items had burned pages. The very facts that they were texts for transmission and highly mobile objects led to further damage such as ripped and lost pages. Ibn ʿAbd al-Hādī tried to repair this damage and we see him undertaking restorative work by gluing strips of paper over tears (it was most likely him because he reused paper with his own script for this repair).[39] However, many booklets were in such poor condition that little could be done. If the first page was missing, he merely put his notes – those that he usually put on the title page – on what had by

[38] *'Wa-huwa min al-nafāʾis'*, for instance cf. nos 404q, 411u, 412k, 446k, 463o, 468s, 485o, 488o.
[39] *Al-Mujālasa*, MS Damascus, National al-Asad Library 3767/8, fol. 207a (cf. no. 437h).

then become the 'first page' or what might be called the 'negative' primary (or secondary, tertiary and so on) title page.[40]

In many cases Ibn ʿAbd al-Hādī built his monuments from nothing but incomplete fragments where the majority of the text, and the notes, had already been lost. It is probably this material that he bought on the trinket market as it was too damaged to return to the book market, but too sacred to go to the paper market. A wonderful example of this is composite manuscript entry number 544, today MS3798 in the National al-Asad Library. In his *fihrist*, Ibn ʿAbd al-Hādī did not list many of its 'booklets', probably as he himself was no longer sure what texts they actually carried. It is not surprising to see the modern-day cataloguer of this manuscript stating with some exasperation that 'many of its treatises are incomplete or have water-damage and some have burned pages'.[41] In this one composite manuscript we thus have: a booklet missing first pages (3798/1, Ibn ʿAbd al-Hādī did not list it); a booklet missing last pages (544b, 3798/3); a booklet missing first and last pages (3798/19, Ibn ʿAbd al-Hādī did not list it); a booklet of only one page (3798/18, Ibn ʿAbd al-Hādī did not list it); a booklet with the few remaining pages in the wrong order (3798/14, Ibn ʿAbd al-Hādī did not list it); a booklet with both water and fire damage (3798/16, Ibn ʿAbd al-Hādī did not list it); a booklet with only transmission notes remaining (3798/20, Ibn ʿAbd al-Hādī did not list it), and so on. In another composite manuscript we find again fragments of texts that he did not record in his *fihrist*. However, we do see that he wrote notes on the actual fragments highlighting why they mattered to him – 'It is in the hand of Ibn Rajab' and 'hand of Ḍiyāʾ al-Dīn' – because they were traces of some of his grand scholarly heroes of the past.[42] Yet, in some cases the booklets were in such a bad state that he could not even identify the author or the title and had to note his guesses on the manuscripts' margins.[43]

That his safeguarding and monumentalisation mission was urgent is not only evident from the material damage to the booklets, but also from the

[40] For instance, *Ḥadīth Ibn al-Sammāk*, MS Damascus, National al-Asad Library 3839/2, fol. 21a (cf. no. 543b).
[41] FMMU, p. 308.
[42] MS Damascus, National al-Asad Library 3865, fols 83a and 86a (cf. no. 545).
[43] *Al-Shāfī*, MS Damascus, National al-Asad Library 3764/16–7, fol. 222a (cf. no. 490o).

fact that so many of them only represented one of what used to be several volumes. We will see in Chapter 5 that Ibn ʿAbd al-Hādī took extraordinary care in his *fihrist* to note down when he only had the fourth, the tenth or the thirty-second part of a given work. A large section of his collection consisted of nothing but these incomplete sets. Ibn ʿAbd al-Hādī did not buy pristine and shiny books (other than occasionally); the vast majority of these booklets were damaged and fragmentary – they were at the very bottom end of manuscript culture in Damascus. His monumentalisation project was thus also very much an attempt to salvage rapidly deteriorating material objects that were on the verge of being lost forever and many of them had already been lost. To put it anachronistically, Ibn ʿAbd al-Hādī was also on a cultural heritage safeguarding mission.

A striking feature of this rescue mission was in a sense to rebuild the collection of the Ḍiyāʾīya Library. That this library features so prominently as a previous site of endowment is certainly linked with the fact that it had simply been one of the central sites of the Ḥanbali-Ṣāliḥīya scholarly world in which the Maqdisīs had featured so prominently. It is thus not very surprising that so many of the post-canonical *ḥadīth* booklets had gone through this library, even though its characterisation as 'one of the most important libraries in the world' might seem over the top.[44] It has yet to be explained why so many of its endowed manuscripts were available on the book and trinket markets of Damascus in the first place. As we have seen, its library had been dismantled – at least in part – on account of warfare during the Ilkhanate invasion of Syria in 699/1300. Chroniclers quickly started to remember this event as *the* moment of the library's destruction,[45] yet, as so often, the outside invader's destruction was seemingly not as profound as presented in the narrative sources. Otherwise it is difficult to explain how subsequent scholars, such as Ibn Ḥajar in the fourteenth century, could still take off to Cairo with 'several loads' of endowed books.[46] From Ibn ʿAbd al-Hādī's words (as quoted by Ibn Ṭūlūn) it rather appears that the Ḍiyāʾīya had gone through a difficult period in his lifetime, not too different from the ʿUmarīya Madrasa,

[44] Al-Ḥāfiẓ, *Dār al-ḥadīth al-Ḍiyāʾīya*, p. 261.
[45] Al-Ḥāfiẓ, *Dār al-ḥadīth al-Ḍiyāʾīya*, pp. 269/70.
[46] Ibn Ṭūlūn, *al-Qalāʾid al-jawharīya*, p. 138.

and that books started to be taken out of the library in larger numbers and sold on the markets.[47] However, despite experiencing large-scale theft the Ḍiyāʾīya continued to function until the nineteenth century. Its history in the Ottoman period remains to be written and the best we have to date is unreferenced statements by Muḥammad Duhmān.[48] And we do know that Ottoman court registers still mention this *madrasa* in the year 1255/1839.[49]

In the early sixteenth century this library was still alive, at least Ibn Ṭūlūn claims that he bought 'some 2,000' of its books on the markets and returned them to the library.[50] Yet, there is no doubt that a lot of its books and booklets had previously been bought by other buyers. This is where Ibn ʿAbd al-Hādī comes in, as he must have systematically bought the books that were available. It is noteworthy that he explicitly describes these purchases as 'rescuing' in the manuscript notes that we have seen above.[51] Yet, he did not return these manuscripts to where they belonged, the Ḍiyāʾīya Library, but rather chose to rebind them and place them into a new library, the ʿUmarīya. This was in contrast to what his student Ibn Ṭūlūn later did, when he returned Ḍiyāʾīya books and also when he rescued Ibn ʿAbd al-Hādī's books, which his sons had been selling, and returned them to the ʿUmarīya. That Ibn ʿAbd al-Hādī had few qualms about endowing books that had previously been endowed is also evident from a non-Ḍiyāʾīya example in his collection. When he lists entry number 59 in his *fihrist*, he states that this is an 'ancient endowment' (*waqf qadīm*). However, when we look at the actual manuscript, today MS Yahuda 306 in the National Library of Israel, we see that it was only copied two generations before him, which makes it a relatively young object in his corpus. Furthermore, the endowment notes (folia 153b and 309b) show that it was endowed fewer than twenty years before his own endowment – not exactly an 'ancient' endowment. Furthermore, it had been endowed in the

47 Ibn Ṭūlūn, *al-Qalāʾid al-jawharīya*, p. 138.

48 Duhmān in his edition of Ibn Ṭūlūn, *al-Qalāʾid al-jawharīya*, pp. 138–9, n. 2 and Duhmān, *Fī riḥāb Dimashq*, p. 54.

49 Al-Mubaidin, *Mulāḥaẓāt*, p. 120.

50 Ibn Ṭūlūn, *al-Qalāʾid al-jawharīya*, pp. 139–40. Al-Ḥāfiẓ, *Dār al-ḥadīth al-Ḍiyāʾīya*, p. 272 interprets this as Ibn ʿAbd al-Hādī's words and argues that he put his book endowment in the Ḍiyāʾīya, not the ʿUmarīya Madrasa. I follow here the interpretation of Liebrenz, *Rifāʿīya aus Damaskus*, p. 177.

51 *Juzʾ Abī al-Jahm*, MS Damascus, National al-Asad Library 3819/1, fol. 2a (cf. no. 517a) and *Mashyakhat al-Rāzī*, MS Damascus, National al-Asad Library 3770/10, fol. 135a (cf. no. 417h).

ʿUmarīya Madrasa. Yet, rather than returning it to the sub-collection where it belonged, Ibn ʿAbd al-Hādī made it part of his own book collection in the very same library.

Whether dealing with endowed books in such a way is illegal or not is not our main concern here. What matters is that Ibn ʿAbd al-Hādī opted to put the Ḍiyāʾīya manuscripts into the ʿUmarīya Madrasa, which was for him the most appropriate place for his monument. In hindsight he was right as the ʿUmarīya Madrasa was the only functioning Mamluk *madrasa* when the new Public Library was set up in 1878. In effect he had successfully grounded the booklets in a library where they were to remain for some 400 years. In the previous two to four hundred years of their existence these booklets had gone through many changes in their ownership status and found themselves within ever-changing corpora, sometimes in private ownership and sometimes in an endowment. A standard trajectory of such Ḍiyāʾīya manuscripts could be envisioned as follows: private ownership; Ḍiyāʾīya endowment; private ownership; Ḍiyāʾīya endowment; private ownership; private ownership Ibn ʿAbd al-Hādī; private ownership ʿAbd al-Hādī; private ownership Ibn ʿAbd al-Hādī; Ibn ʿAbd al-Hādī /ʿUmarīya endowment; private ownership book dealer; private ownership ʿAbd al-Hādī; private ownership Ibn Ṭūlūn; and finally ʿUmarīya endowment. This 'finally' is evidently not final for those books that left the ʿUmarīya endowment before 1878, for which we have to considerably prolong the trajectory.

Binding the Ḍiyāʾīya booklets into the new composite manuscripts and placing them into the ʿUmarīya meant that Ibn ʿAbd al-Hādī had no intention to ever return them to the Ḍiyāʾīya. Rather, he aimed at creating a new monument that was also a monument to the Ḍiyāʾīya itself, one of the three central sites of the Ḥanbali-Ṣāliḥīya scholarly world in its Maqdisī form. The *majmūʿisation* of thousands of small *ḥadīth* booklets was in many ways a deeply melancholic act. To end their circulation as independent units acknowledged that new textual practices had emerged, a new age of scholarly engagement with the words and deeds of the Prophet – an age that consigned the booklets he owned to a large extent to oblivion and the trinket market. Binding these codicological units into composite manuscripts ended their life cycle as actively used texts that were continually transmitted in a post-canonical mode. Certainly, further transmission would have been possible

even after this act. Yet, the binding signalled that the owner did not expect that any further space for manuscript notes would be needed in the future and the absence of any such notes post-Ibn ʿAbd al-Hādī shows that demand to transmit these texts in accordance with post-canonical protocol was indeed low. Ibn ʿAbd al-Hādī's *majmūʿisation* project was not meant to 'kill off' actively used texts; it was a melancholic admission that a specific culture of textual engagement had come to an end.

Before placing these monuments of a line of increasingly outdated scholarship into their new home, he reconnected them for one last time to their glorious past. This is where the ritualistic reading sessions in his household gain their full meaning. This binge-reading marathon was meant to bid farewell to these texts with a *rite de passage* inaugurating a new stage in these booklets' life cycles. Most importantly, these reading sessions were structured by the new material form of the booklets in composite manuscripts: the daily reading diet typically consisted of the texts in one of these composite manuscripts being read out. As we have seen, these composite manuscripts had most likely been bound in the household itself, so there was also a very material connection between the reading communities of the household and the book. This binding project must have been completed before the year 897/1492 when Ibn ʿAbd al-Hādī took these new books into his hands to transmit them one last time according to the old protocol.

Inscribing Oneself into the Monuments 1: 'Stamping' the Book

Apart from binding the booklets, Ibn ʿAbd al-Hādī undertook another massive and systematic intervention into their materiality, namely altering the layout of the title pages. Speaking of layout in connection with Ibn ʿAbd al-Hādī might seem counter-intuitive in light of his rather peculiar book hand and his rowdy mise-en-page. However, the issue here is not the layout of the actual text, but the layout of his manuscript notes. As seen in the previous chapter, manuscript users tended to put notes at the back of the manuscript, especially those textual notes that documented the scholarly transmission of the text in question. By contrast, legal notes pertaining to ownership, sale, endowment and so on were generally placed on the title page(s). Ibn ʿAbd al-Hādī entirely broke with this convention and, whenever possible, put his transmission notes in the most prominent position possible on the title page.

In that sense his notes are a double break with the conventions of the past: they were unusual in that they were often only claims to rights of transmission without details on how he or his teachers received these rights (as we have seen in Chapter 2) and they were unusual in the way they were placed on the manuscript. It is clear that Ibn ʿAbd al-Hādī had a very clear programme that set his notes apart from the tens of thousands of other transmission notes that had been written on Damascene manuscripts in the preceding centuries. His notes must be read as one further crucial element in the monumentalisation project – one that deeply inscribed him into this monument.

Ibn ʿAbd al-Hādī not only placed his notes in a very unusual place, but they also followed a unique convention that he himself seems to have made up. Firstly, and most strikingly, he puts an isolated *al-ḥamdu li-llāhi* (God be praised) on top of the actual note, a feature that we only very rarely find in other Damascene transmission notes of the Mamluk period. On Plate I.9, for instance, we see this phrase at the top of the note in the lower half of the page. This is not just any pious phrase that he added, but his personal motto, his *ʿalāma*, which he also used in his function as notary witness when he produced legal documents. This legalistic framing of his transmission notes was supported by a second characteristic peculiar to his notes, namely the use of a signature. The standard way to identify the scribe of a given transmission note was to simply insert the phrase 'and its scribe XY' in the list of those who attended the session when the writer mentioned his own name. Alternatively, the scribe could identify himself towards the end of the note (typically between date and final invocation) with 'and it [the note] wrote XY'.

Ibn ʿAbd al-Hādī, by contrast, used a consistent layout that put his name in a much more prominent position – it is always the very last element of the note. In addition, he introduced a line break, whenever space on the page permitted, and if any space remained on the previous line, he filled it by elongating the final letter '*bā*'' of the previous '*kataba*' ('[this] wrote …') to make sure that his name (signature) stood on a line on its own. His signature not only always appears as the final element of the note and generally on a line on its own, but he furthermore indented that line to really drive this point home (see Plates I.11 and I.18). Even in those cases where we have notes that do not refer to transmission, he signs them with his name. For

instance, entry number 422f, today MS3791/10 in the National al-Asad Library, carries no transmission note by him (works of *fiqh* generally carry far fewer transmission notes). Yet on its protective wrapper we find a note that Ibn ʿAbd al-Hādī used fairly frequently, one in which he alerts the reader to the fact that the booklet in question is an autograph. These notes are very brief, 'in his hand' (*bi-khaṭṭihi*), but even here Ibn ʿAbd al-Hādī made sure that he signed with his full name. His characteristic signature, distributed all over the booklets, recollects, like the motto, the characteristic signatures used by notary witnesses on legal documents.[52]

The effect of using motto and signature was to move his transmission notes into the legal realm and this goes hand in hand with the above-mentioned placement of these notes. This can best be illustrated by looking at one example: entry number 399d, today MS3817/1 in the National al-Asad Library, is a typical *ḥadīth* booklet that consisted of just two bi-folia (folia 1 to 4 in the composite manuscript). When it reached Ibn ʿAbd al-Hādī a further bi-folium had already been added to make more space at the end for transmission notes (folio 5),[53] thereby also creating a secondary title page (folio 0, Plate I.18). Even though folio 5b still had enough space for Ibn ʿAbd al-Hādī to add his transmission note where convention would have had it (at the back), he opted for the most prominent position possible, right on the secondary title page that the previous manuscript users had left blank. One of the previous users had only written a very modest title in the top left-hand corner in tiny script and a legal note that this manuscript had been endowed to the Ḍiyāʾīya Madrasa/Dār al-Ḥadīth. The striking visual effect of Ibn ʿAbd al-Hādī's note on what was formerly a fairly blank page is somewhat diminished on Plate I.18 on account of the modern additions to the title page (library stamp, classmark and foliation).

The significance Ibn ʿAbd al-Hādī ascribed to his notes is also evident from the fact that he sometimes puts on the first page a very brief 'reference note' that summarises the content of a note that he had to place, for lack of space, on a folio further in the booklet. For instance, entry number 543n, today 3839/13 in the National al-Asad Library, was so severely damaged by

[52] Müller, *Der Kadi und seine Zeugen*, pp. 287–91.
[53] Based on the first transmission note on top of fol. 5a this happened in the year 638/1240.

fire that Ibn ʿAbd al-Hādī had no chance of squeezing his transmission note in on what was left of the title page (folio 181a). What he did do was to write a brief reference note on it, ('This read Yūsuf b. Ḥasan b. ʿAbd al-Hādī as it is inside'),[54] and indeed fourteen folia later (folio 195b) we find the fully fledged transmission note in the margins of the main text.

The prominent placement of his notes and their quasi-legalistic character was part of Ibn ʿAbd al-Hādī's strategy to fully appropriate these books as physical objects. His textual (transmission) notes thus played at the same time – quite uniquely – the role of legal (ownership) notes. That Ibn ʿAbd al-Hādī opted for this strategy is linked with an issue that baffled me during the first years of working on this corpus: the almost complete absence of ownership notes by him and the complete absence of any notes referring to his endowment. Leafing through an isolated manuscript from the Ibn ʿAbd al-Hādī corpus, one would recognise that he had transmitted the text, but in the vast majority of cases there would be no indication whatsoever that he had actually been the owner of the book or that he had endowed it. Had it not been for the survival of the Ibn ʿAbd al-Hādī *fihrist*, arguing in favour of the existence of an Ibn ʿAbd al-Hādī corpus and of him having indeed been the owner of these manuscripts would have been a very lengthy affair.

As these transmission notes were a very distinct strategy to claim ownership of books, they can be seen as fulfilling the same function as stamps. Arabic book culture had not yet started to use stamps during his period; they were only to gradually appear in the Ottoman period, but the Ibn ʿAbd al-Hādī notes are as close as one could get – highly standardised in layout, always written in the same hand and as far as possible placed in the same space they are a formidable set of *ex-libris* stamps. Ibn ʿAbd al-Hādī worked with considerable speed when writing these notes and one gets the impression that he was quickly working his way through the booklets. Ink blots on facing folia are thus a recurrent feature as he did not always wait for the ink to dry before turning the page.[55] In fact these blots are such a recurrent feature that

[54] *'Qaraʾahu Yūsuf b. Ḥasan Ibn ʿAbd al-Hādī ka-mā huwa dākhil'.*
[55] For instance, MS Damascus, National al-Asad Library 3868/8, fol. 118a (with traces on fol. 117b) (cf. no. 412g) and MS Damascus, National al-Asad Library 3844/1, fol. 23a (with traces on fol. 22b) (cf. no. 436a).

one can use them to reconstruct notes by Ibn ʿAbd al-Hādī when the folio with the original note has been lost.[56]

The major point with regard to these 'stamps' is that beyond the scholarly level (transmitting knowledge to the next generation) and the legal level (claiming ownership), there is a further, much broader level of significance inscribed in these notes. As much as the *majmūʿisation* of Damascene *ḥadīth* booklets was part of Ibn ʿAbd al-Hādī's monumentalisation project, his transmission notes were meant to write himself (and his family members) into this project by bringing these texts to life once again for a short period before sending them off for their next life cycle. This monument was first and foremost aimed at remembering the past of Ḥanbali-Ṣāliḥiyan scholarship, but Ibn ʿAbd al-Hādī made sure that his signature, as the 'signature' of its creator, was visible from every possible angle when looking at this monument.

Inscribing Oneself into the Monuments 2: Bookish Archives

Writing himself into the new books via his stamp-notes is closely linked with the final aspect discussed here for the purpose of understanding Ibn ʿAbd al-Hādī's binding project – that his new books were also sites of his archival practices. We have already encountered some of the documentary material that he bound into the composite manuscripts. The prime example of this is entry number 483, today MS3784 in the National al-Asad Library (Plates I.2, I.3 and I.4). This manuscript includes a fairly standard diet of *ḥadīth* booklets produced in Damascus, generally in the twelfth and thirteenth centuries, some of which carry the typical endowment notes of the Ḍiyāʾīya Madrasa/Dār al-Ḥadīth and involve the usual suspects such as Ḍiyāʾ al-Dīn al-Maqdisī as authors and transmitters. What is remarkable in this manuscript is that it contains a significant amount of documentary material that was produced by Ibn ʿAbd al-Hādī himself. In this manuscript we find the previously mentioned documents that provide an insight into Ibn ʿAbd al-Hādī's diverse sources of income, including a money ledger, lists of books he had lent out and the documents he drew up as a notary witness, such as an estate inventory and a document relating to the sale of a property.

[56] For instance, MS Damascus, National al-Asad Library 3844/1, (with traces on fol. 46b) (cf. no. 436a).

What is more striking is that these newly inserted documents often had no material function, which is in marked contrast to the creation of new pages and protective covers that we have previously seen. Ibn ʿAbd al-Hādī did employ some of the documentary material found in entry number 483/MS3784 for practical purposes, such as the estate inventory that functioned as a protective (paper) cover for entry number 483e/MS3784–6. However, we also have several items that he sewed into the middle of the quire, such as a sale document on a small slip of paper in item 3784/2 (Plate I.2) and a receipt for rent for the year 884/1479, again on a small slip of paper, in item 483d/MS3784–5, that have no material purpose whatsoever. In other words, previous users had sewn into the booklets reused paper and parchment sheets with a material logic (new pages, protective covers) and – as I believe – an archival logic that for the sake of brevity cannot be discussed here.[57] Ibn ʿAbd al-Hādī, by contrast, primarily included the material as part of his archival practices and with much less material logic.

It is important to underline that we deal indeed with newly inserted material and not with notes that were written onto existing folia. The latter practice would have indicated a notebook usage of blank spaces in a book – again an archival practice, but one of a different material nature. That Ibn ʿAbd al-Hādī's archival material was newly inserted is evident from that it is either of an entirely different format (sewn into the middle of a quire) or its writing is turned by ninety degrees to the writing in the manuscript and runs over the quire fold. In the latter case this makes it impossible that the new text was written onto an existing blank folium, as this would have required the quire's other bi-folia to be lifted – a very awkward manoeuvre.

The ways Damascene individuals dealt with various kinds of documentary material is significant for the current discussion on the archive in medieval Middle Eastern history. Searching for clearly identifiable archival spaces, linked with clearly identifiable institutions, has more often than not ended in lamenting the absence of the archive for the Middle Eastern context. However, as discussed in the Introduction, recent scholarship has turned, in El-Leithy's words, 'towards a historical anthropology of medieval

[57] Hirschler, *Document Reuse*.

Arabic archives'[58] and has refocused specifically on archival *practices*.[59] What we see in the Ibn ʿAbd al-Hādī manuscripts is exactly the kind of material that we have been looking for in vain when searching for the archive: sale and rent documents for real estate (the only other Damascene corpus comes from the Genizah-style Qubbat al-khazna in the Umayyad Mosque), estate inventories (none are known from pre-Ottoman Damascus), money ledgers (again unknown) and so on.[60] Most fascinatingly, while many of these manuscripts have been well catalogued and a substantial number of individual texts, never the composite manuscript in its entirety, have been edited, none of the editors involved saw this material worthy of a more sustained inquiry.

However, Ibn ʿAbd al-Hādī and previous users of the manuscripts clearly saw them as appropriate repositories for documents. In the case of the small slips of paper, Ibn ʿAbd al-Hādī must have cut open the quire's original thread, inserted the document and resewn it. Fascinatingly, this 'book archive' provides insights into how paperwork was kept in late medieval Damascus. Ibn ʿAbd al-Hādī had several sources of income and these various activities engendered considerable amounts of documentation, much of it certainly of short-term use and thus quickly discarded. However, he created the book archive as a repository for several pieces for which he envisioned longer archival life cycles. Plate I.4 shows the debt list where we see that this was work in progress as some of the entries were crossed out. The use of a book archive for 'private' business activities is noteworthy and a new facet of archival practices, but the really fascinating bit is that he used this repository also for material that one would have expected to be preserved in a juridical context. For instance, the estate inventory was the key piece of paperwork produced to determine the value of a deceased person's assets. This is in turn was central to assessing possible taxation and settling the shares among those entitled to inherit.

Settling inheritances was a murky business with ample opportunity for those involved to manipulate the process to their advantage. It is not by chance that most of the documents that were brought together in the

58 El-Leithy, *Living Documents, Dying Archives*.

59 Livingston, *Managing Paperwork*; Paul, *Archival Practices*; Rustow, *The Lost Archive;* Hirschler, *Archive* to *Archival Practices*.

60 For edited documents from the Qubbat al-khazna see in particular Mouton, *Mariage et séparation*.

corruption case against a Jerusalemite judge in the late fourteenth century were estate inventories in which this very judge had been involved.[61] That we find an inventory in one of Ibn ʿAbd al-Hādī's book archives shows that archival practices were widely dispersed over the topography of a city such as Damascus. Even though scholarship is increasingly moving towards the idea of a juridical archive in the pre-Ottoman period, it is evident that other archival practices and spaces existed in parallel.[62] In documentary material from medieval Syria, apart from the Ḥaram al-sharīf corpus, we thus encounter individual archival actors who had a strong interest in preserving documentary material, but did so outside clearly identifiable and stable places.

The use of the newly created composite manuscripts as a site of archival practices for his own paperwork has also to be seen in the framework of Ibn ʿAbd al-Hādī's wider monumentalisation project. Binding this material into these books was clearly a long-term decision where he expected the documents to remain part of the book for posterity. These documents would thus be a reminder and the signature of who was responsible for creating these monuments. Furthermore, it can be argued that these archival decisions once again harked back to the glorious past. Ibn ʿAbd al-Hādī knew his booklets very well and he was doubtless aware that many of them had themselves been sites of archival practices in the heyday of post-canonical *ḥadīth* transmission, when so many marriage-related documents found a new life as protective wrappers. In a way, binding in his new set of legal documents can be seen as a nod to the rich documentary legacy of Damascus in the twelfth and thirteenth centuries that the booklets themselves carried. Just as he reused parchments for the outside of his covers and just like his stamp-notes, his archival practices were a very distinct strategy to connect himself with the glorious past he wanted to commemorate.

Conclusion

This chapter has looked at the monumentalisation project of Ibn ʿAbd al-Hādī from three angles with a focus on the individual codicological unit. It has shown that he decisively intervened in the material form of

[61] Müller, *Der Kadi und seine Zeugen*.
[62] Müller, *The Power of the Pen* substantiating the arguments of Hallaq, *Qāḍī's dīwān*.

these booklets, most importantly by creating a large set of new books. This allows us to extend the argument on the elements making up this project. In Chapter 2 we saw that these elements included (1) the collection's highly curated profile, (2) reviving dormant texts, (3) framing the *fihrist* as a 'visitors' guide', (4) conducting the transitory ritual of binge-reading sessions and (5) placing this collection in the ʿUmarīya Madrasa. On the basis of looking at the materiality of the individual book in this chapter we can add three further elements: (6) with his massive binding endeavour, he transformed the small booklets into the entirely new material form of large-scale composite manuscripts; (7) Ibn ʿAbd al-Hādī used a highly idiosyncratic legalised transmission note in order to stamp his books and thus prominently write himself into this monument; and (8) he underlined this point with further material intervention by binding his own textual material (booklets and documents) into the new books. The Ibn ʿAbd al-Hādī collection was thus to a large extent a library that was not only carefully built-up to preserve the past but also preserved the past in a musealised form in which it had not hitherto existed. As with most projects to safeguard what starts to be defined as 'cultural heritage', the very process of safeguarding reshaped the material itself.

Chapters 2 and 3 have thus brought together the different elements that make up what became a long-lasting, and thus highly successful, monument. Ibn ʿAbd al-Hādī's monumentalisation project operated on two levels. On the one hand, the collection as a whole functioned as a monument and this is very much what the first five elements of the monumentalisation project are about. On the other hand, it operated on the level of the individual book by creating large-scale composite manuscripts, stamping and binding in Ibn ʿAbd al-Hādī's own texts (6, 7, 8). The most striking element of Ibn ʿAbd al-Hādī's monumentalisation project, and its central axis, is indeed the format of the composite manuscript, the *majmūʿ*. This triad *majmūʿ*-library-monumentalisation brings us back again to the emergence of standalone libraries in eighteenth-century Ottoman Istanbul, mentioned in the conclusion to Chapter 2. While this has no historical link with the context of Ibn ʿAbd al-Hādī, the generic point does offer once again a useful way of thinking about his collection. As Yavuz Sezer argued, in Istanbul we see also a 'paradigmatic relationship' between the *majmūʿ* and the building of a

physical library to memorialise its founder. During the the age of Çelebis-'Gentlemen' and *majmūʿ*s in the seventeenth century, the *majmūʿ* became a highly popular mini-library catering for new and eclectic reading tastes. As much as these books were carefully compiled to combine appropriate selections, the new libraries had a very curated quality to them. Contemporaries were aware of this link and one sultanic library is thus called a *majmūʿ* 'made with meticulous selection'.[63]

The binding decisions of Ibn ʿAbd al-Hādī for each and every one of his new books reflected the book collection as a whole: on both levels we see a carefully selected corpus of texts reflecting a specific historical moment. As much as the entire Ibn ʿAbd al-Hādī collection was a monument to this past, each composite manuscript was carefully built up and curated to tell the grand narrative. And just as the overall corpus of Mamluk-period *ḥadīth* manuscripts in Damascus is not a random collection but the leftovers of a highly conscious project, every single one of these composite manuscripts is not just 'a' collection of texts, but again the result of a highly conscious project by one solitary scholar in the late Mamluk period.

[63] Sezer, *Architecture of Bibliophilia*, p. 241.

4

Conclusion: The After-life of the Ibn ʿAbd al-Hādī Collection

We saw the logic of Ibn ʿAbd al-Hādī's monumentalisation project in the previous chapter. This one first turns to what happened with the Ibn ʿAbd al-Hādī collection after the fifteenth century and then offers general conclusions. For the first part we return to a central and repeatedly raised question, namely how to explain why of hundreds of endowed book corpora in medieval Damascus, just a single corpus actually survived as a corpus in Damascus. Why did hardly any of the hundreds of books by Ibn ʿAbd al-Hādī's student Ibn Ṭūlūn stay in Damascus, yet most of Ibn ʿAbd al-Hādī's books did stay? There is no doubt that the shelves in Damascus contain remnants of other book endowments, but I have not yet seen any other pre-Ottoman corpus that is remotely as large as that of Ibn ʿAbd al-Hādī. The only other known large-scale corpus is that of the Ḍiyāʾīya, but virtually all of its manuscripts have reached us via the Ibn ʿAbd al-Hādī collection. It is also evident that the shelves in Berlin, London and Princeton contain remnants of medieval Damascene book corpora (and of many other cities), but these have been even more reconfigured than those in Damascus as they went through the circuits of manuscript and antiquities markets in the late nineteenth and early twentieth centuries. During this voyage many collections were reshuffled and individual books were even broken up into smaller pieces; it will take outstanding dedication to sort out their messy stories.[1]

[1] One such beginning is Wollina, *Ibn Ṭūlūn's Autograph Corpus.*

Manuscript Trajectories beyond Theft

The after-life of Ibn ʿAbd al-Hādī's bookish monument was evidently closely tied to that of the ʿUmarīya Madrasa. Yet, as with many libraries its history in the Ottoman period has still not been written. What we do know is that it existed until 1878, but for the almost 400 years from Ibn ʿAbd al-Hādī's lifetime onwards most of what we get in narrative sources are once again stories of plunder and theft. Ibn Ṭūlūn, for instance, reports that the supreme judge took whatever books he wanted out of the ʿUmarīya Library in the year 937/1530.[2] Some 200 years later the chronicler Ibn Kannān reports that the ʿUmarīya's administrator in the early eighteenth century had stolen hundreds of the library's books and many others were lent to scholars who never returned them.[3] Finally, we have reports that in the early nineteenth century a group of Najdī scholars took several camel-loads of books from the ʿUmarīya after bribing its administrator.[4]

Yet there must be more to the story of this library than 400 years of plunder and theft; if not it would be a terribly drawn-out and somniferous story of an institution's demise. Rather than just buying into these stories of misappropriation and theft it is much more helpful to look at the actual manuscripts in order to trace the fate of collections in Ottoman Damascus. Boris Liebrenz has done much work in this regard and has brought up many cases that do not lend themselves to linear stories of decline. For instance, a manuscript of the biographical dictionary *Wandering Stars* (*al-Kawākib al-sāʾira*) by al-Ghazzī had been endowed by Asʿad Bāshā al-ʿAẓm in the mid-eighteenth century and the ʿAẓm family was certainly the main player in the library landscape of that period. This book is today in the National al-Asad Library and one would have suspected a direct trajectory from one of the ʿAẓm libraries into the new Public Library. Yet, strangely, this manuscript came from the ʿUmarīya Library, which may have been subject to plunder

2 Liebrenz, *Rifāʿīya aus Damaskus*, p. 167.

3 Ibn Kannān, *al-Ḥawādith al-yawmīya*, p. 139. These events are supported by ownership notes such as that on MS Berlin Staatsbibliothek Wetzstein I 33, fol. 1a, note 2, edited by Boris Liebrenz, http://orient-digital.staatsbibliothek-berlin.de/receive/SBBMSSecentry_secentry_00000076 (accessed 6 March 2019).

4 Badrān, *Munādamat al-aṭlāl*, p. 244; further sources in Liebrenz, *Rifāʿīya aus Damaskus*, p. 180.

but was nonetheless still apparently able to attract manuscripts.[5] Another puzzling case is that of ʿUthmān al-Kurdī who was the endower of a major library in the late eighteenth century. This person is entirely unknown and so is his library (this library most emphatically deserves a book) apart from the fact that it was one of the collections that went into the new Public Library in 1878.[6] This ʿUthmān al-Kurdī must have bought numerous books from the Ibn ʿAbd al-Hādī collection that were available on the markets and then re-endowed them into his own collection. Yet many of his books have come into the new Public Library not with his collection, as one would have expected, but with the ʿUmarīya collection to which they must somehow have returned at some point.

What these examples indicate is that rather than thinking in terms of theft and decline, it is more useful to start assembling a critical mass of data on manuscript movements in order to understand a very vivid and dynamic library landscape in Ottoman Damascus. Within this landscape there is no doubt that books from the ʿUmarīya and more importantly from the Ibn ʿAbd al-Hādī monument were available on the market, as is evident from the ʿUthmān al-Kurdī episode alone. That Ibn ʿAbd al-Hādī's students bought books to re-endow shortly after his death shows that the eventful lives of these books started right after the endowment. Not all were re-endowed; the presence of a book from the Ibn ʿAbd al-Hādī collection in the Escorial Library today indicates that early on some of them travelled as far as Morocco, where it must have been before 1612.[7] These movements do not require a long explanation unless one assumes – against all historical evidence – that endowment libraries had long life cycles.

What does require an explanation is rather the opposite, namely why so many of Ibn ʿAbd al-Hādī's books stayed in the ʿUmarīya Library, making it the only large medieval library corpus that survived until 1878. For sure, many of the titles of his endowment are no longer there, over 50 per cent, and we will return to them later on. Yet, the hundreds of his books that were still in the library when it was transferred to the new Public Library show

5 Liebrenz, *Rifāʿīya aus Damaskus*, p. 175, n. 162.
6 Battefeld, *Intellektuelle Dynamik.*
7 *Marāqī al-janān*, Ibn ʿAbd al-Hādī, *Fihrist*, fol. 5b, l. 2 (cf. no. 103b); on the history of the Escorial see Hershenzon, *Traveling Libraries*.

that there is something very unique about this collection. And this uniqueness takes us back to the monumentalisation story: large parts of this book collection were meant to celebrate a line of scholarship that had disappeared. While this collection very firmly faced the past it faced the future to a far lesser extent. Especially the *ḥadīth* books in the Ibn ʿAbd al-Hādī collection were of limited interest to potential buyers in the sixteenth, seventeenth and eighteenth centuries.

That the Ibn ʿAbd al-Hādī collection is our only known extant medieval Damascene library corpus is not because it contained splendid books that were extraordinarily well protected, but precisely the opposite – it contained worn-out books that had fallen out of scholarly fashion. We have already seen that the absence of scholarly transmission notes on *ḥadīth* booklets in general from the fifteenth century onwards illustrates to what extent they had become outmoded. This is also evident from Ottoman-period curricula in *madrasa*s in Damascus where we see the standard authoritative collections, but hardly any of the post-canonical material. In the same vein, Damascene estate records for the same period show that there were no post-canonical *ḥadīth* booklets in private libraries.[8] This is particularly noteworthy as book ownership overall was increasing in the city during the Ottoman period, so the absence of a genre that had traction in the past is a particularly significant change.[9]

The best indicator that these books were out of tune with scholarly fashions is that virtually none of the books travelled to the centre of gravity for book movement in the Ottoman era, Istanbul.[10] By contrast, as we have seen, virtually all identifiable books from the Ashrafīya Library went precisely to that very city where there was a hunger for books to stock new libraries. To understand scholarly fashions, we can take one of the few well-studied Ottoman libraries in Istanbul, that of Cârullah Efendi from the late seventeenth and early eighteenth centuries. Here we see the authoritative *ḥadīth* collections, we see the study manuals for *ḥadīth*, such as that by Ibn al-Ṣalāḥ

[8] Al-Mubaidin, *Ahl al-qalam,* pp. 122 and 434.
[9] Establet/Pascual, *Livres des gens*; Shaʿbān, *Amlāk.*
[10] As Boris Liebrenz has shown, the suggestion in Rabbat, *al-Maqrīzī*, p. 8 that MS Istanbul Saray Ahmet III no. 3013 might have been owned by Ibn ʿAbd al-Hādī is erroneous. http://orientportal.dl.uni-leipzig.de/receive/CommonVIAF_viaf_00000043 (accessed 6 March 2019).

al-Shahrazūrī, and we see commentaries – exactly what we do not find in the Ibn ʿAbd al-Hādī collection. A collector such as Cârullah Efendi, who bought books in Damascus in person, had clearly no interest whatsoever in post-canonical *ḥadīth* booklets.[11]

Another indicator of how unfashionable these books had become is from the 1878 dissolution of the ʿUmarīya Library: before the officials knocked on the door, its administrator had removed, as we saw in Chapter 2, what he considered to be the 'choice books'. What he left, as we know from the first catalogue of the new Public Library, were basically Ibn ʿAbd al-Hādī's books – books that he did not consider of considerable monetary value or scholarly relevance. The administrator also left unbound quires and loose pages on the shelves. We will return to these in the next chapter when looking at the historical information encoded in the current classmarks of the National al-Asad Library. It suffices to say here that these unbound quires were again to a large extent leftovers of composite manuscripts from the Ibn ʿAbd al-Hādī collection.

We still do not have an overview of what happened to the field of *ḥadīth* studies with regard to post-canonical modes of transmission during the Ottoman period. Yet, what is evident is that the composite manuscript was not a widely popular material form. What we do see, by contrast, are multiple-text manuscripts, that is a codicological unit with several texts, but worked in a single operation by one scribe – a material form that in turn is absent in the Ibn ʿAbd al-Hādī collection. To illustrate this point: one of the few books that I initially believed to have travelled to Istanbul was entry number 411, a composite manuscript of twenty-one legal texts by Ibn Rajab (d. 795/1392), as manuscript Fatih 5318 in the Süleymaniye Library had almost the same group of texts; however, upon opening this manuscript, it was evident that it was produced in an entirely different scholarly world where the entire manuscript was produced in one book hand and in one go (for instance the title often starts on the verso of the last folio of the preceding title) as one unit.

This consistent shape is a world apart from the cacophonous world of the composite manuscript with its different scripts, different papers and

[11] İmamoğlu, *Hadis Kitaplarındaki Notları*, pp. 100–3.

manuscript notes running wild. If we do find pre-Ottoman *ḥadīth* collections with multiple texts in the libraries of Ottoman Istanbul, these are again multiple-text manuscripts.[12] Even though we only have relatively few examples of such medieval *ḥadīth* multiple-text manuscripts, this was seemingly what buyers in the Ottoman centre were interested in. The dramatic shift to the multiple-text manuscript as the preferred material container for brief texts in the Ottoman period is also evident when we return to the case of Ibn ʿAbd al-Hādī's close student Ibn Ṭūlūn.[13] The core of Ibn Ṭūlūn's book endowment in the same ʿUmarīya Madrasa was some sixty multiple-text manuscripts of his own writings – obviously strikingly different from the composite manuscript endowment of his teacher. And it might not be by chance that Ibn Ṭūlūn's manuscripts all left the ʿUmarīya Madrasa before we get the 1878 snapshot of its holdings. Seemingly, buyers were interested in these books. The transition from composite to multiple-text manuscript in the field of *ḥadīth* during the late Mamluk and early Ottoman period is similar to changes we observe in other fields, such as documentary practices. When the new Ottoman rulers arrived in Damascus, we see that Mamluk-period paperwork is recopied and re-configurated into new shapes. The most striking example of this is the early Ottoman endowment register for the Umayyad Mosque that brought the Mamluk-period inventory of this endowment, written a century earlier, into a new textual format.[14]

That the Ibn ʿAbd al-Hādī corpus has remained to a large extent in Damascus is thus primarily down to its relative insignificance in the eyes of the Ottoman marketplace. Yet, there is another factor that comes into the equation at a later date and that is the Ottoman foundation of the new Public Library, which was absolutely essential for the survival of this corpus. This foundation was very much a reaction to the massive presence of new European customers on the book markets in nineteenth-century Damascus and the Middle East at large. In Damascus, this led to massive purchases by the likes of Prussian consul Johann Gottfried Wetzstein. As seen in the

[12] For instance, MS Istanbul, Köprülü Library, Fazıl Ahmed Paşa 252 and 1584.

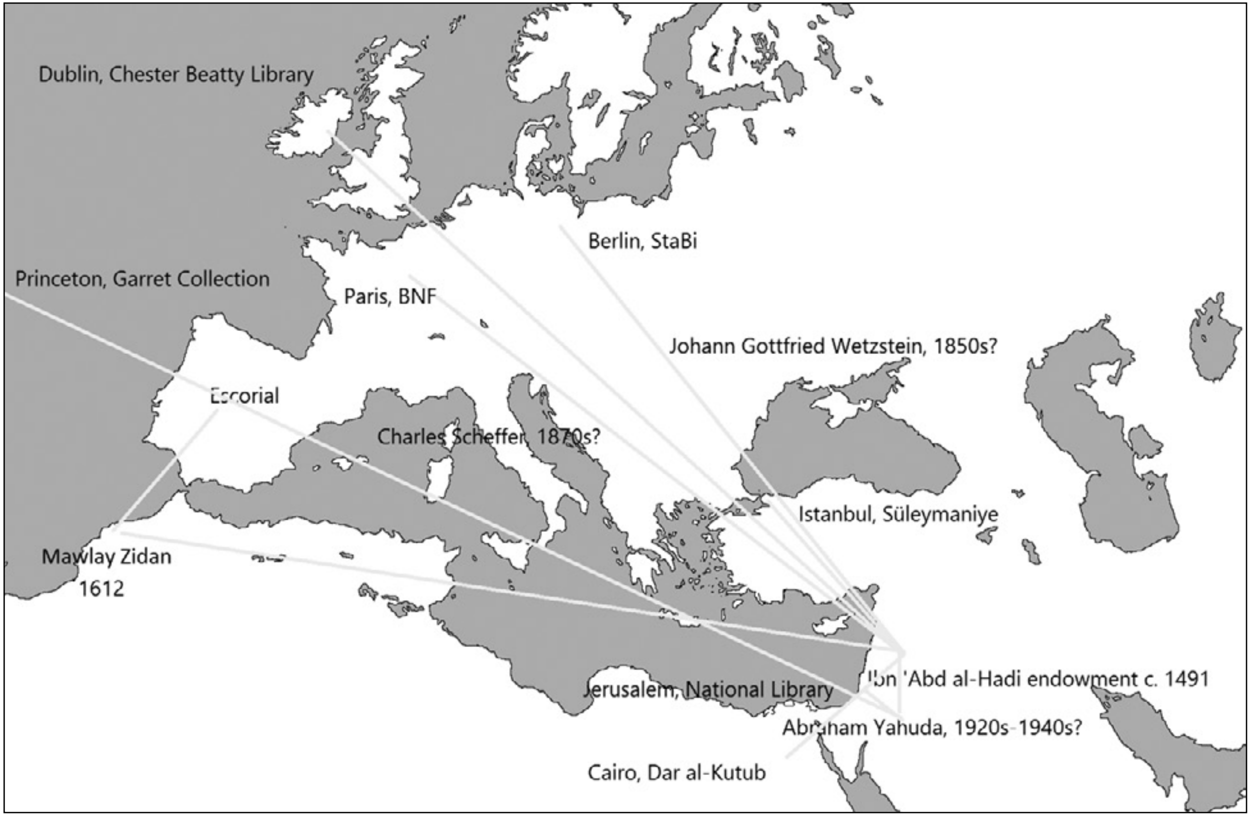
[13] Wollina, *Ibn Ṭūlūn's Autograph Corpus*. It would be interesting to test whether the popularity of multiple-text manuscripts during this period elsewhere (such as eleventh/sixteenth-century South Asia, cf. Bahl, *Creating a Cultural Repertoire*) indicates a wider transregional shift.

[14] Eychenne/Meier/Vigouroux, *Waqf*.

introduction, he acted as the middleman for the sale of an entire private library to Leipzig, the Rifāʿīya, and his massive other purchases in the city constitute the largest collection of Arabic manuscripts within the Staatsbibliothek Berlin – arguably the largest library of Syrian manuscripts outside the Middle East. To cite another example, as a consequence of this massive intervention in the local manuscript market, 90 per cent of the manuscripts that had once been in the private library of an Aḥmad al-Rabbāṭ are today in libraries outside the Middle East.[15]

The history of nineteenth-century manuscript trade in the Arabic Middle East remains to be written, especially for Damascus.[16] Yet, in our case it is clear that the European buyers were not able to get their hands on a larger number of Ibn ʿAbd al-Hādī manuscripts – or they had no interest in them. There are some Ibn ʿAbd al-Hādī manuscripts in collections in Europe and the US (Map 4.1. shows the main trajectories of these manuscripts). Sometimes, it is possible to identify the buyer or at least the middleman, such as Wetzstein in Berlin or Abraham Yahuda (1877–1951) for manuscripts in Princeton, Chester Beatty and Jerusalem.[17] Yet, looking at the small number of these manuscripts it is most likely that these were books that had already moved out of the ʿUmarīya Library before the new buyers appeared on the scene and were not directly sourced from its library. This impression is confirmed by cases such as Ibn ʿAbd al-Hādī's own manual *Baḥr al-damm*, which is today in the Wetzstein collection in Berlin. An ownership note dated 1218/1804 by Ṣāliḥ b. Ibrāhīm b. al-Munayyir shows that this manuscript had returned to the market long before Wetzstein arrived in Damascus some fifty years later.[18] Another such example is composite manuscript entry number 208 that is today in the Princeton collection as Garrett 273H. This manuscript carries on its title page, as we have seen, the note of a certain Ibrāhīm b. Sulaymān b. Muḥammad b. ʿAbd al-ʿAzīz al-Ḥanafī who states that this book came into his possession in the year 1078/1667.[19]

[15] Akel, *Ahmad al-Rabbât,* II, p. 347
[16] This field is just gaining the interest it deserves. For further work see Freitag, *Scholarly Exchange* on the Hejaz and Jeppie, *A Timbuktu Bibliophile* on West Africa/North Africa.
[17] On him see Davidson, *Yahuda and the Princeton Collection.*
[18] MS Berlin Staatsbibliothek Wetzstein I 401/2, fol. 153a (cf. no. 120b).
[19] For further examples see MS Chester Beatty Ar 3275 (cf. no. 159) and MS Berlin Staatsbibliothek Berlin Wetzstein I 1708/2 (cf. no. 128b).



Map 4.1 Trajectories of Ibn ʿAbd al-Hādī manuscripts

Another noteworthy feature of the Ibn ʿAbd al-Hādī manuscripts that went abroad was that they often did so in a fragmentary state, such as the Princeton manuscripts Garrett 3879Y (formerly the seventh booklet in composite manuscript number 233), Garrett 1851y (formerly the tenth booklet in composite manuscript number 405) and Garrett 1852y (formerly the eleventh part of the same composite manuscript number 405). All three of them reached Princeton as individual booklets and this was most likely their material form when they were sold in Damascus. One can easily imagine that they once belonged to the 'unbound quires section' in the ʿUmarīya Library and were thus material that was especially susceptible to be removed. This fits the statement of the Damascene scholar Ḥabīb Zayyāt, who published texts by Ibn ʿAbd al-Hādī in the 1930s on the basis of seventeen unbound and unordered folia that he had bought 'long ago' (*qadīm*[an]) in the city.[20] Plate I.19 shows traces of binding fragments on the spine of the Princeton manuscript Garrett 1851y, another such booklet that had become detached from an Ibn ʿAbd al-Hādī composite manuscript.

The final point on the movements of Ibn ʿAbd al-Hādī manuscripts from the mid-nineteenth century onwards is that it is only at that point that we see more manuscripts moving to Cairo. Just as there was little taste for them in Istanbul, Cairene book owners seemingly also had little interest in them. That we find manuscripts in the collections of Aḥmad Taymūr (d. 1930) and Aḥmad Ṭalʿat (d. 1927) reflects the fact that they were very much part of the same trading networks that fed books into the European and US markets. For instance, the book trader and scholar al-Madanī (d. 1898) played the central role in dispersing Ibn Ṭūlūn's corpus, which had been in the ʿUmarīya Library, and sold manuscripts to libraries such as Leiden and Berlin. At the same time, he sold Ibn Ṭūlūn manuscripts to Aḥmad Taymūr together with some Ibn ʿAbd al-Hādī manuscripts.[21]

What we have seen so far is that some manuscripts moved abroad, but that we do not have massive movements as is the case for many other

[20] Ibn ʿAbd al-Hādī, *Kitāb al-Ṭibākha*, editor's introduction, p. 370. This was evidently a widespread phenomenon as ʿĪsā Iskandar al-Maʿlūf reported that he recompiled one of Ibn Ṭūlūn's works 'from loose pages' that he had found in Damascus in 1899 (Wollina, *Ibn Ṭūlūn*'s *Autograph Corpus*).

[21] Wollina, *Ibn Ṭūlūn*'s *Autograph Corpus.*

collections. However, that leaves over 50 per cent of the entire Ibn ʿAbd al-Hādī manuscript corpus unaccounted for. While I am certain that there are hardly any more manuscripts in the National al-Asad Library, there are surely many more manuscripts in Middle Eastern, European and US libraries that I have missed. However, it is highly unlikely that these will amount to hundreds, as such larger corpora would have certainly been identified by now. Most importantly, Boris Liebrenz has surveyed the ownership notes in Berlin, which houses so many Damascene manuscripts, and even here the number of Ibn ʿAbd al-Hādī manuscripts is very modest.

The most striking phenomenon in the 'absentee corpus' is the prominence of Ibn ʿAbd al-Hādī's own titles. A manuscript could be identified for only 17 per cent of the titles authored by Ibn ʿAbd al-Hādī. Yet the same number stands at 61 per cent for titles by other authors. What we thus have is a systematic drain of specific manuscripts out of the collection, not random losses. Yet with the current state of surveys of collections of Arabic manuscripts, especially of private collections of outstanding importance such as the Shāwīsh Library, it is too early to venture arguments as to what happened to the over 50 per cent of the titles from the Ibn ʿAbd al-Hādī collection that have disappeared from our sight. We know for instance that manuscripts once owned by Ibn ʿAbd al-Hādī are now in the Shāwīsh Library, but without a catalogue and restricted access such cases can only be verified once the manuscript in question is edited (see entry number 389). Torsten Wollina has recently shown with regard to manuscripts by Ibn Ṭūlūn how important private libraries of the late nineteenth and early twentieth centuries were for the dispersion, preservation and dissemination of manuscripts – and how little we know about them.[22]

Yet, what is evident is that the new Public Library was highly successful in preserving one part of the 'cultural heritage' of Damascene manuscript culture. There is no doubt that the creation of this library was not such a major success if we consider the overall number of Damascene manuscripts that went abroad after its creation and if we consider how vivid the manuscript trade in Damascus remained. It remains indeed to be researched to what extent the foundation of this library actually brought about the very thing

[22] Wollina, *Ibn Ṭūlūn's Autograph Corpus*.

that it was meant to prevent: books being removed from endowed libraries and put on the market.[23] However, for the Ibn ʿAbd al-Hādī collection it was a decisive stage in extending the life cycle of many of its manuscripts within Damascus. It is tempting to see the foundation of the new Public Library as a result of an Ottoman policy to preserve cultural heritage, especially as there is an intensifying interest in archaeology during the same period.[24] Just as field projects by the Imperial Museum's director Osman Hamdi Bey (d. 1910) showed a new relationship with historical artefacts, the manuscripts in the endowment libraries gained a new status as historical books to be cared for and to be placed in a 'modern' institution.

Conclusion

This book is quintessentially an analysis of life cycles of manuscripts. It has tried to show to what extent the books that sit on the shelves of the modern library today tell multifaceted stories of production, usage, ownership and endowment. While this book took the Ibn ʿAbd al-Hādī endowment as a point of entry, it has been equally interested in its components' previous and subsequent life cycles. With his book endowment, Ibn ʿAbd al-Hādī wanted to preserve a past, for him *the* past. Yet, defining these booklets as objects to be preserved, to be remembered and to be musealised inevitably changed their meaning and changed their materiality. With its focus on the marginal (especially manuscript notes) and the material (especially bindings), one of the main contributions of this book is its insistence that these manuscripts do not directly and unproblematically reflect a past period of scholarship. Rather these books are intricate constructions that were meant to *do* something and are at least as complex to analyse as the texts themselves.

Starting to look at manuscripts in terms of life cycles and materiality has brought out one point that has repeatedly come up so far, but has not yet been fully conceptualised: the localised nature of manuscript culture. Each one of the composite manuscripts created by Ibn ʿAbd al-Hādī was a unique item: they might be reproducible in terms of their content, but that was not

[23] Wollina, *Ibn Ṭūlūn's Autograph Corpus*.
[24] For other ways of interpreting this engagement with artefacts see Anderson, *An Alternative Discourse*. For 'cultural heritage' in the late Ottoman period see Shaw, *Heritage as Cultural Capital*.

what these books were exclusively about. These books were also written in the hands of the great scholars of the past, they bore witness to the scholarly topography of Damascus, they had been endowed in the splendid institutions of post-canonical *ḥadīth* scholarship and their transmission notes reflected unique chains. Every single one of these objects had its own localised story that another copy could never recreate.

The question of these books' local character can be conceptualised with reference to Sheldon Pollock's work on cosmopolitan and vernacular texts in the South Asian context. For Pollock, cosmopolitan texts are basically those that are meant to be 'unbounded, unobstructed, unlocated'.[25] These are texts that can easily travel across regions and be copied and reproduced in far-flung places. His main interest is how and why by the year 1500, trans-local languages became of lesser importance and writers started to express themselves increasingly in local languages.[26] Brinkley Messick has taken up and further developed the conceptual pair 'cosmopolitan-vernacular' for his work on highland Yemeni legal scribal culture in the early twentieth century. Here, he shows to what extent legal culture localised the outwardly cosmopolitan scholarly texts of jurisprudence (what he calls the 'library'). More importantly, localising these texts occurred to a large extent via the contingent 'archive', that is vernacular archival documents such as case records and notarial documents produced by local legal actors.[27]

The *ḥadīth* texts that stood at the centre of this book constitute one of the most cosmopolitan genres one can think of. These texts recording the Prophet's words and deeds can easily circulate across vast regional distances and long stretches of time without undergoing major textual transformation. A collection of forty *ḥadīth*s is thus on the surface equally intelligible for readers and listeners in the twelfth century as those in the present and this is true from Morocco to Bukhara. However, the recent introduction of the term 'post-canonical *ḥadīth* scholarship' has already alerted us to the fact that things have been significantly more complex. This has brought into focus that *ḥadīth* texts also have a vivid, diachronic dynamic and underwent

[25] Pollock, *Cosmopolitan and Vernacular*, p. 599.
[26] Pollock, *The Cosmopolitan Vernacular*.
[27] Messick, *Sharī'a Scripts*.

substantial transformation both in social context and co-text while moving through time. Yet, what we have missed to date is a better understanding of the local grounding of these texts and here Messick's study of how outwardly cosmopolitan texts can be localised via the contingent archive is crucial.

To take his terms, we can think of the main texts of these manuscripts, the actual *ḥadīths*, as the 'library', that is cosmopolitan texts that can easily move across time and space. Yet, these books were turned into very local objects via the transmission notes, the equivalent of the vernacular 'archive'. When looking at the main text, a *ḥadīth* booklet might be 'just' a collection of *ḥadīth*s ascribed to one specific transmitter or revolving around one specific theme. However, when we look at the transmission notes we see an entirely different picture: in these notes, scholars who are meaningful for one specific region or city dominate. These notes thus localise the cosmopolitan text and make the book rather meaningless (or at least significantly more complex to integrate) for other regions where these lines of transmission did not have the same cultural significance. In our case, the transmission notes localised these seemingly achronical and transregional texts and turned them into a group of books characteristic of Damascus, or rather of one particular quarter of Damascus and of one expression of Ḥanbali scholarly practices and to a large extent even of one family. Ibn ʿAbd al-Hādī's monumentalisation project, in creating entirely new composite manuscripts and endowing them, was meaningful in this context exactly because these books contained cosmopolitan texts localised via the contingent archive. At first glance, the manuscripts that he created and endowed might seem nothing more than another corpus of *ḥadīth* books that are not so different from any other such books produced elsewhere or at other times. Yet, they are something entirely different: they are a local monument consciously built up and, surprisingly, in part still standing in the same city after hundreds of years.

In line with this book's emphasis on life cycles and thus materiality, it has to be underlined that the localisation primarily affected the object, not the text. The text could easily be copied from the object and the resulting new book could be localised elsewhere with a different set of archival transmission notes. This emphasis on the material nature of the local stands in contrast

to Messick's conceptualisation, as his localisation operates primarily on the textual level. His localisation is one of 'translating' cosmopolitan texts into a local language that took place primarily in the archive, the legal documents. In consequence, the actual cosmopolitan books as objects remained to some extent unchanged and their localisation took place to a large extent in a separate realm of the written word. The cosmopolitan jurisprudential book could thus theoretically move into a different local context as both: a text and an object. The *ḥadīth* booklets studied here certainly remained mobile texts, but they became largely immobile objects.

I want to conclude this book with two caveats to its main line of argument. Firstly, what we have seen emerging here is a radically local set of cultural practices. This chimes with the argument of my work on the Ashrafīya Library: that this library had a very strong Damascene flavour to its collection that contradicts the idea of innumerable Muslim scholars constantly on the move within long-distance networks of knowledge exchange.[28] Having now a second documentary book list for the same city that again directs us towards highly localised forms of knowledge production and circulation does indicate the importance of such local contexts. However, Damascus was part of the Mamluk realms and integrated into economic, political and scholarly networks well beyond its city walls and well beyond Mount Qāsyūn. Damascene scholars obviously travelled within and without the Mamluk realms, even if Ibn ʿAbd al-Hādī did not, and scholars from other cities did come to Damascus. So, the argument from this study is not that localised cultural practices were the exclusive or even dominant spatial framework for scholarly engagements in Mamluk Damascus or elsewhere. Rather, this book reminds us again that translocal cultural practices cannot just be assumed to have existed, but that their existence has to be demonstrated in the respective historical context.

The second caveat brings us back to the after-life of the Ibn ʿAbd al-Hādī collection. As we have seen, its books lay largely dormant for some 400 years in the ʿUmarīya Madrasa and were of limited interest for the following 100 years or more in the new Public/Ẓāhirīya/National al-Asad Library. Those books that have been edited from this collection were mostly single-text

[28] Hirschler, *Medieval Damascus*, pp. 35–7.

manuscripts (often from the field of law), but the composite manuscripts remained beyond the scope of editorial interest. However, since the late 1990s these manuscripts have experienced a renewed interest and many of their texts have been printed in a very peculiar form of new composite printed book. In 1999 the publishing house Dār al-Bashāʾir in Beirut published a hefty volume entitled *Meeting of the Ten Last Nights of Ramadan in the Great Mosque in Mecca*.[29] Here, seven texts, several of them from the Mamluk period, are edited from manuscripts that were read in a reading circle in the Mecca mosque during the end of Ramadan of that year. These texts are concluded with a final footnote stating that the printed text was collated with the manuscript in a public reading and includes the names of those who participated. This has led to an annual series of such volumes with well over 200 texts printed to date. Fascinatingly, from the first volume onwards we repeatedly see texts appearing that we also find in the Ibn ʿAbd al-Hādī collection.[30] Repeatedly, the texts are edited from the very manuscript in the Ibn ʿAbd al-Hādī corpus,[31] and we also find his own texts among those read out and printed.[32]

The materiality of these texts has thus undergone another radical transformation with the move from manuscript to print. The annual volumes, which include up to twenty texts, are a new stage in the life cycle of these texts. New binding decisions are being made on what texts to bring together and these texts are now placed in the vicinity of entirely new co-texts. Yet, the transmission notes on the manuscripts are retained as an appendix to the main text and a new transmission note pertaining to the reading in Mecca 'revives' the chain of transmission – strikingly similar to how Ibn ʿAbd al-Hādī employed the protocol of the past to revive the chains of transmission in his age. Yet, the composite printed book is probably not the way most readers interact with these texts today. The Dār al-Bashāʾir series from the very beginning page-numbered each text individually, breaking

29 Al-Najmī, *LAAMḤ*.

30 Al-Wāsiṭī, *Miftāḥ ṭarīq al-awliyāʾ* (cf. no. 373b): ed. al-Najmī, *LAAMḤ* 1, no. 1.

31 *Ḥikāyāt ʿan al-Shāfiʿī wa-ghayrihi* (cf. no. 506e): ed. I. al-Hāshimī, *LAAMḤ* 12, Beirut: DBI, 2010, no. 144.

32 Ibn ʿAbd al-Hādī, *Irshād al-ḥāʾir* (cf. no. 462l): ed. W. al-ʿAlī, *LAAMḤ* 6/4, Beirut: DBI, 2009, no. 59.

with the modern practice of numbering the folia of the composite manuscripts consecutively. More importantly, the texts circulate now mostly as digital files, not as printed books, and these files generally only contain a single text, not the entire printed volume. With their self-contained page numbering, the texts that originated as small and stand-alone booklets some 800 years ago have in some way come full circle as small, stand-alone digital files.

Plate Section 1
Plates for Chapters 1–4

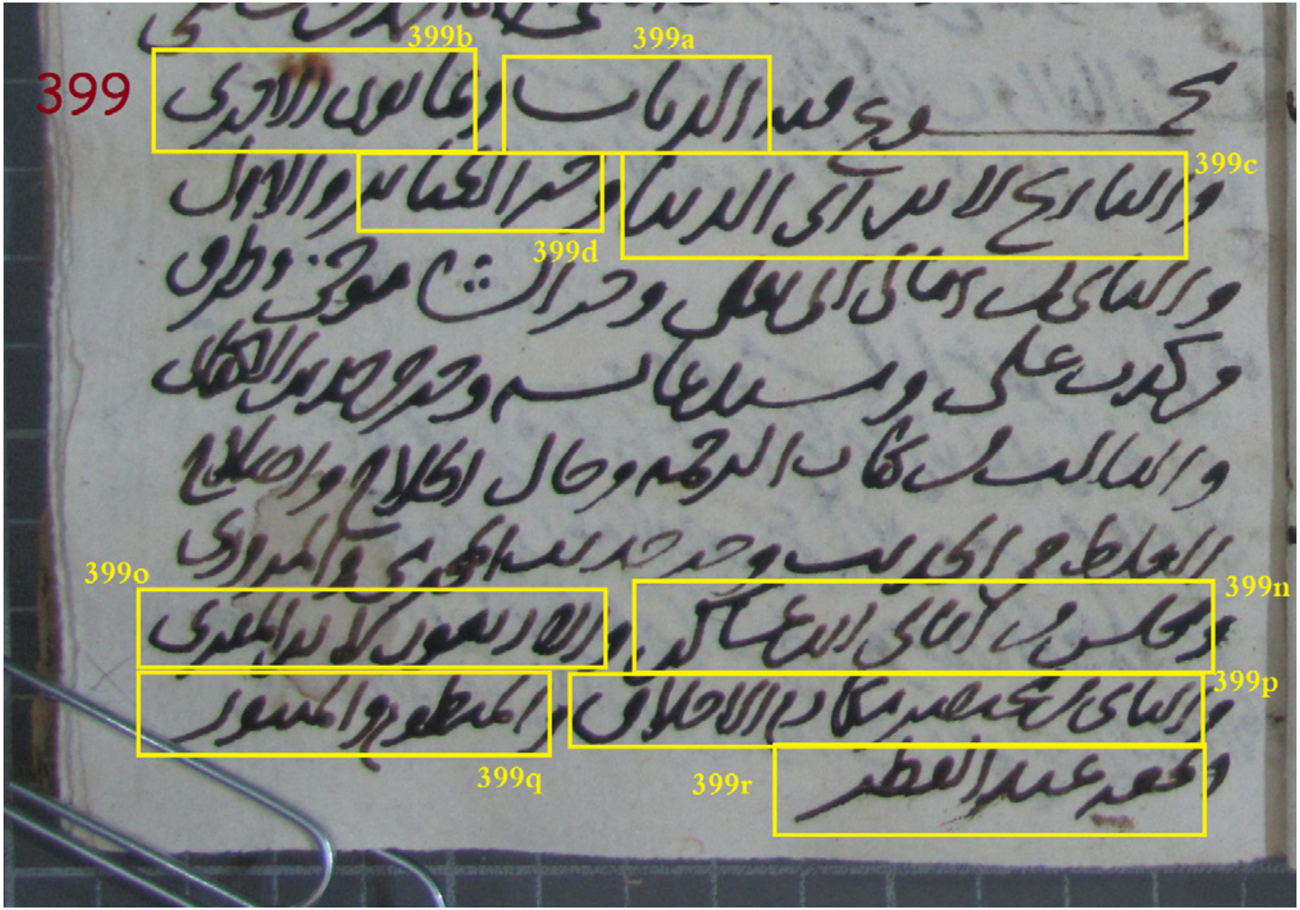


Plate I.1 Entry for composite manuscript (*majmūʿ*) in Ibn ʿAbd al-Hādī's *fihrist*. This example, entry no. 399 (fol. 28a, l.9–17), consists of 18 titles (399a, 399b …). MS Damascus, National al-Asad Library 3190, fol. 28a. © National al-Asad Library

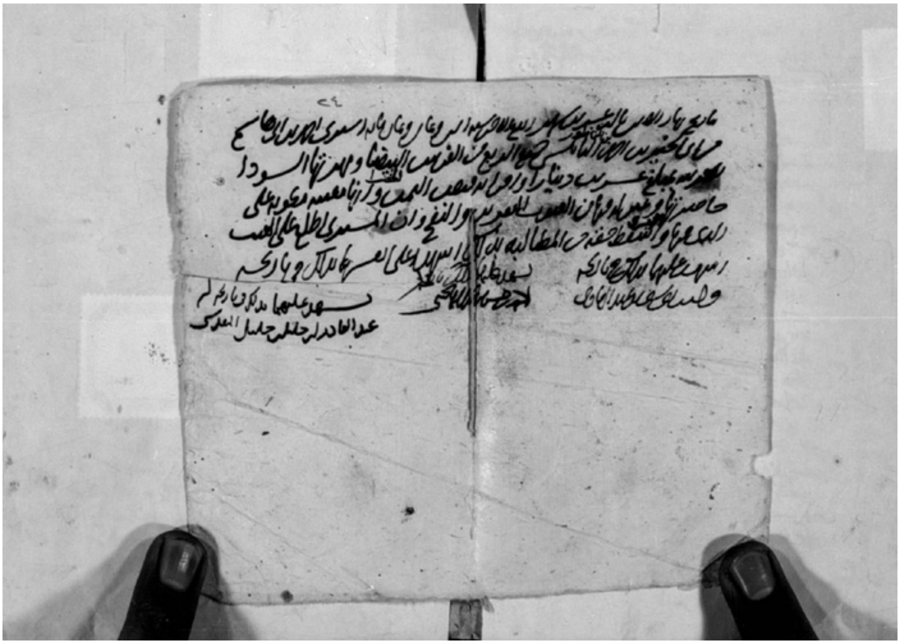


Plate I.2 Land sale contract, 882/1477, with Ibn ʿAbd al-Hādī's signature (bottom right corner). MS Damascus, National al-Asad Library 3784, fol. 24. © National al-Asad Library

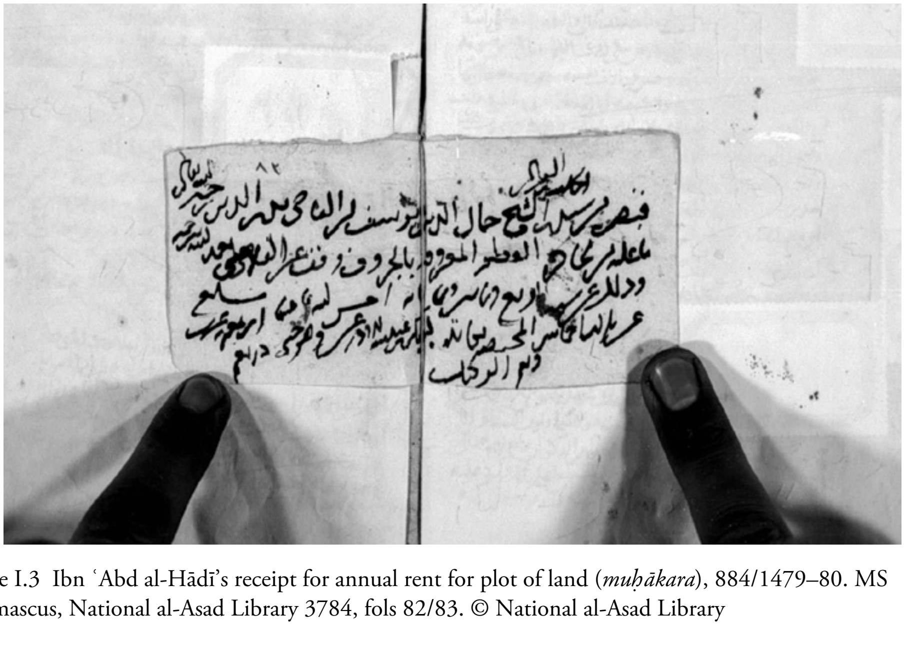


Plate I.3 Ibn ʿAbd al-Hādī's receipt for annual rent for plot of land (*muḥākara*), 884/1479–80. MS Damascus, National al-Asad Library 3784, fols 82/83. © National al-Asad Library

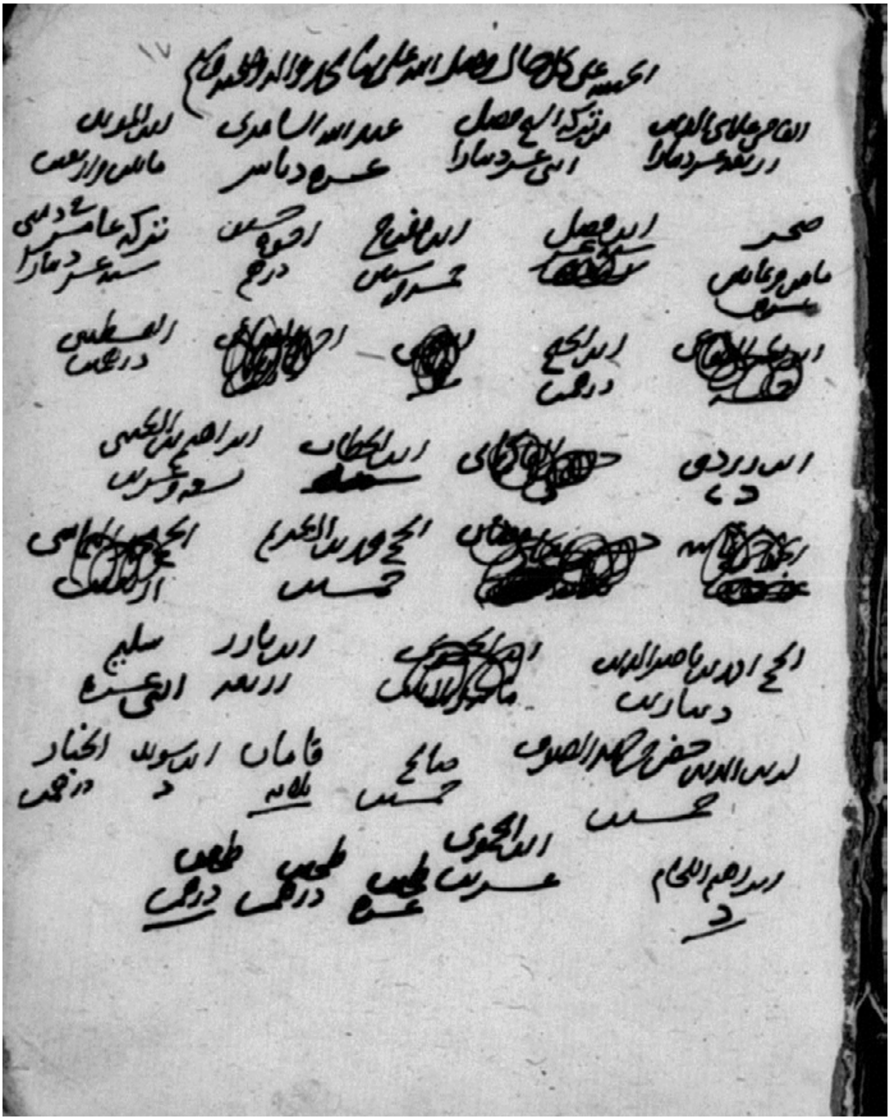


Plate I.4 ʿ*Inda*-account in hand of Ibn ʿAbd al-Hādī. MS Damascus, National al-Asad Library 3784, fol. 17a. © National al-Asad Library

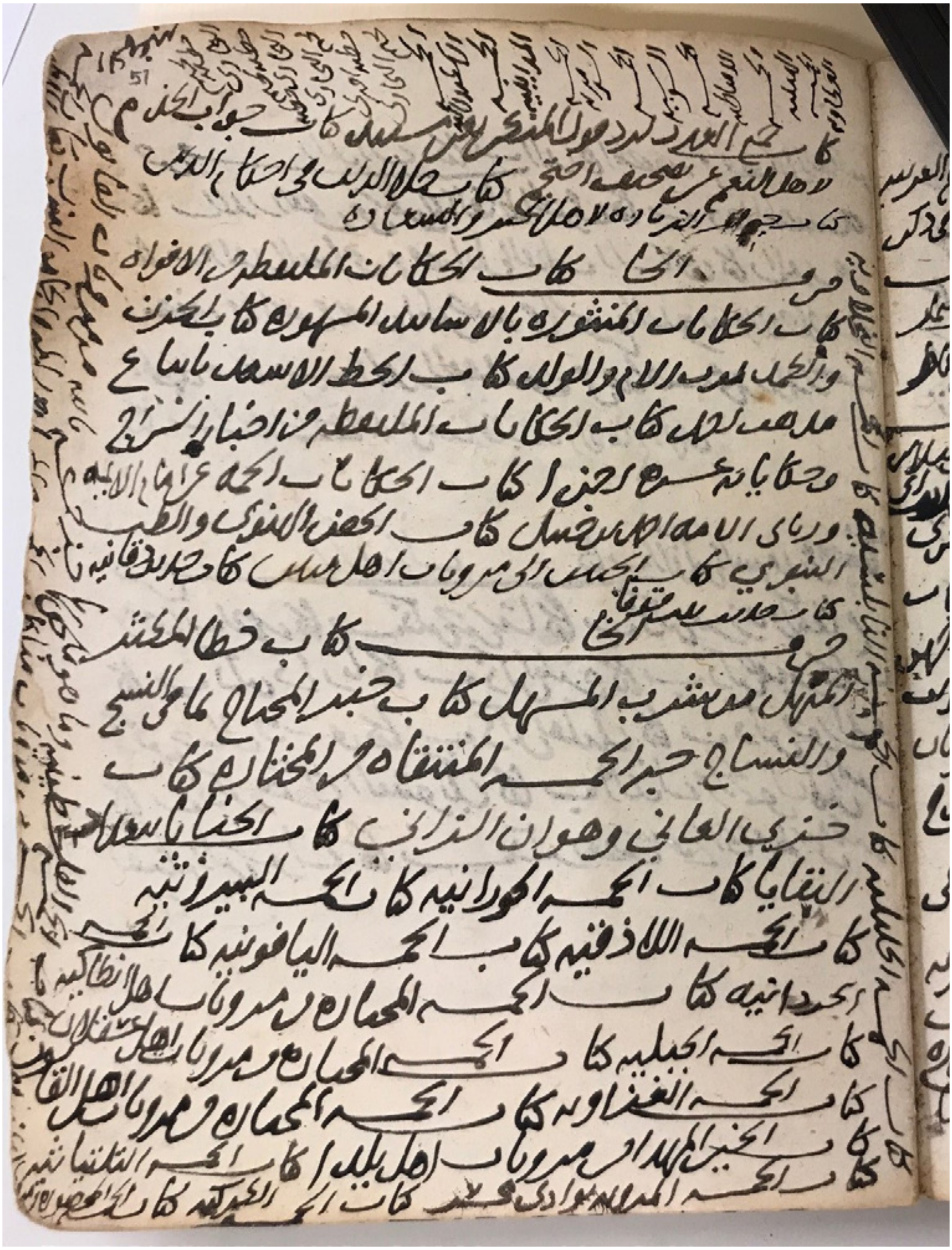


Plate I.5 Example of Ibn ʿAbd al-Hādī's mise-en-page in his auto-bibliography *Tasmiya li-kutubī.* Garrett Islamic Manuscripts 273H/2, fol. 51a, Department of Rare Books and Special Collections, Princeton University Library (cf. no 208b)

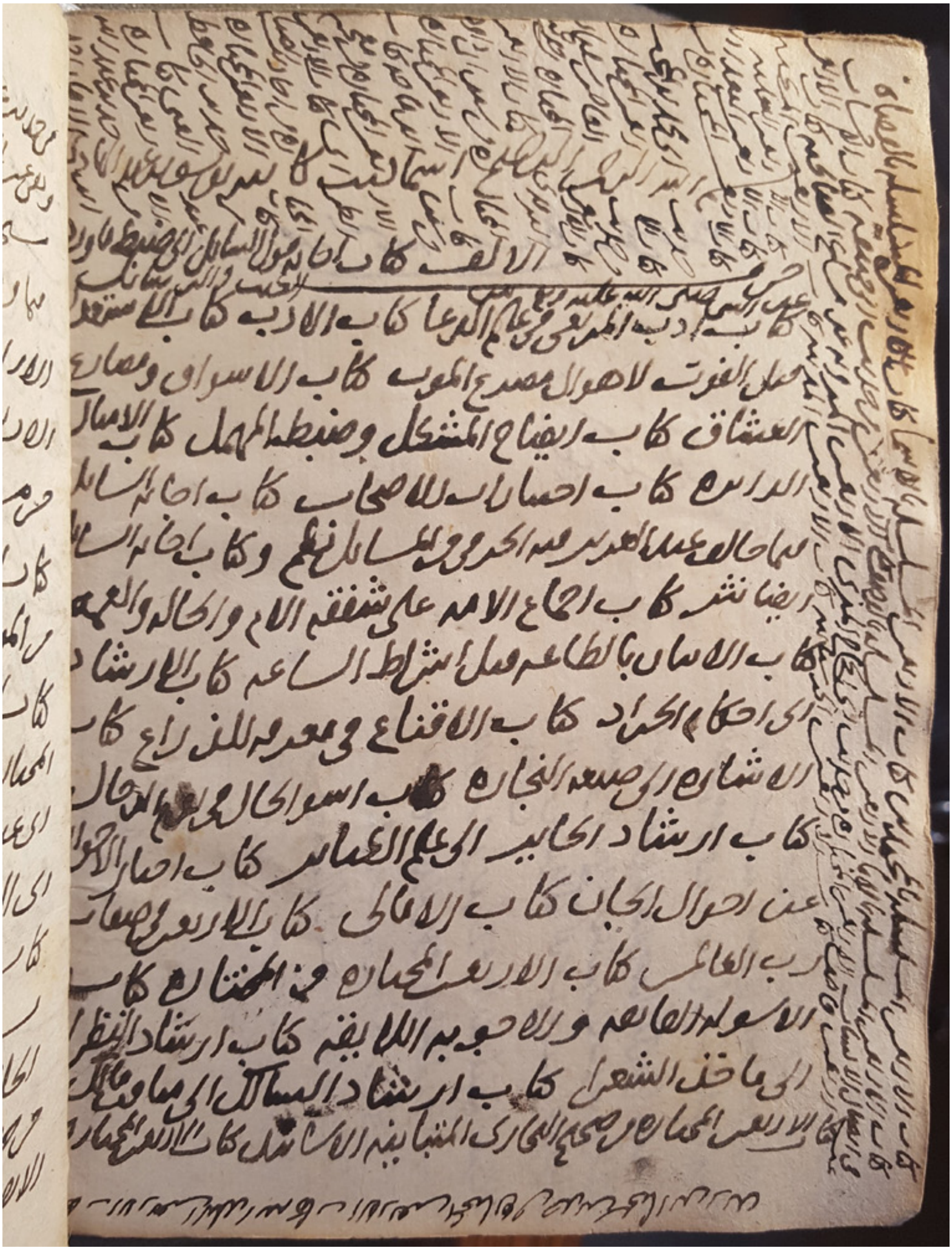


Plate I.6 Ibn ʿAbd al-Hādī running out of space in his auto-bibliography *Tasmiya li-kutubī*
Garrett Islamic Manuscripts 273H/2, fol. 47b, Department of Rare Books and Special Collections, Princeton University Library (cf. no 208b)

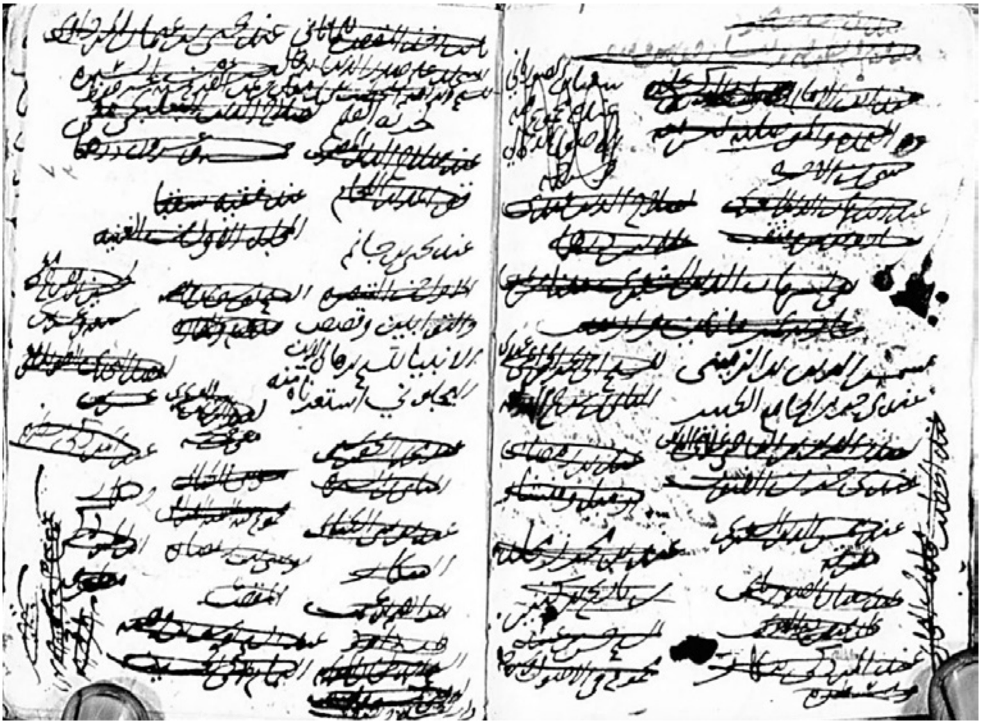


Plate I.7 Book-lending list of Ibn ʿAbd al-Hādī with names of borrowers and book titles crossed out. MS Damascus, National al-Asad Library 3806, 72b–73a. © National al-Asad Library

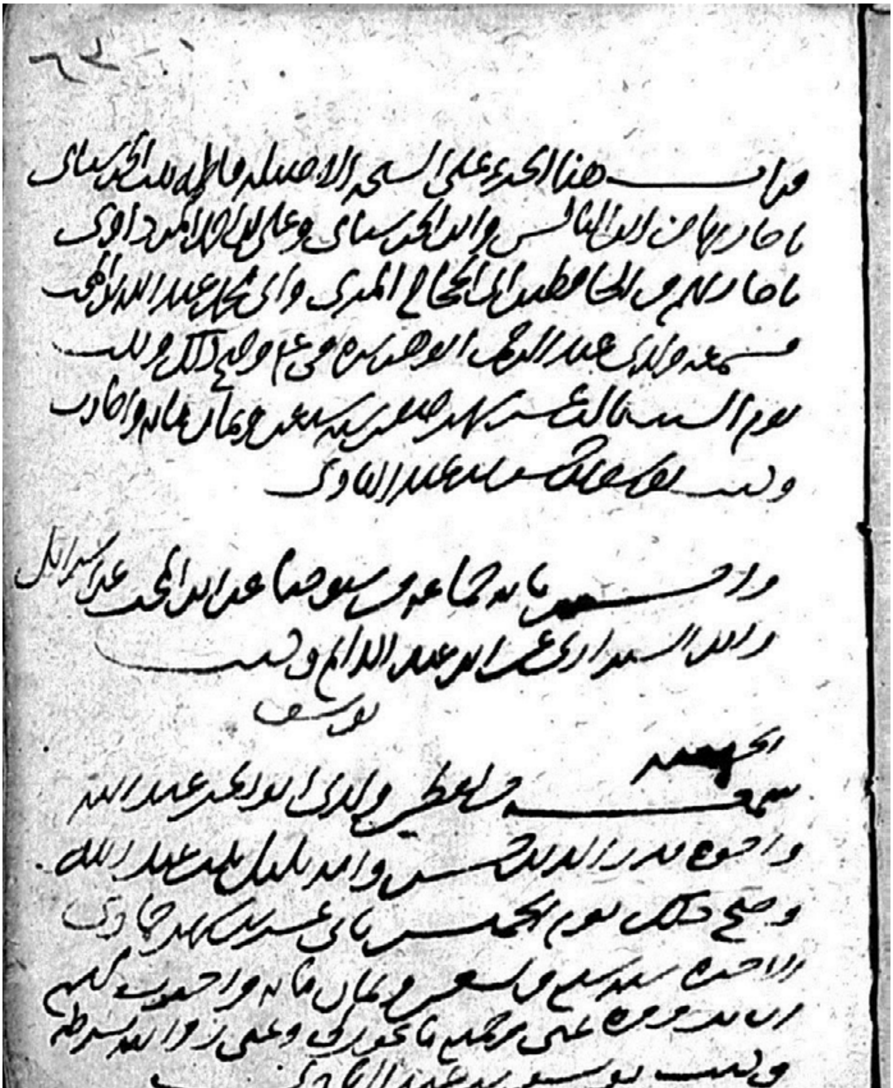


Plate I.8 Transmission notes in hand of Ibn ʿAbd al-Hādī. Top: Fāṭima al-Ḥarastānīya granting him an *ijāza*; middle: *akhbaranā*-note of Ibn ʿAbd al-Hādī; bottom: Ibn ʿAbd al-Hādī granting permission to his two sons ʿAbd Allāh and Ḥasan as well as his concubine Bulbul. MS Damascus, National al-Asad Library 3823/8 (cf. no. 506g), fol. 63a.

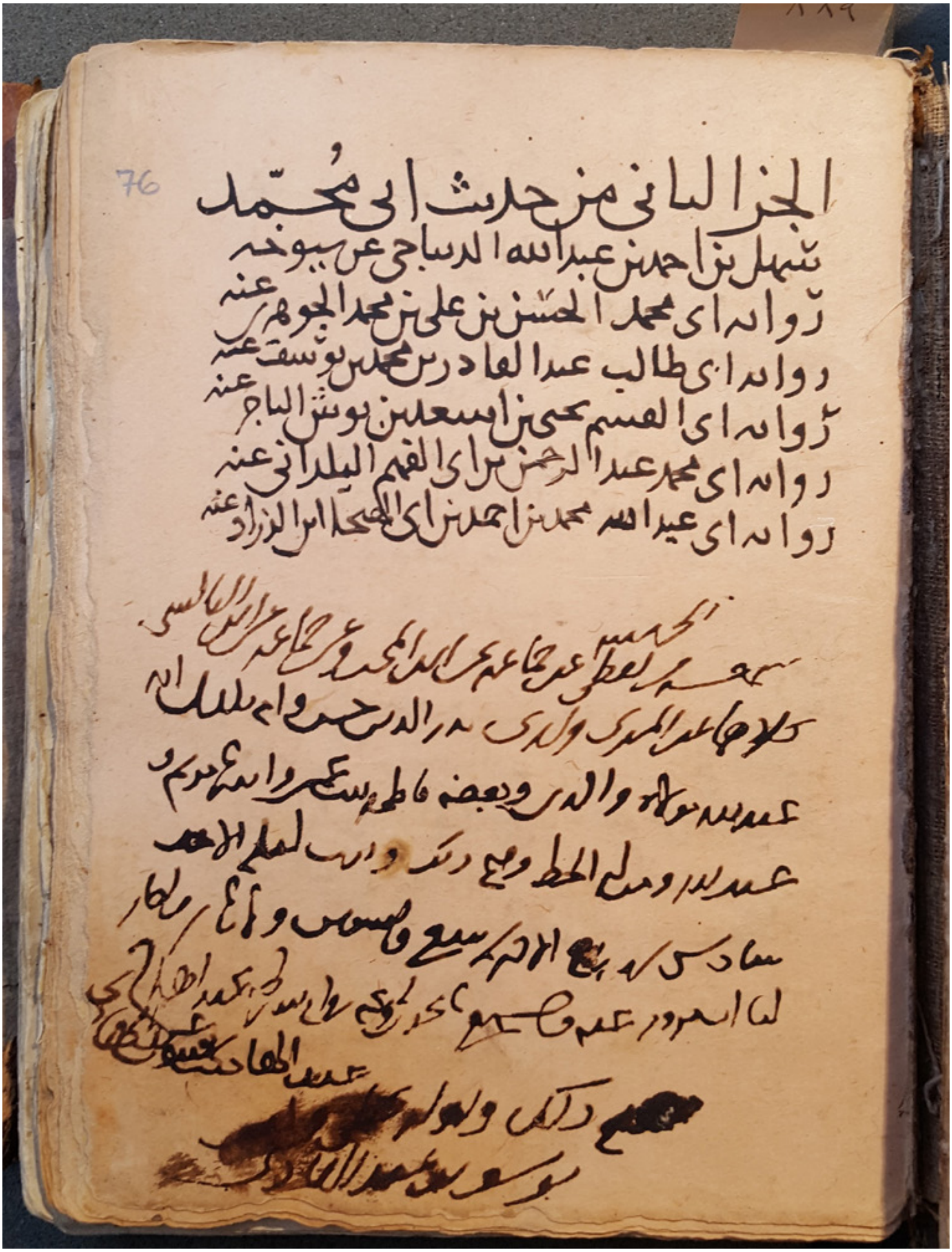


Plate I.9 Transmission note, written when Ibn ʿAbd al-Hādī was unwell. Garrett Islamic Manuscripts 610Y/2, fol. 76a, Department of Rare Books and Special Collections, Princeton University Library



Plate I.10 Primary title page of *ḥadīth* booklet. MS Damascus, National al-Asad Library 3817/7 (cf. no. 399i), fol. 66a. © National al-Asad Library

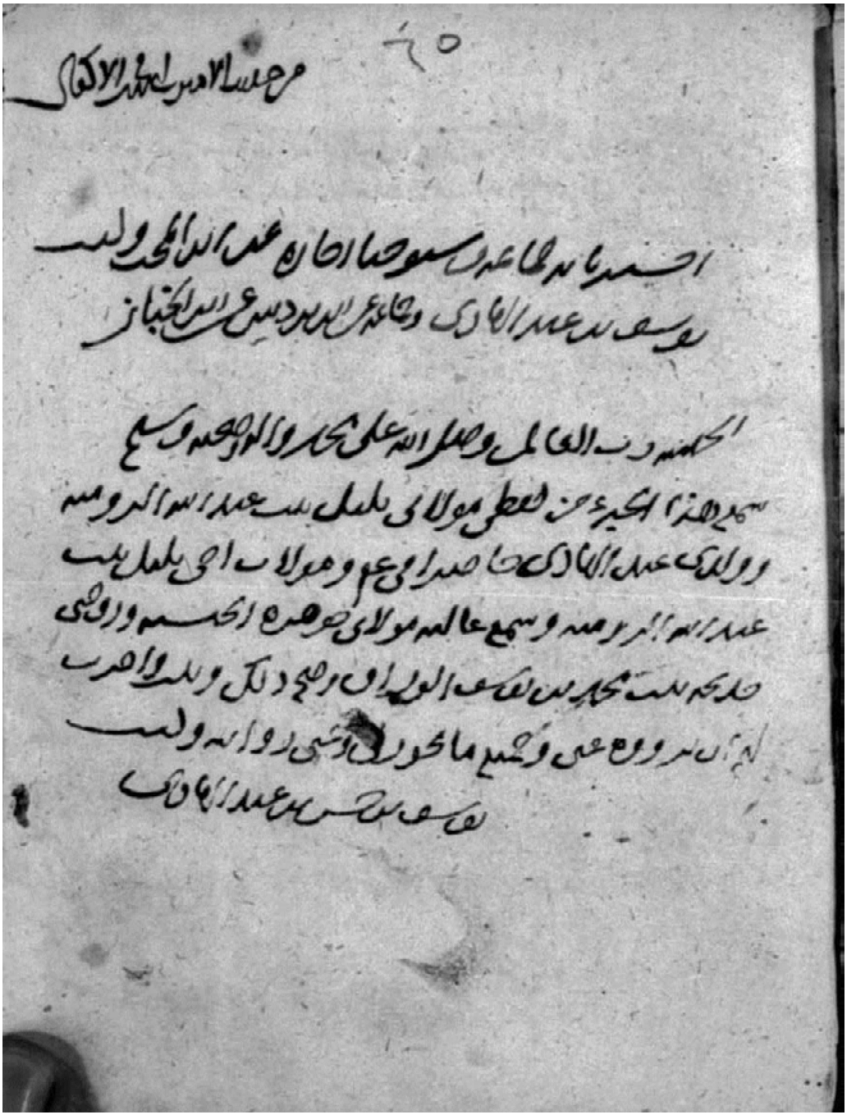


Plate I.11 Secondary title page of *ḥadīth* booklet (same booklet as plate I.10). MS Damascus, National al-Asad Library 3817/7 (cf. no. 399i), fol. 65a. © National al-Asad Library

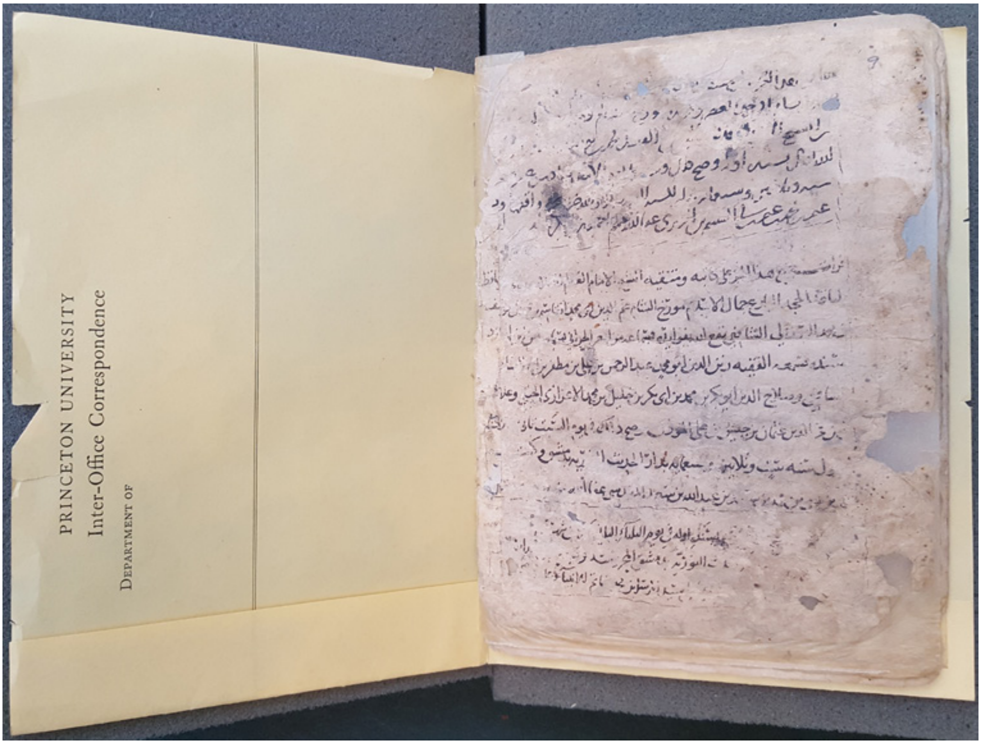


Plate I.12 Modern protective wrapper of *ḥadīth* booklet. Garrett Islamic Manuscripts 3879y, Department of Rare Books and Special Collections, Princeton University Library (cf. no. 233g)

سمع جميع هذا الجزء على الشيخ الإمام العالم الزاهد العامل بقية السلف محيي الدين أبي محمد
إسماعيل ابن [illegible] أبي إسحاق إبراهيم بن أبي اليسر شاكر بن عبد الله بن سليمان التنوخي بإجازته [illegible]
[illegible] بقراءة [illegible] نور الدين أبي الحسن علي بن مسعود بن نفيس
الموصلي الحلبي [illegible] علاء الدين أبو الحسن علي [illegible] شاكر [illegible]
[illegible] عبد الله [illegible] محمد بن عيسى [illegible] أبو البشر شاكر
[illegible] إسماعيل [illegible] إبراهيم [illegible]
[illegible] وعثمان [illegible]
ومحمد [illegible] عبد الله بن عبد [illegible]
[illegible] صالح وداود [illegible] في سادس [illegible] شوال
سنة خمس [illegible] والحمد لله وحده وصلى الله على محمد وآله [illegible]

سمع جميع هذا الجزء على الشيخ الإمام الفاضل الأوحد المسند بقية المشايخ محيي الدين أبي محمد إسماعيل
بن إبراهيم بن أبي اليسر التنوخي بسماعه جميعه من أبي طاهر الخشوعي بإجازته [illegible] سماعا من [illegible] الأكفاني
لثلاثة أحاديث أوله وبسماعه للباقي منه بسنده بقراءة العبد المحدث أبي الحسن علي بن مسعود بن نفيس
الموصلي الجماعة [illegible] إبراهيم بن محمود بن عساكر [illegible] علي [illegible] هلال الأزدي وأخوه
حسن [illegible] في الثانية وسمعه أيضا بدر الدين محمد [illegible] علي بن القاسم بن علي بن عساكر
وعبد الرحيم بن عبد الحميد عبد الرحمن بن هلال ووالد المسمع أبو البشر شاكر [illegible] عبد [illegible]
وعبد الرحمن [illegible] الرابعة وسمعه محمد بن مضان [illegible] التاجر [illegible] وأبوه أيضا وكاتب التسميع
محمد بن محمد عباس [illegible] الأنصاري وهذا خطه وصح ذلك [illegible] بجامع دمشق
في يوم الأربعاء منتصف [illegible] سنة سبع وستمائة والحمد لله وحده وصلى الله على سيدنا محمد [illegible]

[illegible] جميع هذا الجزء على الشيخ الصالح المسند سعد الدين [illegible] محمد بن سعد [illegible] عبد الله
[illegible] الفقيه العالم [illegible] عبد الله بن محمد [illegible]
[illegible] شهاب الدين [illegible] علي بن مسعود [illegible] والحاج [illegible] وعبد الرحمن [illegible]
[illegible] وعبد الله [illegible] وعبد الله [illegible] عبد الله [illegible]
[illegible] في سابع عشر [illegible] بالصالحية [illegible]
[illegible] عبد الله [illegible] عبد الله [illegible] إبراهيم [illegible]

وسمعه [illegible] والحاضر [illegible] وعبد الله [illegible] الكاتب



Plate I.13 Recto and verso of same folio filled with transmission notes. The notes run in chronological order from the top of fol. 71a (right) to the bottom of fol. 71b (left).
MS Damascus, National al-Asad Library 3817/7 (cf. no. 399i) © National al-Asad Library

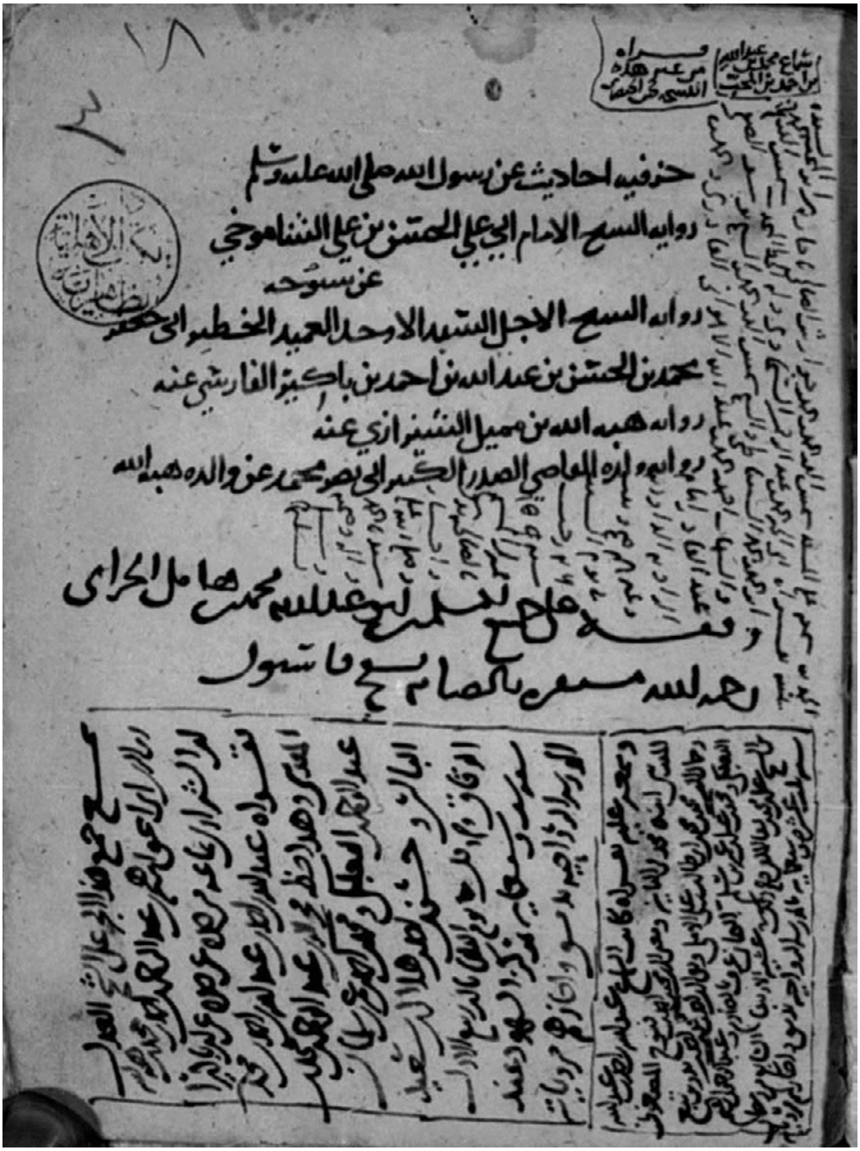

جزء فيه احاديث عن رسول الله صلى الله عليه وسلم
رواية الشيخ الامام ابي علي الحسن بن علي الشاموخي
عن شيوخه
رواية الشيخ الاجل السيد الاوحد العميد الخطير ابي جعفر
محمد بن الحسن بن عبد الله بن احمد بن باكيز الفارسي عنه
رواية هبة الله بن سهيل الشيرازي عنه
رواية ابنه ... القاضي الصدر الكبير ابي نصر محمد عن والده هبة الله

Plate I.14 Booklet with endowment note by Muḥammad Ibn Hāmil al-Ḥarrānī in the middle of the page. MS Damascus, National al-Asad Library 3817/4 (cf. no. 399f), fol. 18a. © National al-Asad Library



Plate I.15 Money ledger belonging to Ibn ʿAbd al-Hādī reused to make a pasteboard for the cover of one of his composite manuscripts. MS Paris BNF Supplément Turc 984. © Bibliothèque nationale de France



Plate I.16 Protective parchment wrapper of a *ḥadīth* booklet that Ibn ʿAbd al-Hādī reused as a book cover for one of his composite manuscripts. MS Paris BNF Supplément Turc 983. © Bibliothèque nationale de France



Plate I.17 Do-it-yourself stitching by Ibn ʿAbd al-Hādī household. MS Paris BNF Supplément Turc 984. © Bibliothèque nationale de France

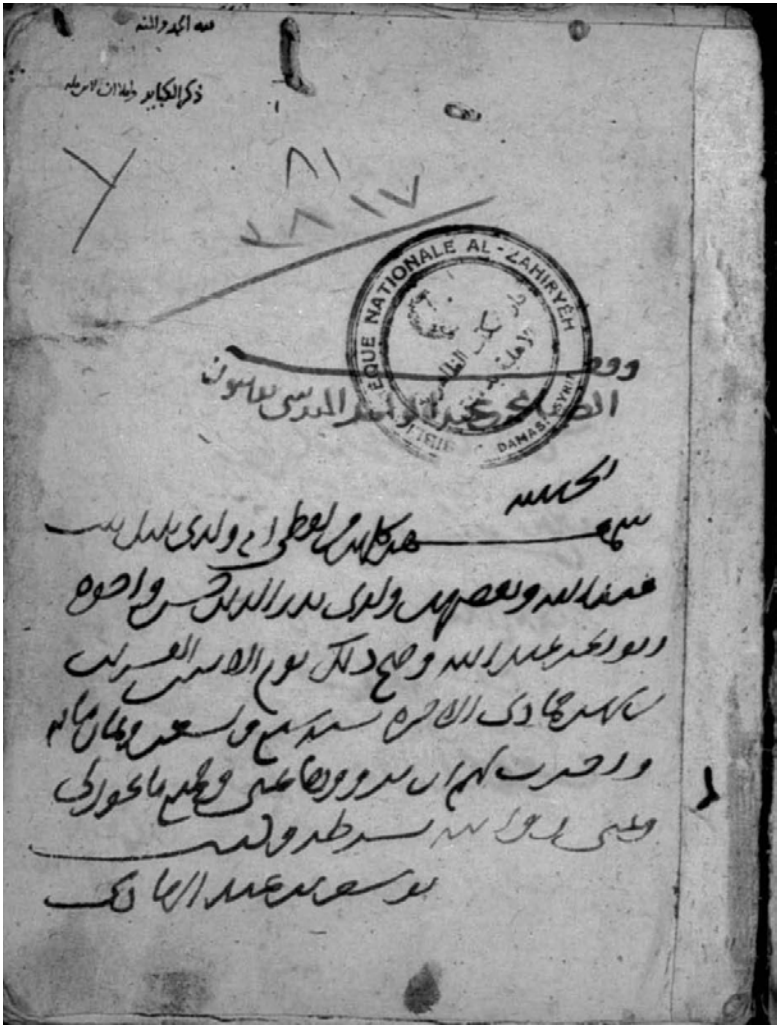


Plate I.18 Ibn ʿAbd al-Hādī's transmission note right on the secondary title page. MS Damascus, National al-Asad Library 3817/1 (cf. no. 399d), fol. 0a. © National al-Asad Library



Plate I.19 Leftover binding material on spine of a *ḥadīth* booklet that had been part of a composite manuscript. Garrett Islamic Manuscripts 1851y, Department of Rare Books and Special Collections, Princeton University Library (cf. no. 405j)

5

The Ibn ʿAbd al-Hādī *fihrist*: Title Identification

This chapter consists first and foremost of a title-by-title presentation of Ibn ʿAbd al-Hādī's *fihrist*. Behind the list lies one task essential for making sense of any medieval book list, namely to identify what title each individual entry actually refers to. Identifying titles in medieval book lists is particularly tricky because their authors/compilers, whether of a library catalogue, an endowment list or an inventory, had the books in front of them and knew exactly which books they were dealing with. In consequence, they dispensed with detailed information and used rather a system of highly condensed information. This is a perfectly rational and efficient approach to produce convenient lists for users who could always check the original books on the shelves if need be. However, this practice evidently poses substantial problems once the books are no longer on the shelves because the library has been dissolved, as is the case of the ʿUmarīya Library. What is one then to make of an entry that simply states the title *Kitāb al-Lubāb* (*Book of Kernels*, see entry 252) without giving the author's name? Does it refer to Usāma b. Munqidh's (d. 584/1188) literary anthology *Lubāb al-ādāb*; to al-Qaysī's (d. 601/1204) *Lubāb al-lubāb fī bayān masāʾil al-ḥisāb* on arithmetic; to al-Zanātī's (fl. before 629/1232) *Lubāb al-lubāb fī ʿilm al-khuṭūṭ wa-ashkāl al-turāb* on geomancy; or to Ibn al-Athīr's (d. 630/1233) *al-Lubāb fī tahdhīb al-ansāb* on onomastics? These four possibilities – chosen from a small group of authors who died within fewer than fifty years of one another – are the tip of the iceberg of possible candidates. The challenge of working with such a list is thus not to end up with heaps of unresolved entries.

The task of identification at the most basic level means to offer at least a

convincing reading of the title as it is in the catalogue. This was possible for 99 per cent of the 2,917 titles and those cases where it has not been possible are highlighted in the list by 'tentative reading', such as entries number 181a, 212d and 242e. The next level of identification is to have proposed the author (90 per cent of all titles) and/or a thematic category into which the title falls (87 per cent). Ideally, this leads to the third level of identification, matching the title with the actual manuscript that Ibn ʿAbd al-Hādī had in front of him when writing his *fihrist* (this was possible for over 47 per cent of all titles). To lay bare how this identification proceeded, the chapter will first offer some methodological reflections (cataloguing practices, identifying titles and matching manuscripts) before moving to the actual list.

Ibn ʿAbd al-Hādī's Cataloguing Practice

The first step to make sense of a medieval book list is to read it 'along the grain', that is to understand the logic of how its author/compiler entered the books. We will have to repeatedly return to this issue in the following sections, but the main general principles of Ibn ʿAbd al-Hādī's cataloguing practice need to be laid out here. First of all, as briefly mentioned before, the *fihrist* has no system to order the books: there is no thematic system (in contrast to the thirteenth-century Ashrafīya catalogue) and there is also no alphabetic system. Nor is there a system in terms of materiality as we have again in the Ashrafīya catalogue, where single-text manuscripts, manuscripts with several texts (in which case we do not know whether they were multiple-text or composite manuscripts) and incomplete manuscripts are clearly separated. In the Ibn ʿAbd al-Hādī *fihrist*, by contrast, single-text, composite and incomplete manuscripts happily intermingle. What we thus have in this case is a list of almost 600 entries with some 3,000 titles in no apparent order.

When reading the *fihrist*, it is apparent that it was composed with users in mind who had the actual manuscripts in front of them or who had a high degree of proficiency in the cultural world of post-canonical *ḥadīth* transmission as practised in the Ḥanbali-Ṣāliḥīya world of Damascus. Most importantly, Ibn ʿAbd al-Hādī, like other authors of medieval book lists, tended to cite only one or two keywords from the title – a complete title is the exception. If names of scribes or authors are provided, the information is

often also highly condensed: a reference to a particular copyist might simply be *shaykhunā* (our master/teacher) – and Ibn ʿAbd al-Hādī certainly had more than one teacher.[1] Ibn ʿAbd al-Hādī arguably employed such abbreviated titles and names in a particularly intensive way because he was so at home in this close-knit Ḥanbali-Ṣāliḥīya world. This context does not only explain the way he wrote his *fihrist*, but we see also in his 'proper' scholarly works that he uses condensed references that could have only been understood by a small in-group of readers.[2]

The highly condensed nature of the information provided in the *fihrist* thus has nothing to do with sloppiness and we see Ibn ʿAbd al-Hādī as a very conscientious and careful author/compiler. He hardly ever had to correct his list and later interlinear or marginal additions are rare. The main thing he got wrong was, probably quite irritatingly for him, right at the beginning when he forgot to put his copies of the Koran first (as any decent list should do). In consequence, the introductory paragraph on folio 1b is framed in the margins by two rather uncomely entries concerning his copies of the Koran that he added later on. Among the almost 3,000 titles there are only two further corrections (entries number 75 and 215). Other additions between the lines or in the margins almost always concern personal bits of information such as entry number 25 where he states that this is 'my copy, which I read'. There are only a few isolated instances in which Ibn ʿAbd al-Hādī, in my view, got an author/compiler wrong (such as entry number 39).

The care Ibn ʿAbd al-Hādī took in cataloguing is particularly evident from his impressive tenacity in recording the exact part of the work in question. This is a particularly important issue for the *fihrist* because the Ibn ʿAbd al-Hādī collection contained so many incomplete works where only the second, or the eighth or the sixty-eighth *juzʾ* (part) of a work was there. We see that Ibn ʿAbd al-Hādī gave information that only a part of the work was there for 29 per cent of all titles. Here, he can go into substantial detail, noting for instance that only the 'second of the sixth [part]' (entry number 535e) is in his collection. If he distributed various parts of the same work

1 Ibn ʿAbd al-Hādī, *Fihrist*, fol. 9b, l. 2 (cf. no. 171).

2 For instance, in his biographical dictionary *al-Jawhar al-munaḍḍad* he regularly refers to '*shaykhunā* Taqī al-Dīn'. He had at least two important teachers with this *laqab* and it is simply impossible for us to know who is meant (Ibn ʿAbd al-Hādī, *al-Jawhar*, p. 3, n. 3).

over a composite manuscript, he does not draw these volumes together, but faithfully repeats the title each time for the respective volume giving its physical place within the manuscript. Despite this wealth of intricate information there are very few instances where he got a numeral wrong.[3]

The impression of a carefully composed list also appears when we look at its layout. Admittedly, the *fihrist*'s title page looks messy as he added his dream narrative and turned the page three times by ninety degrees to squeeze it onto the page. And admittedly, the list itself does not easily lend itself to discussion of structure, order or mise-en-page. For instance, the lines per page can vary between twelve and nineteen giving the list, at first glance, a rather irregular appearance. In addition, his script is – as we have seen in Chapter 1– not the most clear or legible.

However, if we move beyond the first impression and dig deeper into the actual list an altogether different picture starts to emerge. First of all, almost all entries start with either *kitāb* (book or single-text manuscript) or *majmūʿ* (here 'composite manuscript'), giving the list a regular structure with a relatively even margin on the right-hand side. Furthermore, he uses display script for each new entry to clearly structure the page: in the case of *kitāb* he elongates the final letter *bāʾ*, ب, so that it simultaneously underlines the entry's first line; in the case of *majmūʿ* he elongates the medial letter *mīm,* م, so that the textblock (these entries can easily run over more than ten lines) is de facto indented. In the rare cases where he starts an entry with a different term, such as *musawwada* ('draft', for example entry number 237 on folio 17b) and *Musnad* (for example number 46 on folio 3a), he again puts it in display script. At the end of entries that he (partly or in full) authored himself – and there are many of them – he also elongates the final letter *yāʾ*, ي, of *taṣnīfī* (my composition) to mark the end of the entry. Within the long series of titles in composite manuscripts he provides orientation with very distinct *waws*, و, though there are some moments when he forgets them.[4] Finally, he employs narrow line spacing within each entry and generous line spacing between entries, which again aids visual orientation on the page.

[3] For instance, entry no. 504j where it should have been '13th' in contrast to the '3rd' in the *fihrist* and entry no. 527g where it should have been '17th' in contrast to the '7th' in the *fihrist*.
[4] For instance, in entries no. 507–10.

There is no doubt when looking at Ibn ʿAbd al-Hādī's cataloguing practice that his *fihrist* was a work of love and dedication. However, for a reader of the *fihrist* some 500 years later its highly condensed form still poses serious challenges. In writing down the titles, for instance, Ibn ʿAbd al-Hādī followed the system of most authors/compilers of medieval book lists, namely that he tended to cite the keywords from what Arne Ambros has called the title's 'guiding phrase'.[5] This phrase is the first part of the (generally rhyming) title and hardly ever gives an insight into what the book in question is about. Taking keywords from the title's second part, the 'thematic phrase', by contrast, is rare in the Ibn ʿAbd al-Hādī *fihrist* and in book lists in general. In consequence, we find quite a lot of 'flowers', 'kernels', 'gardens', 'eyes', 'mirrors' and so on, which pose some evident challenges for identifying titles and to which we will return further down. A feature that is quite peculiar to the Ibn ʿAbd al-Hādī *fihrist* is that it contains this high number of very brief post-canonical *ḥadīth* collections. These works often do not have 'proper' titles in the sense of the guiding phrase/thematic phrase scheme, but they often carry no title at all or have very generic titles starting with terms such as *majlis* (session), *fawāʾid* (teachings), *ḥadīth, amālī* (dictations), *takhrīj* (compilation),[6] and so on. When Ibn ʿAbd al-Hādī entered such titles into the *fihrist,* he thus had considerable room for manoeuvre in how to render them. Entry number 421o is one such typical collection consisting of only five folia. The manuscript that Ibn ʿAbd al-Hādī had in front of him when writing the entry has the title (rather a scribbled note on the first folio) *Zawāj Abī al-ʿĀṣ b. al-Rabīʿ min Zaynab bint al-rasūl* (*The Marriage of Abī al-ʿĀṣ b. al-Rabīʿ with Zaynab, the Messenger's Daughter*) from which Ibn ʿAbd al-Hādī could have easily quoted the terms *Zawāj Abī al-ʿĀṣ* in the *fihrist*. However, he opted for quite a different title, namely the highly generic *Takhrīj al-Ḥāfiẓ* (*Compilation of al-Ḥāfiẓ*), referring to the grand twelfth-century scholar ʿAbd al-Ghanī al-Maqdisī, whom we have encountered repeatedly. This choice can be explained with what mattered to Ibn ʿAbd al-Hādī: it was not

[5] Ambros, *Beobachtungen*; further developed for the early Mamluk period by Van Den Bossche, *Past, Panegyric, and the Performance*.

[6] This term could take on a very distinct technical meaning in the sense of a *ḥadīth* scholar evaluating the status of *ḥadīth*s that were used in books from other fields, such as law. However, in the context of the works cited in the *fihrist*, the term has the much less narrowly defined meaning of 'compilation'.

so much the content of the work that he was interested in (*ḥadīth*s on one specific historical event); what he really wanted in the foreground was the social context in which this collection had been composed. That he owned a work compiled by one of those scholars he considered to be his forefathers was for Ibn ʿAbd al-Hādī of much more relevance than what this work was actually about. Works without 'proper' titles are such a salient feature in the *fihrist* that we find some 750 titles with the five terms *majlis*, *fawāʾid, ḥadīth*, *amālī* and *takhrīj* alone. In consequence, the *fihrist* has at first glance an extraordinarily generic feel to it: for entry after entry we simply get *Session of X*, *Teachings of Y* and *Dictations of Z*. It was often only the identification of the actual manuscript in a modern-day collection that made it possible for any sense to be made from these entries.

In terms of cataloguing practices there is one group of entries that leads to considerable problems for identifying titles: Ibn ʿAbd al-Hādī was also generous with his room for manoeuvre when it came to adjusting titles of his own works to his needs. The reason for this is less clear-cut than it is for the way he cited post-canonical *ḥadīth* collections, but it is a salient feature of how he worked in compiling the *fihrist*. For instance, in number 123a he records one of his own books, entitled *Manāqib Ṭalḥa* (*The Virtues of Ṭalḥa*). The actual manuscript that he had in front of him when he was writing this entry (today Cairo, Dār al-Kutub, Ṭalʿat majāmīʿ 188/1) carries quite a different title, *Maḥḍ al-farḥa bi-faḍāʾil Ṭalḥa* (*The Pure Delight in the Virtues of Ṭalḥa*). The instability of his own titles is even clearer in entry number 66a where we find a *Kitāb manāqib al-Shāfiʿī* (*The Virtues of al-Shāfiʿī*), but in his *Naming my Books* list we find it as *al-Durr al-nafīs fī manāqib Muḥammad b. Idrīs* (*The Precious Pearl on the Virtues of Muḥammad b. Idrīs*). Yet, the autograph of this work (today in the British Library) again carries a slightly different title, namely *al-Durr al-anīs fī manāqib Muḥammad ibn Idrīs* (*The Pleasant Pearl on the Virtues of Muḥammad b. Idrīs*). The difference in terms of content between these titles is negligible, but in terms of cataloguing practices such liberal renderings of titles are crucial in order to understand the way the *fihrist* functions and are thus crucial for identifying titles.

Apart from titles, the second major variable in Ibn ʿAbd al-Hādī's cataloguing practice are names, especially those of authors (given for 50 per cent of all titles) and to a much lesser extent scribes (given for 3 per cent of all titles).

I am not concerned here with a theoretical discussion of what authorship meant in this medieval world – though a book collection that consists primarily of works where the creator's main contribution is that of compiling existing material certainly would provide an interesting case study. Rather, the main point here is to understand how a practitioner dealt with this issue when cataloguing books. As seen above, Ibn ʿAbd al-Hādī employed a highly abbreviated system (*shaykhunā*, *al-Ḥāfiẓ*) that presupposed intimate knowledge of his scholarly world or access to the actual manuscripts.

The first main point is that he is not terribly consistent. The same person can appear in very different guises, for instance the scholar Abū al-Ḥasan Muḥammad b. Yazīd al-Dimashqī (d. 299/911–12) can appear as 'Abū al-Ḥasan al-Dimashqī' (entry number 515i) and as 'Muḥammad b. Yazīd' (number 549o). One encounters the scholar Muḥammad b. Mukhallad al-Khaṭīb al-ʿAṭṭār (d. 331/942–3), in turn, as 'al-ʿAṭṭār' (number 232b), 'Ibn Mukhallad' (number 459c) and also as 'al-Khaṭīb' (number 529f). At the same time the same name can obviously refer to two very different individuals, such as 'al-Qāḍī ʿAlāʾ al-Dīn' who can be either al-Qāḍī ʿAlāʾ al-Dīn ʿAlī b. Sulaymān al-Mardāwī (d. 885/1480) (number 24) or al-Qāḍī ʿAlāʾ al-Dīn ʿAlī Ibn al-Laḥḥām (d. 803/1401) (number 351). Another example is the name 'Ibn Mulāʿib', which can refer either to Dāwūd b. Aḥmad Ibn Mulāʿib (d. 616/1219) (number 432d) or Aḥmad b. Mulāʿib al-Baghdādī (d. 275/888–9) (number 432e). In combination with the often very generic titles, access to the actual manuscript is in many cases the only chance to sort out who is who.

The second main issue when it comes to personal names is Ibn ʿAbd al-Hādī's decision-making as to whom he identifies as 'author' of a work. As indicated above, the concept of 'authorship' is not very helpful for understanding to whom Ibn ʿAbd al-Hādī ascribed what is more aptly called 'scholarly ownership'. Scholarly ownership is in many ways a more helpful term as it avoids connotations of authorial originality – particularly helpful for the *fihrist* with its many post-canonical *ḥadīth* works. These works are 'simply' collections of previously existing reports on the sayings and deeds of the Prophet and they even explicitly refer to earlier collections from which they take a selection of *ḥadīth*s. In consequence, one again has ample room for manoeuvre to decide which of the scholars involved in

the transmission of these *ḥadīth*s is to be named as 'scholarly owner'. One example to illustrate this: Ibn ʿAbd al-Hādī gives entry number 405j the title *Ḥadīth al-Ḥāfiẓ* (*The Ḥadīth of al-Ḥāfiẓ*), referring to a brief collection compiled by ʿAbd al-Ghanī whom we have just seen. ʿAbd al-Ghanī's work goes back to the *al-Fawāʾid al-ʿawālī* by the tenth-century scholar al-Thaqafī, who could have very well been named as author. In addition, the subsequent transmitter of this work, al-Silafī (d. 576/1180), would have also been a reasonable candidate to be put down as its creator. Ibn ʿAbd al-Hādī is not alone in facing tricky decisions when pinning names to these texts; a look at modern library catalogues shows that this is a persistent issue when dealing with such texts.[7]

Ibn ʿAbd al-Hādī had his clear agenda of monumentalisation in this *fihrist* and we can thus see a pattern of whom is identified as author: he clearly prioritised scholars whom he saw as his intellectual and cultural ancestors. In other words, if he had the option, he tended to choose mostly Ḥanbali scholars from Damascus as authors or scholarly owners – as with the *Compilation of al-Ḥāfiẓ*. However, the further we move from Damascus and from Ibn ʿAbd al-Hādī's time, the less we see a clear pattern emerging and again, one must be careful not to ascribe too much consistency to what Ibn ʿAbd al-Hādī did. For instance, entries number 525e and 525f are both *ḥadīth* collections by the prominent scholar Ibn Shādhān (d. 426/1034) that subsequently underwent a process of selection by his younger peer al-Azajī (d. 444/1052). Where 'authorship' resides is obviously not a clear-cut issue and Ibn ʿAbd al-Hādī here takes a rather hands-off approach, simply ascribing entry number 525e to al-Azajī and number 525f to Ibn Shādhān.

Identifying Titles

From the above cataloguing practices, it is already evident that identifying titles from a book list with highly abridged and unstable titles as well as brief and inconsistent names is far from straightforward. In the case of the *fihrist,* identifying titles poses another particular challenge on account of Ibn ʿAbd al-Hādī's book hand. The process of identifying the titles followed three main

[7] For instance, FMMU uses the category *al-muʾallif* to bring together very different relationships to the text in question.

stages that I want to briefly outline here, as it might be useful for future work on book lists.

The first stage was to pin down the obvious candidates, that is those entries with authors' names or more detailed titles. Here, the classical book list of Arabic Studies, the *Fihrist* of the tenth-century Baghdadi bookseller Ibn al-Nadīm, turned out to be of little help.[8] In the same vein, modern reference and overview works such as the *Encyclopaedia of Islam,* Baghdādī's *Īḍāḥ al-maknūn,* Sezgin's *Geschichte des arabischen Schrifttums,* al-Kaḥḥāla's *Muʿjam al-Muʾallifīn,* Brockelmann's *Geschichte der arabischen Litteratur* and al-Ziriklī's *al-Aʿlām* proved to be of limited usefulness.[9] The decisive works were rather those focused on the Ḥanbali written legacy, such as most importantly the *Muʿjam muṣannafāt al-ḥanābila* by ʿAbd Allāh al-Ṭarīqī.[10] The identification of this first cluster of entries allowed the most crucial piece of information to be established when working on a book collection: its thematic profile. Even though it was fairly likely from the outset that this would be a strongly Ḥanbali collection, mapping the extent to which it was infused with very distinct Ṣāliḥīya/Damascene elements was crucial for the next steps.

The second stage consisted of starting to match extant manuscripts with entries, that is building up the Ibn ʿAbd al-Hādī manuscript corpus (more on that further down). This turned out to be the decisive step as for almost 50 per cent of the entries the original manuscript that Ibn ʿAbd al-Hādī had in front of him when he was writing his *fihrist* could be identified. In these cases, the identification is rock solid and, more importantly, it helped me to understand the way Ibn ʿAbd al-Hādī abbreviated titles and the way he chose which 'authors' to name and how to name them. In consequence, numerous additional cases – where no manuscript is extant or matched (yet) – could be identified by relying on this information on Ibn ʿAbd al-Hādī's working method. Matching titles with the actual manuscript was of particular importance in the case of this *fihrist* because of its close links with the world of post-canonical *ḥadīth* scholarship. These collections are hardly ever cited in subsequent works, so one is initially on shaky ground when trying to nail

8 Ibn al-Nadīm, *al-Fihrist*.

9 Baghdādī, *Īḍāḥ al-maknūn;* al-Kaḥḥāla, *Muʿjam al-muʾallifīn;* Sezgin, *Geschichte;* Brockelmann, *Geschichte;* al-Ziriklī, *al-Aʿlām*.

10 Al-Ṭarīqī, *Muṣannafāt al-ḥanābila*.

them down. In addition, we have the above-mentioned problem of instable titles that is particularly pronounced in post-canonical *ḥadīth* scholarship. Here, it is often only the manuscript that can provide a better understanding of what a title is about. For instance, entry number 544g reads *Takhrīj al-Dāraquṭnī* (*Compilation of al-Dāraquṭnī*) and only after having identified the actual manuscript in its modern-day location, National al-Asad Library MS 3798/12, is it possible to understand that this title is a collection of *ḥadīth*s compiled by Ibn Ḥayyawayh (d. 382/992).

After these two stages, the largest cluster of remaining unidentified titles was – at first glance rather counter-intuitively – Ibn ʿAbd al-Hādī own works. On the one hand we hardly find any manuscripts of his works, which would obviously have been the most helpful way to identify his works. On the other hand, as we have seen in Chapter 1, Ibn ʿAbd al-Hādī's works were almost without exception disregarded by subsequent generations of scholars. In consequence, one finds hardly any contextual information (most importantly quotes from/references to/discussion of his works) that would allow the 671 entries in the *fihrist* that he authored himself to be pinned down. This state of affairs has already hampered previous scholarship that worked on the *fihrist*. We thus find long lists of what Ibn ʿAbd al-Hādī authored, consisting to a large degree of nothing but the keywords that we find in the *fihrist*. Using his *fihrist* without further contextual information is however a rather risky approach. For instance, in many cases it is entirely unclear whether two keywords refer to one title or rather to two distinct titles. We thus find in modern lists a book by Ibn ʿAbd al-Hādī which supposedly carries the title *Zahr al-ḥadāʾiq wa-marāqī al-janān* (*The Gardens' Flowers and Ascent to Paradise*),[11] even though these are two distinct works, namely *Zahr al-ḥadāʾiq fī mawlid khayr al-khalāʾiq* (*The Gardens' Flowers on the Birth of the Best of Mankind*) on the Prophet's birth (see entry number 103a in the *fihrist*) and his paraenetic *Kitāb Marāqī al-janān* (*Ascent to Paradise*, see entry number 103b and also number 116). Furthermore, even where a convincing reading of a title by Ibn ʿAbd al-Hādī could be proposed, there was no chance of getting an idea of what the book in question was about on the basis of the

[11] Al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, V, p. 85, mostly likely drawing on al-Khiyamī, *Jamāl al-Dīn Yūsuf b. Abd al-Hādī*, p. 783.

keyword(s) drawn from the title's 'guiding phrase'. In consequence, modern lists of Ibn ʿAbd al-Hādī's works have long lists of flowery and very unhelpful keywords. Taken together with his practice of liberally changing keywords in titles, the hundreds of titles by Ibn ʿAbd al-Hādī were thus a major headache for making sense of the *fihrist*.

This changed when I came across one of Ibn ʿAbd al-Hādī auto-bibliographies, that is one of those lists in which he enumerates his own oeuvre and this brings us to the third stage. We have seen in Chapter 2 that Ibn ʿAbd al-Hādī was quite enthusiastic about composing such lists, most of which have however not survived (or have not yet been identified). Nevertheless, manuscript Princeton, Garrett 273H/2 contains on folia 47 to 58 such a list, entitled *Naming my Books* (*Tasmiya li-kutubī*). This list is in Ibn ʿAbd al-Hādī's hand and was key to unlocking the cluster of unidentified Ibn ʿAbd al-Hādī titles as it has not been used in scholarship before. This alphabetically arranged list is the second draft of this auto-bibliography: folia 52 and 53 are a fragment of an earlier draft that was for some reason laid into this manuscript and here we see significantly fewer entries for each letter and a different mise-en-page (most strikingly letter headings are in red, while they are in black in the second draft). Ibn ʿAbd al-Hādī had finished the second (and final?) version of the *Naming my Books* list before he sat down to write the *fihrist*. This is evident from the simple fact that the *Naming my Books* list was part of the *fihrist* (see entry number 208b) and, more importantly, from some books which he marked as 'unfinished' in the *Naming my Books* list, but that had been completed when he wrote the *fihrist*.[12] As the *Naming my Books* list was written earlier it evidently does not include all the books by him that we find in the *fihrist*. However, with over 500 titles he must have written this second draft at a quite advanced stage of his life and not long before the *fihrist,* where we find 671 titles by Ibn ʿAbd al-Hādī. Internal evidence allows this list to be dated with more precision: he includes in the *Naming my Books* list the collection of *fatwā*s that he had issued in the years 888, 889 and 890 (c. 1483–4), but he did not list the collections of the following years (which do however appear in the *fihrist*,

[12] For example, entry no. 169e (*Jawāhir al-lughāt*) is in Ibn ʿAbd al-Hādī, *Tasmiya*, fol. 50b with the addition '*lam yukmal*'.

see entries number 87, 93, 99 and 105). The most likely date for this list is thus the year 891/1486–7.

The *Naming my Books* list with more than 500 titles offered two main benefits for identifying titles: firstly, even though it is written in Ibn ʿAbd al-Hādī's 'shoddy' hand, having two slightly different shoddy versions of the same title helped stabilise the reading enormously.[13] Furthermore, the alphabetical arrangement of this auto-bibliography left no doubt as to what the title's first letter was meant to be, which is often far from clear from the *fihrist* alone. Secondly, the *Naming my Books* list has the full titles. As many of Ibn ʿAbd al-Hādī's titles rhymed, as was customary, having the second part repeatedly offered the key to reading the first part.[14] More importantly, the second part is the thematic phrase that helped in numerous cases to identify the content. For instance, entry number 246d in the *fihrist* carries the title *Zahrat al-wādī* (*Flower of the Valley*), a typical case of beautiful, but somewhat elusive, keywords taken from the guiding phrase. We find these keywords in title lists in modern scholarship, but what this work was about has remained entirely unclear.[15] The *Naming my Books* list shows that its full title is *Zahrat al-wādī fī tarjamat Ibn ʿAbd al-Hādī* (*Flower of the Valley on the Biography of Ibn ʿAbd al-Hādī*), so we know that we are dealing with a 'biography' of the above-mentioned Damascene Ḥanbali scholar and ancestor of Ibn ʿAbd al-Hādī, Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī, whose oeuvre is so well represented in the *fihrist*.

Furthermore, with the *Naming my Books* list at hand it was possible to pin down which books were actually authored by Ibn ʿAbd al-Hādī. The *fihrist* is at many points unequivocal as to Ibn ʿAbd al-Hādī's authorship, but there are numerous cases where things are not that straightforward. This concerns titles where he simply did not explicitly claim authorship, such as

[13] For instance, entry no. 198a has been read as *ʿIddat al-rusūkh* (e.g. al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, V, p. 93), but Ibn ʿAbd al-Hādī, *Tasmiya*, fol. 55a clearly shows that it is *ʿUmdat al-rusūkh fī muʿjam al-shuyūkh* and *ʿUmdat al-rusūkh fī al-shuyūkh wa-shuyūkh al-shuyūkh.*

[14] For instance, entry no. 233h appears as *Taḥrīm al-ḥālif* in modern scholarship (al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, V, p. 66). However, in Ibn ʿAbd al-Hādī, *Tasmiya*, fol. 50a, one sees the full title and taking the rhyme scheme into account this title is *Taḥrīm al-khāliq ikrām al-fāsiq.* In the same vein a title *Arbaʿīn asmāʾ al-muhājirīn li-llāh* circulates in modern scholarship (al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, V, p. 49), but in reality, entry no. 210f reads *Arbaʿīn Asmāʾ al-Mihrawānīya.*

[15] Al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, V, p. 85.

entry number 496a where his authorship only transpires from the *Naming my Books* list.[16] Considerably more complicated are those entries of composite manuscripts where Ibn ʿAbd al-Hādī simply states at the end 'most of it is my composition' (*ghālibuhu taṣnīfī*), giving the modern reader no clue which of the six, nine or fourteen titles are actually his own. Modern scholarship has erred on the generous side in these cases and many of the titles that appear in modern Ibn ʿAbd al-Hādī bibliographies are highly debatable. For instance, entry number 168 in the *fihrist* is a manuscript with eight titles where Ibn ʿAbd al-Hādī ends with 'most of it is my composition'. Of these, seven can definitely be ascribed to Ibn ʿAbd al-Hādī on the basis of the *Naming my Books* list. Conversely, we can therefore say that the only remaining title (number 168d), which has also been ascribed to him, is definitely not one of his works.[17]

The importance of the *Naming my Books* list is more evident still when we turn to one of those entries in the *fihrist* with works by Ibn ʿAbd al-Hādī where we do not find any match with the list, that is a case where we have nothing but a bare list of keywords from his guiding phrases. Entry number 178 in the *fihrist* is such a case, containing eleven titles that Ibn ʿAbd al-Hādī claims for himself. These titles must have been written after he had finished his *Naming my Books* list as we do not find any one of these titles in it. In consequence, what we have further down in entries number 178a to 178k is a rather meaningless list of keywords that do not give us any idea of what these titles are actually about – without the *Naming my Books* list there would have been some 500 such meagre entries.

Matching the Manuscripts

Matching an entry in a medieval book list with an extant manuscript is generally a fiendish affair and thus deserves a methodological section in its own right. In my discussion of the thirteenth-century Ashrafīya Library I employed a confidence scale from 1 to 3 to indicate how secure an ascription was.[18] In the analysis of the Ibn ʿAbd al-Hādī collection, however, I dispensed

16 Ibn ʿAbd al-Hādī, *Tasmiya*, fol. 54b: *Shurfat al-ʿālim fī kalām Abī al-Qāsim*.
17 This title (*Faḍl al-ʿālim al-ʿAfīf*) is however ascribed to Ibn ʿAbd al-Hādī in modern works such as al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, V, p. 103.
18 Hirschler, *Medieval Damascus*, pp. 46–7.

with such a scale as it quickly became clear that matching his entries and manuscripts was a surprisingly exact science. This goes back to three main reasons. Firstly, Ibn ʿAbd al-Hādī was an outstandingly enthusiastic writer of manuscript notes because, as we saw in Chapter 3, these notes were an integral part of his monumentalisation project. In consequence, even for texts that exist in numerous copies around the world, an Ibn ʿAbd al-Hādī manuscript note (written in his characteristic hand) leaves no doubt as to which of these manuscripts once sat on his shelves.[19] Secondly, matching entry and manuscript is in the case of the Ibn ʿAbd al-Hādī collection a particularly straightforward affair because of the high number of composite manuscripts. Each of these manuscripts is a highly idiosyncratic combination of previously independent codicological units and each of them is in this combination and in this sequence a unicum. For these composite manuscripts with their unmistakable fingerprint, matching entry and manuscript would be at the upper end of any confidence scale even if manuscript notes had been absent. Thirdly, a large number of manuscripts from the Ibn ʿAbd al-Hādī collection stayed in Damascus and, as we have seen, their transfer from the ʿUmarīya Madrasa to what is today the National al-Asad Library is well documented. In consequence, we know for certain which manuscripts have a ʿUmarīya Madrasa provenance and are thus strong candidates for once having belonged to the Ibn ʿAbd al-Hādī collection. For these reasons, matching entry with manuscript in the Ibn ʿAbd al-Hādī collection has not only been much more secure than in the case of the Ashrafīya, but has also yielded a much higher number of matches.

Matching entries in a medieval book list with extant manuscripts is at first nothing but a poorly informed stab in the dark. The obvious point to start the search was the National al-Asad Library and indeed a large number (in the final count almost 90 per cent of the matched titles) did turn up there. After initial and meandering searches (the *Fihrist maktabat al-makhṭūṭāt* of Kuwait University was an important starting point),[20] the three printed cata-

[19] There might be a few isolated cases where he acquired an additional copy of a text after he had written the *fihrist* and the manuscript is thus (erroneously) matched with the entry. However, as most manuscript notes are dated, such cases, if they exist at all, must be very few.

[20] The URL of this database has been quite unstable over the last years; in spring 2019 it was http://library1.kuniv.edu.kw/manuscript (accessed 6 March 2019).

logues of composite and multiple-text manuscripts in Damascus by Yāsīn al-Sawwās were incredibly helpful.[21] After having matched a considerable number of manuscripts, it turned out that the current classmarks in the National al-Asad Library still bear deep traces of medieval book collections. This might come as a surprise as these classmarks were only assigned in the 1980s when the Ẓāhirīya Library collection was transferred into the National al-Asad Library. The Ẓāhirīya classmarks (which also do not go back further than the late nineteenth century when the Ottoman Public Library was founded) at least included thematic markers, where the National al-Asad Library uses plain classmarks with numbers simply starting at 1 and currently running to just over 19,000. However, these classmarks turned out to be much less plain than they appeared at first glance. Most importantly, it turned out that there were two very distinctive Ibn ʿAbd al-Hādī clusters between classmarks 3700 and 3900 as well as between 4500 and 4600 – 83 per cent (or over 1,000) of all titles matched with manuscripts from Damascus fall into these two ranges.

This is obviously not a coincidence, but goes back to the trajectory of the Ibn ʿAbd al-Hādī collection that we discussed in the previous chapters. When the ʿUmarīya manuscripts were absorbed into the new Ottoman Public Library, the historic collections were ripped apart and distributed across thematic categories together with manuscripts from other former Damascene libraries. However, the *majmūʿ*s did not really fit any thematic category and were thus put into their own category. As it turned out, virtually all of the *majmūʿ*s that made their way into the new Public Library came from the ʿUmarīya and they were neatly numbered *majmūʿ* 1, *majmūʿ* 2, and so on.[22] When the Ottoman Public Library became the Ẓāhirīya Library, these classmarks were retained. When they were moved in the 1980s into the National Library, however, all manuscripts were assigned new classmarks. Yet the staff systematically worked their way through the old system, so the plain classmarks retain traces of the historical collection. When they arrived at the 3700er classmarks they had reached the *majmūʿ*s, which were put into

[21] FM/1, FM/2, FMMU.

[22] The *majmūʿs* 1, 5, 122 and 131 came from the ʿAbd Allāh Pāshā Library; *majmūʿ* 8 from the ʿUthmān al-Kurdī Library; *majmūʿ*s 32, 125, 126 from the Murādīya Library; and *majmūʿ* 130 from the Khayyāṭīn Library. None of these is an Ibn ʿAbd al-Hādī manuscript.

the system one after the other, so we have today a cluster of manuscripts that goes back to the endowment made by Ibn ʿAbd al-Hādī some 500 years earlier.

The story of classmark range 4500 to 4600 is at first glance less straightforward. These manuscripts were already part of the Ẓāhirīya Library as is evident from library stamps on them. Yet they are not documented in the 1882-catalogue of the Ẓāhirīya's predecessor, the Ottoman Public Library, so their provenance is more difficult to establish. What is striking about the 'books' in this classmark range is that almost without exception these titles are fairly small booklets, generally unbound, made up of as few as three bifolia[23] or even only two bifolia.[24] For our purposes, the really interesting aspect is that so many of them had previously belonged to one of the composite manuscripts from the Ibn ʿAbd al-Hādī collection. For instance, manuscripts 4510 and 4513 are two *ḥadīth* collections that once belonged to the same composite manuscript that we find in the *fihrist* under entry number 539 (they were numbers 539m and 539n respectively). Composite manuscript number 539 is today MS3754 in the National al-Asad Library, where we find thirteen of the fifteen titles that Ibn ʿAbd al-Hādī listed in his *fihrist* – and the two missing booklets are 4510 and 4513. In other cases, we just find loose pages in this classmark range. For instance, the fourth item in composite manuscript 462, National al-Asad Library, number 3761/4, is missing folia and we find five of these folia in classmark 4504 as an independent codicological unit. In this classmark range are thus booklets and folia from composite manuscripts that have become detached from their 'original' binding at some point after Ibn ʿAbd al-Hādī recorded them in his *fihrist*.[25]

The story of these items brings us back to the 1878 dissolution of the ʿUmarīya Library. As we have seen, the officials found on its shelves numerous unbound quires and loose folia. These were mostly fragments that had become detached from their books and, rather than rebinding them, the

[23] For instance, MS Damascus, National al-Asad Library 4507 (cf. no. 500o).

[24] For instance, MS Damascus, National al-Asad Library 4506 (cf. no. 404n).

[25] Other examples include MS Damascus, National al-Asad Library 4519 (cf. no. 543i) that once belonged to the composite manuscript ibid., 3839; MS ibid., 4539 (cf. no. 503k) and ibid., 4546 (cf. no. 503l) once belonged to the composite manuscript ibid., 955; MS ibid., 4560 (cf. no. 530a) once belonged to the composite manuscript ibid., 3755, etc.

ʿUmarīya librarians retained them somewhere on the side in the library's 'messy section' (the Ashrafīya catalogue from the thirteenth century bears witness to that library having a messy section where all the incomplete manuscripts were stored).[26] When the ʿUmarīya manuscripts were moved to the Ottoman Public Library they were not included in the catalogue, probably because priorities lay elsewhere. In the Ottoman Public Library and its successor, the Ẓāhirīya Library, they retained their identity as 'problem items' and were not included in the standard classmark system. The director of the Ẓāhirīya Library, Youssef Eche (Yūsuf al-ʿĪsh), wrote on this 'messy' section in 1943: 'When the Ẓāhirīya Library was founded [i.e. the Public Library], scattered papers [*awrāq*] and quires [*karārīs*] came to the library in bundles. They were kept to be classified at a later point and we started to retrieve books from them.'[27] Notes on manuscripts show that the librarians in the Ẓāhirīya assigned numbers to these bundles (*dasht*) in this process.[28]

Youssef Eche stated that in this process of classifying papers and quires, books were 'retrieved'. The manuscript evidence shows that the librarians' intervention was in fact more far-reaching and included the creation of entirely new composite manuscripts. When the catalogue of the newly founded Public Library was published in 1882, the number of such composite manuscripts was 131.[29] Yet, when the Catalogue of the ʿUmarīya composite manuscripts (a misnomer as not all of them went back to the ʿUmarīya) was published in 1987 the number had risen to 152.[30] And indeed, we find all those composite manuscripts from Ibn ʿAbd al-Hādī's *fihrist* that are extant in Damascus in the first group of 131 composite manuscripts (currently classmarks 3738 to 3868) in the National al-Asad Library. If we find material from the Ibn ʿAbd al-Hādī *fihrist* in the second group (132 to 152), these are newly created manuscripts that contain booklets drawn from various Ibn ʿAbd al-Hādī manuscripts that must have disintegrated in the meantime. The composite

26 Hirschler, *Medieval Damascus*, entry nos 1392–1707.

27 Al-ʿĪsh, *Mudhakkirāt*, p. 142.

28 For instance, MS Damascus, National al-Asad Library 2776 (cf. no. 43), fol. 1a: '*al-dasht numrat 87*' and ibid. 3874 (cf. no. 166), fol. 1a: '*al-dasht numrat 139*'.

29 *Sijill jālīl*, pp. 28–32. The numbering goes up to 132, but the cataloguers skipped one number (44).

30 FMMU.

manuscript 139 (currently classmark 3878), for instance, contains booklets from the Ibn ʿAbd al-Hādī composite manuscripts entries 346, 373 and 466 as well as the previously single-text manuscripts entries 98 and 166. A modern note on the first folio explicitly mentions that this first booklet came from such a bundle of loose papers and quires. We thus find fragments of Ibn ʿAbd al-Hādī composite manuscripts in the classmark range 4500 to 4600 as individual items and in the classmark range 3868 and 3886 as newly created modern composite manuscripts.

For practical purposes, the main point is that when the new classmarks were assigned in the 1980s in the National al-Asad Library the composite manuscripts and the fragments retained their respective group identity once the cataloguers started to work on them and they thus all ended up in distinctive classmark ranges – again a wonderful example of a 'plain' classmark system carrying heavy historical luggage. Identifying distinct Ibn ʿAbd al-Hādī/ʿUmarīya Library/Ottoman Public Library/Ẓāhirīya Library/National al-Asad Library classmark ranges thus enabled me to systematically check all manuscripts within these ranges. This in turn led to a large number of matches that would not have been evident from the National al-Asad Library catalogues.

While it was possible to peruse the holdings of the National al-Asad Library in Damascus in a relatively systematic fashion via digitised manuscripts, this was evidently impossible to do for all other major libraries with Arabic manuscripts. This is in part because of the highly uneven quality of cataloguing across the different institutions and because we are far from having anything near to union catalogues for Arabic manuscripts. Much more importantly, it was the large number of composite manuscripts that posed a particular challenge, as such items are generally the last to be catalogued and, if they are catalogued, they are often described in a very succinct way. To give but one example: entry number 472 in the Ibn ʿAbd al-Hādī collection is a composite manuscript with twelve distinct titles mostly, but not exclusively, on biographies of prominent women composed by the Damascene scholar al-Qāsim b. ʿAlī Ibn ʿAsākir (d. 600/1203). Today this work is in the Chester Beatty Library in Dublin with classmark Ar 3016, but its identity is not obvious at all from the Chester Beatty catalogue which states: '(Biographies of famous women), by ʿAlī [...] al-Muʿāfirī

(The author's rough draft of an untitled work) […] Autograph.'[31] In this catalogue description, the multiple-text nature of the manuscript with each individual work having its own title is not evident, rather it sounds like a biographical dictionary of women, and the scribe al-Muʿāfirī is mistaken for the author. It is thus impossible to identify the connection between the Chester Beatty manuscript Ar 3016 and entry number 472 from the catalogue alone.

A further problem specific to this *fihrist* for matching entry and extant manuscript is the large number of post-canonical *ḥadīth* collections that do not carry 'proper' titles as shown above. These titles can appear in modern catalogues under quite different guises. For instance, we have seen above entry number 405j, *Ḥadīth al-Ḥāfiẓ* (*The Ḥadīth of al-Ḥāfiẓ*). This booklet is today in Princeton with classmark Garrett 1851y and the catalogue has it with the title *al-Thaqafī's al-Fawāʾid al-ʿawālī; riwāyah of al-Silafī, takhrīj of ʿAbd al-Ghanī ibn ʿAbd al-Wāḥid ibn ʿAlī ibn Surūr al-Maqdisī.* Both options are perfectly reasonable, but Ibn ʿAbd al-Hādī prioritised the 'authorship' of his Damascene forefather ʿAbd al-Ghanī al-Maqdisī, and gave this manuscript (which has no title) the generic term '*ḥadīth*' whereas the modern Princeton cataloguer chose the generic term '*fawāʾid*' and prioritised the authorship of al-Thaqafī.

Matching such entries (with highly unstable titles and author names) with manuscripts was only possible once I identified those libraries that had received larger groups of Damascene books from late nineteenth and early-twentieth-century manuscript dealers. This modern part of the collection's story was also discussed in Chapter 4 and we have seen that libraries such as Princeton, Dublin and Berlin emerged as locations for matched entries outside the Middle East (see Map 4.1 for trajectories of manuscripts). In consequence, I checked these libraries' holdings in more detail and only then was I able to identify matches such as Ibn ʿAbd al-Hādī *fihrist* number 472–Chester Beatty Ar 3016 and Ibn ʿAbd al-Hādī *fihrist* number 405j–Princeton Garrett 1851y. The only library for which systematic work had previously been carried out on manuscripts of Ibn ʿAbd al-Hādī own works (though not for manuscripts by other authors that he owned) is the Dār

[31] Arberry, *Handlist*, I, p. 6.

al-Kutub in Cairo where the excellent work by Ibn ʿAbd al-Khāliq was very helpful.[32]

To establish that a manuscript actually is the exact manuscript that once sat on the shelves of Ibn ʿAbd al-Hādī's library I erred on the side of caution and used two principal criteria. The first criterion is that the manuscript carries manuscript notes involving Ibn ʿAbd al-Hādī himself. As we saw in Chapter 3 there is an almost complete absence of ownership notes by Ibn ʿAbd al-Hādī and a complete absence of any notes referring to his endowment, so the most obvious smoking guns were not available. However, as argued in that chapter, Ibn ʿAbd al-Hādī employed transmission notes as stand-ins for ownership notes.

The second criterion is an exact match in terms of titles between a composite manuscript as recorded by Ibn ʿAbd al-Hādī in his *fihrist* and a composite manuscript as we find it today in a modern library. To illustrate this by way of example, entry number 541 in the *fihrist* consists of twenty-three distinct titles, for the most part post-canonical collections of *ḥadīth*s. In the National al-Asad Library we find under classmark 3777 a composite manuscript with exactly these titles in exactly the same order. The chance that a second composite manuscript was ever bound together with these titles – for most of which we do not find another manuscript anywhere else in the world – in exactly this order is close to zero. In addition, the individual texts are full of scholarly transmission notes and endowment notes (seven of them carry endowments referring to the Ḍiyāʾīya Madrasa/Dār al-Ḥadīth), showing that these booklets had circulated in Damascus and especially in the Ṣāliḥīya Quarter during the heyday of post-canonical *ḥadīth* transmission. For instance, the text that is in Ibn ʿAbd al-Hādī's *fihrist* number 541u (and that is today classmark 3777/20) carries thirteen transmission notes that start out in the centre of Damascus (those on folio 308a), but then move up to Ṣāliḥīya (from folio 308b onwards) where we see the usual topographical suspects, especially the quarter's Muẓaffarī Mosque, as places where this manuscript was read. That two of the texts in this composite manuscript (541d and 541n) carry scholarly notes in the hand of Ibn ʿAbd al-Hādī himself only confirms what has already become

[32] Ibn ʿAbd al-Khāliq, *al-Fihris al-waṣfī*.

evident; that manuscript National al-Asad Library 3777 was once part of the Ibn ʿAbd al-Hādī collection.

In addition to these two principal criteria that cover over 90 per cent of the manuscript matches, a small number of manuscripts has been matched on the basis of contextual information. These are always a combination of several indicators such as classmark range, a mention in the 1882-catalogue as a ʿUmarīya-manuscript, and production or circulation in the cultural world of Ṣāliḥīya Ḥanbalism. For instance, entry number 415, a commentary on Ḥanbali *fiqh*, is most likely manuscript Princeton, Garrett 537y. Here, the place of copying, the ʿUmarīya Madrasa, and the identity of the copyist, a close colleague of Ibn ʿAbd al-Hādī, are the main indicators.

The importance of the steps laid out here in order to read the *fihrist* of Ibn ʿAbd al-Hādī becomes evident when we turn to the only other edition of this list. Its editor did an incredibly good job of reading Ibn ʿAbd al-Hādī's difficult script.[33] However, even the most able editor hits the wall when reading this list without having recourse to the corpus of the actual manuscripts. In numerous cases, it is simply impossible to offer even an informed guess as to what the scribble at the end of a line means without such external evidence. In consequence, titles and authors are repeatedly not identified at all or erroneously in this edition.[34] Similarly, not having had access to the *Naming my Books* list led to numerous problems in reading the titles of Ibn ʿAbd al-Hādī himself.[35]

To conclude, a final note on the match between the order of booklets as we find them in the *fihrist* and as we find them today in the actual manuscript(s):

[33] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, which lists the entries, but does not include any discussion except for a three-page introduction. In those cases where I was not able to identify the matching manuscript Kharsa's readings are generally more secure. In consequence, I amended c. 30 titles after receiving this edition. In cases where our readings differ but are equally possible, this is indicated in the following list in the footnotes.

[34] For instance: Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, p. 19 (nos 41, 43, 45), p. 39 (no. 763), p. 46 (no. 739), p. 47 (no. 774), p. 50 (no. 822), p. 60 (no. 1044), p. 147 (no. 2670), p. 155 (no. 2809), p. 156 (no. 2826) where the actual manuscripts are not consulted and thus the wrong author identified.

[35] For instance: Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, p. 19 (no. 70), p. 21 (no. 81), p. 23 (no. 116), p. 25 (nos 161, 173), p. 27 (no. 196), p. 31 (no. 305), p. 36 (nos 450, 452, 455), p. 40 (no. 543), p. 45 (nos 703, 708, 715), p. 47 (no. 764), p. 113 (no. 2070). In addition to wrong readings, the main problem is those numerous entries with two words only that do not give any indication of what the title is about.

in many cases we do indeed see that we have a perfect match between the *fihrist* and the present-day manuscript.[36] In other cases, as we have seen, one or some booklets are missing (most likely because they became loose), but the remainder of the composite manuscript still matches the order of booklets as we see it in the *fihrist* to a large extent. Such missing items are often, as might be expected, the first or last booklet(s), which were most susceptible to becoming detached from the binding.[37] A further typical case of differences between *fihrist* and actual manuscript is that we find fragmentary items in the manuscript that are not listed in the *fihrist*, most likely because Ibn ʿAbd al-Hādī did not bother to catalogue these items.[38] In all these cases the differences can be easily detected and do not fundamentally change the fact that we have a match between an entry in the *fihrist* and an extant manuscript.

Significantly trickier are those cases where we see substantial rebinding going on and these can in my view be explained by two entirely separate phenomena. The first, and numerically far more important, is an entry for which we find all (or most) booklets in manuscripts that are still in Damascus today. One example of this is entry number 445 which was entirely dismantled, so we find what used to be the first booklet (445a) in a composite manuscript of two booklets (National al-Asad Library 1231); what used to be the second booklet in another composite manuscript of two booklets (National al-Asad Library 3428); what used to be the fifth item in a large composite manuscript (National al-Asad Library 3249) that has absorbed many booklets from other composite manuscripts mentioned in the *fihrist*; what used to be the seventh item in another such large composite manuscript (National al-Asad Library

36 For instance, MS Damascus, National al-Asad Library 3767 (cf. no. 437); ibid. 3821 (cf. no. 439); ibid. 3829 (cf. no. 441); ibid. 3800 (cf. no. 446); Paris, Bibliothèque Nationale, suppl. turc 983 (cf. no. 566).

37 For instance, MS Chester Beatty Ar 3016 (cf. no. 472) where the last booklet is missing; MS Damascus, National al-Asad Library 3755 (cf. no. 530) where the first two booklets are missing; ibid. 3833 (cf. no. 535) where the first two booklets are missing again; ibid. 3775 (cf. no. 470o) where what used to be the first booklet is now the last item in the same composite manuscript.

38 For instance, MS Damascus, National al-Asad Library 3796 (cf. no. 461) where the third item in the manuscript, a two-folia fragment of the *Riyāḍat al-abdān* by Abū Nuʿaym, is not listed in the *fihrist*; ibid. 954 (cf. no. 501) where the fourth item in the manuscript, a four-folia fragment of the *Muntakhab min kitab Tadhkirat al-Khallāl*, is not listed in the *fihrist;* Paris, Bibliothèque Nationale, suppl. turc 986 (cf. no. 568) where the eighth item in the manuscript, a two-folia fragment of poetry, is not listed in the *fihrist.*

3802) and so on. There are no textual traces of when and where such rebinding occurred, but the most likely scenario is that a librarian in the ʿUmarīya Library took booklets that had become loose and rebound them to save them from dispersal and loss. This scenario would again indicate that there was more to the story of the ʿUmarīya Library during the Ottoman period than theft and decline.

The second such phenomenon is where booklets that were once in one composite manuscript, as we see from the *fihrist,* are now distributed over one or several new manuscripts that are in libraries outside Damascus. For instance, entry number 405 used to be a composite manuscript of sixteen booklets. Five booklets, 405d, e, f, m and n, are missing (or rather I have not found them), eight items are in Dublin in the Chester Beatty Library, and two items are in Princeton. Interestingly, the eight booklets in Dublin were rebound into two new composite manuscripts (405a, b and c became Chester Beatty Ar 3849; and 405g, h, i, k, o became Chester Beatty Ar 3524). The two Princeton items (405j is Princeton, Garrett 1851y; and 405l is Princeton, Garrett 1852y), by contrast, are independent booklets. What has happened here appears to be commercial 'rebinding' where manuscript dealers in late nineteenth and early-twentieth-century manuscripts systematically cut composite manuscripts apart to increase their margins by selling one for the price of three. Torsten Wollina has recently identified similar practices for the sale of the autographs by Ibn Ṭūlūn.[39] Splitting up composite manuscripts could have happened at many other points in their life cycles and Jan Schmidt has shown the role of the Leiden librarian M. Th. Houtsma in one such case.[40]

To give these intricate and fascinating stories of rebinding the space they deserve would require at least another chapter. It suffices here to draw attention again to the rich material that will be gained from listening to individual manuscripts and sorting out their highly intricate trajectories – in this case material on Ottoman-period preservation techniques and manuscript trade. For our purposes here, the main point is that in these cases observing the individual trajectory in combination with the dense manuscript notes

[39] Wollina, *Ibn Ṭūlūn's Autograph Corpus.* For a similar commercial breaking up of a manuscript with several works in Middle English cf. Boffey/Edwards, *Towards a Taxonomy*, p. 265.
[40] Schmidt, *One-Volume-Libraries,* p. 210.

by Ibn ʿAbd al-Hādī again allows *fihrist* entries to be matched with extant manuscripts irrespective of whether they have been rebound or whether they returned to their stand-alone shape.

Title Identification

In the entry-by-entry list that follows, the standard structure of entries is thus: **consecutive entry number** in bold (assigned for the purpose of this book; with letter in case of composite manuscripts); **folio/line** in the *fihrist*; **Arabic transcription of title** as given in the *fihrist*; **author** (if part of the name is given in the *fihrist*, this is underlined); **source**; **scribe** if given in the *fihrist*; **number of volumes and parts** if given in the *fihrist*; **further information** if given in the *fihrist*; **present-day manuscript location** (with information on relevant manuscript notes in the following order: endowment notes, ownership notes, transmission notes); **'rebinding'** if this is the case; **'Ottoman Public Library'** if mentioned in the 1882-*Sublime Register* (*Sijill jalīl*); and **external thematic category**.

The reference given under 'source' is in no way meant to be an exhaustive bibliography of what has been published on a specific title. Rather the aim is to provide the reader with a definitive reference for each individual title's identification. In many cases this reference is a modern edition (of which many are merely 'commercial' editions), in others this might be the most pertinent reference in a contemporaneous source or in modern scholarship. The term 'rebinding' refers to the fact that a composite manuscript as we find it in the Ibn ʿAbd al-Hādī *fihrist* was physically changed at some point with regard to the works it included, that is one or several works have been taken out or added. 'Rebinding' also includes cases where booklets probably just became loose without active 'rebinding'. However, the changing shapes of these composite manuscripts would require its own research project to move beyond the catch-all term 'rebinding' as employed here. The term 'Ottoman Public Library' means that the manuscript is mentioned in the 1882-catalogue. The following phrase (for instance Ottoman Public Library: ḥadīth 422) is the classmark given to that manuscript in the 1882-catalogue.[41]

[41] These classmarks were retained when the library started to be called 'Ẓāhirīya' and were only replaced with the current consecutive system when the manuscripts moved to the National al-Asad Library.

The term 'Ibn ʿAbd al-Hādī-*samāʿ*' refers to a manuscript note documenting a reading session presided over by Ibn ʿAbd al-Hādī in which he grants the right to further transmit this text in future; the term '*samāʿ* for Ibn ʿAbd al-Hādī', by contrast, refers to a manuscript note documenting a reading session in which Ibn ʿAbd al-Hādī participates in order to acquire the right to further transmit this text in future. In the latter case the name of the presiding authority (*musmiʿ*) is given in brackets. In the former case those receiving the right are listed in full or in summary fashion. Their age is given if mentioned in the manuscript note. In dates, days and months are only given according to the *hijrī* calendar, years are given in both *hijrī* and CE systems. The term *samāʿ* is used here as an overarching category independent of whether the note is actually introduced with the verb *samiʿa* or the verb *qaraʾa*. The term 'IAH *akhbaranā*-note' (or *akhbaranī*-note) refers to the presence of such notes by Ibn ʿAbd al-Hādī with the authority (if given) in following brackets. The term 'IAH note' refers to all other kinds of note Ibn ʿAbd al-Hādī left on the manuscripts, such as claims to an *ijāza*, comments on the content, statements that the manuscript is an autograph and so on.

Abbreviations

CM:	composite manuscript
IAH:	Ibn ʿAbd al-Hādī
K:	*Kitāb*
A:	author (in sense of 'scholarly ownership', see above discussion); the part of the name mentioned in the *fihrist* is underlined
S:	source
Scr:	scribe (if named in *fihrist*)
VP:	number of volumes (*mujallad*) and parts (*juzʾ*) as given in the *fihrist*
FI:	further information on entry from the *fihrist* if provided, such as 'in black leather' and 'draft version'
MS:	present-day manuscript location
C:	external thematic category

Further abbreviations used in the category 'source'

FM/1:	al-Sawwās, *Fihris makhṭūṭāt Dār al-Kutub al-Ẓāhirīya: al-majāmīʿ, 1*, 1984.
FM/2:	al-Sawwās, *Fihris makhṭūṭāt Dār al-Kutub al-Ẓāhirīya: al-majāmīʿ, 2*, 1986.
FMMU:	al-Sawwās, *Fihris majāmīʿ al-Madrasa al-ʿUmarīya*, 1987.

Further abbreviations used in the category 'MS'

D:	National al-Asad Library (Damascus).
ON:	ownership note
(p):	partial attendance in reading session as mentioned in manuscript note
W:	*waqf*
WʿU:	*waqf* in the ʿUmarīya Madrasa
WʿUal-Najdī:	by Aḥmad b. Yaḥyā b. ʿAṭwa al-Najdī (d. 948/1541)
WʿUIṬ:	by Muḥammad b. ʿAlī Ibn Ṭūlūn (d. 953/1546)
WḌ:	*waqf* in the Ḍiyāʾīya Madrasa/Dār al-Ḥadīth

WḌIḤā:	by ʿUmar b. Muḥammad Ibn al-Ḥājib (d. 630/1233)
WḌal-Hilālī:	by Yūsuf b. Muḥammad al-Hilālī (d. 710/1310)
WḌal-Mawṣilī:	by ʿAlī b. Masʿūd al-Mawṣilī (d. 704/1304)
WḌal-Ḥarrānī:	by Muḥammad b. ʿAbd al-Munʿim Ibn Hāmil al-Ḥarrānī (d. 671/1273)
WḌIbn Salāma:	by Maḥāsin b. Muḥammad Ibn Salāma (fl. 7th/13th century)
WḌal-Jaʿfarī:	by Abū al-Ḥasan ʿAlī b. Aḥmad al-Jaʿfarī

The Ibn ʿAbd al-Hādī *fihrist*

[fol. 1a]
List of the books [that] its writer Yūsuf Ibn ʿAbd al-Hādī endowed, Praise be to God

I had a dream vision (*raʾaytu fī al-nawm*) on Wednesday night, 13 Ramaḍān 896 [1491]: I was in a place in which we wanted to pray on the occasion of a recitation of the entire Koran (*fī khatma*) [or 'in a tent' (*fī khayma*)] behind an esteemed man who was our *imām*. After he had prayed with us one *rakʿa*, a youngster came to him and brought him something edible. He [the *imām*] ate and then told him 'Eat!' Thereupon I said 'A prayer led by someone who is talking during the prayer is not valid.' I thus took my sandals and sought another place. Yet, on every single path I took I encountered one or two rivers and each time I came to a place there were three [rivers]. I went down one of these paths and found an enormous sea. There was a path through it, narrow and covered. At one point I stumbled so that it [the sea] almost swept me in and I only escaped after [considerable] effort. Subsequently, I left it [the path] to take another one. [Yet as before], each time I took a path I [again] came across one or two rivers. I grew weary of this, but I [came?][42] to a crossroad in the end. I sought a companion for it and two or three did indeed accompany me. After they had left me, I came to it [the crossroad] where I faced two paths. I took the right path and at once it led me to an entrance with two doors, one to the right ascending upwards and one to the left descending downwards. It occurred to me that the door to the right was the gate of Paradise and the descending on the left the gate of Hell. A dark,

[42] Word not legible in the *fihrist*.

one-eyed man came out of it [the left door], stepped towards me and said 'Come, enter here! Nowhere will one enter Paradise with more ease than from here.' I replied 'You address such words to somebody like me and […]? Who are you to utter such weighty words (*al-kalām al-kabīr*)?' He answered 'You shall not say to me "Who are you?"' I said '[…] entered Paradise.' I stood at the gate and there were mountains and many tents. I did not pass the gate and said [to myself] 'One does not enter Paradise unless one dies.' And I thus woke up.

[fol. 1b]
In the name of God, the merciful, the compassionate; on him I rely. Praise be to God, who is the Master of the Worlds. May God bless and grant peace to our lord Muḥammad and his family and his companions.

List of the books [that] its writer endowed for himself, subsequently for his children, subsequently for their children, subsequently for his offspring and descendants and subsequently for whoever benefits from them from among the Ḥanbalis.

1 1b/margin *Kitāb Allāh al-ʿaẓīm*; Scr: *bi-khaṭṭ shaykhinā al-Shaykh Zayn al-Dīn* (ʿAbd al-Raḥmān b. Ibrāhīm al-Ḥabbāl, d. 866/1462, who, according to IAH, *al-Jawhar*, 64–6, wrote 'more than 100 copies of the Koran'); C: Koran – text.

2 1b/margin *Maṣḥafayn*; Scr: *bi-khaṭṭī* (IAH); FI: *ʿalayhimā qaraʾtu*; C: Koran – text.

3 1b/5–6 *K. Tadhhīb tahdhīb al-kamāl fī asmāʾ al-rijāl*; A: Muḥammad b. Aḥmad al-Dhahabī (d. 748/1348); S: ed. Gh. Ghunaym, Cairo: al-Fārūq al-Ḥadītha, 2004; VP: 5 *mujalladāt*; C: ḥadīth – biographical dictionary.

4 1b/7 *Muṣannaf Ibn Abī Shayba*; A: ʿAbd Allāh b. Muḥammad Ibn Abī Shayba (d. 235/849); VP: 3 *mujalladāt*; MS: incomplete D 1213 (first and final folia missing) is one of the three volumes mentioned here; Ottoman Public Library: ḥadīth 422 (ʿUmarīya provenance); C: ḥadīth – collection.

5 1b/8 *wa-K. Ṭabaqāt al-Qāḍī Abī al-Ḥusayn Ibn al-Farrāʾ*; A: al-Qāḍī Ibn Abī Yaʿlā al-Farrāʾ Abū al-Ḥusayn (d. 458/1066); S: *Ṭabaqāt al-fuqahāʾ*

al-Ḥanābila, ed. ʿA. ʿUmar, Cairo: Maktabat al-Thaqāfa al-Dīnīya, 1998; C: biographical dictionary – ḥanbalī.

6 1b/9 *K. al-Nihāya*; A: al-Mubārak b. Muḥammad Ibn al-Athīr; S: *al-Nihāya fī gharīb al-ḥadīth wa-al-athar*, ed. Ṭ. al-Zāwī/M. al-Ṭanāḥī, Beirut: al-Maktaba al-Islāmīya, 1983; FI: *mawqūf min ghayrī*; C: ḥadīth – study of.

7 1b/10 *K. Qawāʿid Ibn Rajab*; A: Ibn Rajab (d. 795/1392); S: *al-Qawāʿid fī al-fiqh al-islāmī*, ed. Ṭ. ʿAbd al-Raʾūf Saʿd, Cairo: Maktabat al-Kullīyāt al-Azharīya, 1972; Scr: *bi-khaṭṭ Ibn Bardas* (Ismāʿīl b. Muḥammad, d. 786/1384–5, praised by IAH, *al-Jawhar*, 17–20 for his script); C: fiqh – ḥanbalī.

8 1b/11 *K. Iʿlām al-muwaqqiʿīn*; A: Ibn Qayyim al-Jawzīya (d. 751/1350); S: *Iʿlām al-muwaqqiʿīn ʿan rabb al-ʿālamīn*, ed. M. ʿAbd al-Ḥamīd, Beirut: al-Maktaba al-ʿAṣrīya, 1987; VP: *mujalladayn*; C: fiqh – ḥanbalī.

9 1b/12 *K. al-Shajara al-nabawīya*; A: IAH; S: *al-Shajara al-nabawīya fī nasab khayr al-barīya*, ed. A. Ṣalāḥ al-Dīn, Cairo: Dār Ḥarrāʾ, 1997; IAH, *Tasmiya*, fol. 51b; FI: *mujallada qaṭʿ kabīr*; MS: D 7770, written 15.8.894/1489; MS D 7770 is a very unusual piece for IAH's manuscripts as it was produced by a professional scribe with a sophisticated mise-en-page to graphically present the Prophet's geneaology. This is also the only manuscript that IAH describes in this *fihrist* to be of 'large size'. This work was clearly IAH's posthumous 'best-seller' (cf. also IAH, *Thimār al-maqāṣid*, editor's introduction, p. 36), of which we find numerous manuscripts, generally with the title *al-Durra al-muḍīya wa-al-ʿarūsa al-marḍīya wa-al-shajara al-nabawīya wa-al-akhlāq al-Muḥammadīya*. Examples of such manuscripts ascribed to IAH, often with gilded pages, are MS D7543 (written in 1143/1730; cf. also al-ʿĪsh, *Fihris makhṭūṭāt al-tārīkh*, I, p. 78), MS Istanbul, Süleymaniye Library: Bağdatlı Vehbi 1088, Ayasofya 1450 & 3193/2, Hamidiye 944, Kılıc Ali Paşa 741, Laleli 2060 & 2061 & 2063/1, Nuruosmaniye 837 & 3294/1; C: Prophet Muḥammad – geneaology.

10a 1b/13–14 *Majmūʿ fī Takhrīj aḥādīth al-maṣābīḥ*; A: Ibn Ḥajar (d. 852/1449); S: *Hidāyat al-ruwāt ilā takhrīj aḥādīth al-Maṣābīḥ wa-al-Mishkāh*, ed. ʿA. ʿAbd al-Ḥamīd al-Ḥalabī, al-Dammām: Dār Ibn al-Qayyim, 2001; C: ḥadīth – study of.

10b 1b/13–14 *wa-Takhrīj aḥādīth al-kāshif*; A: Ibn Ḥajar (d. 852/1449); C: ḥadīth – study of.

11 2a/1 *K. al-Bayān fī badīʿ khalq al-insān*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 49b; MS: D 3196, written 22.4.886/1481 in al-Sahm al-aʿlā; autograph; WʿUIṬ; fol. 1a ON Muḥammad b. Ṭūlūn; fol. 1a IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan; Ottoman Public Library: al-adabīyāt al-manthūra 25 (ʿUmarīya provenance); C: Sufism.

12 2a/2 *Sharḥ al-Hidāya*; A: ʿAbd al-Salām b. ʿAbd Allāh Ibn Taymīya al-Shaykh Majd al-Dīn (d. 653/1255); S: al-Ṣafadī, *al-Wāfī*, XVIII, p. 429: '*Sharḥ al-hidāya*'; al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, III, p. 177: '*Muntahā al-ghāya fī sharḥ al-hidāya*'. *Al-Hidāya fī al-fiqh* is by the scholar Maḥfūẓ b. Aḥmad al-Kalwādhānī Abū al-Khaṭṭāb (d. 510/1116); VP: 4 *mujalladāt*; C: fiqh – ḥanbalī. (cf. no. 40).

13 2a/3 *K. Taʿjīl al-manfaʿa wa-ghayruhu*; A: Ibn Ḥajar (d. 852/1449); S: *Taʿjīl al-manfaʿa bi-zawāʾid rijāl al-aʾimma al-arbaʿa*, ed. I. al-Ḥaqq, Beirut: DBI, 1996; FI: *mujallad kabīr*; MS: D 3749/3, fols 31–124, 3.2.839/1435 [FMMU 12, pp. 57–60]; fol. 31a IAH note (claims right of transmission with '*naqala*'); what is here a single-text manuscript was subsequently rebound into CM D 3749 together with various other works by Ibn Ḥajar that are also in this *fihrist* (cf. nos. 207, 209, 261). C: ḥadīth – study of.

14 2a/4 *K. Ighāthat al-lahfān*; A: Ibn Qayyim al-Jawzīya (d. 751/1350); S: *Ighāthat al-lahfān min maṣāyid al-Shayṭān*, ed. Ṭ. Saʿd, Cairo: Maktabat al-Ṣafā, 2001; C: theology.

15 2a/5 *K. ʿUyūn al-ḥikāyāt*; A: Ibn al-Jawzī (d. 597/1200); S: ed. ʿA. al-Ghazūlī, Beirut: DKI, 2003.

16a 2a/6 *Majmūʿ fīhi ʿUddat al-ṣābirīn*; A: Ibn Qayyim al-Jawzīya (d. 751/1350); S: *ʿUddat al-ṣābirīn wa-dhakhīrat al-shākirīn*, ed. A. Ibn ʿĪd al-Hilālī, al-Dammām: Dār Ibn Jawzī, 1999; C: paraenesis.

16b 2a/6 *al-Juyūsh*; A: Ibn Qayyim al-Jawzīya (d. 751/1350); S: *Ijtimāʿ al-juyūsh al-islāmīya ʿalā ghazw al-muʿṭala wa-al-jahmīya*, Beirut: DKI, 1984; MS: D 2943/1, fols 1–79 [FM/2, pp. 124–5], rebinding; fol. 1a WʿUal-Najdī; this title was taken out of the CM as we find it here in nos. 16a & 16b

and rebound into the new CM D 2943 with another theological work by the same author (cf. no. 19). This rebinding must have happened at some point between the year 897/1492, when IAH wrote this *fihrist*, and 948/1541, when al-Najdī, who endowed the new CM into the ʿUmarīya Madrasa, died. The present title has severe fire damage while no. 19 shows no such damage. Ottoman Public Library: ʿilm al-tawḥīd wa-al-kalām 34 (ʿUmarīya provenance); C: theology.

17 2a/7 *K. al-Dāʾ wa-al-dawāʾ*; A: Ibn Qayyim al-Jawzīya (d. 751/1350); S: ed. M. Ṣalāḥ, Cairo: Maktabat al-Riḥāb, 2006; C: theology.

18 2a/8 *K. al-Tawḍīḥ*; A: ʿAbd Allāh b. Yūsuf Ibn Hishām (d. 761/1360); S: *Awḍaḥ al-masālik ilā Alfiyat Ibn Mālik*, Beirut: Dār Iḥyāʾ al-ʿUlūm, 1981; C: grammar.

19 2a/9 *Majmūʿ fihi al-Kāfiya al-shāfiya*; A: Ibn Qayyim al-Jawzīya (d. 751/1350); S: *al-Kāfiya al-shāfiya fī al-intiṣār li-l-firqa al-nājīya*, in: Āthār al-imām Ibn Qayyim al-Jawzīya, ed. M. al-ʿArīfī (et al.), Mecca: Dār ʿĀlam al-Fawāʾid, 2011; MS: D 2943/2, fols 81–191 [FM/2, pp. 124–5]; rebinding; This title was rebound with another theological work by the same author (cf. no. 16). Ottoman Public Library: *ʿilm al-tawḥīd wa-al-kalām* 34 (ʿUmarīya provenance); C: theology. (cf. no. 113 for 2nd copy)

20 2a/10 *K. al-Ṭūfī fī al-uṣūl*; A: Sulaymān b. ʿAbd al-Qawī al-Ṭūfī (d. 716/1316); S: *al-Bulbul fī uṣūl al-fiqh*, ed. S. al-Laḥḥām, Beirut: ʿĀlam al-Kutub, 1999; MS: D 2891 & 2892; fol. 1a WʿUal-Najdī; fol. 1a WʿU Abū al-Fatḥ al-Khaṭīb; C: uṣūl al-fiqh – ḥanbalī.

21 2a/11 *K. Talkhīṣ al-miftāḥ*; A: Muḥammad b. ʿAbd al-Raḥmān al-Qazwīnī (d. 739/1338); S: *al-Talkhīṣ fī ʿulūm al-balāgha: wa-huwa talkhīṣ kitāb Miftāḥ al-ʿulūm li-l-Sakkākī*, ed. ʿA. Hindāwī, Beirut: DKI, 1997; C: rhetoric.

22 2a/12 *K. Manāqib ʿUmar b. al-Khaṭṭāb*; A: Ibn al-Jawzī (d. 597/1200); S: *Manāqib amīr al-muʾminīn ʿUmar b. al-Khaṭṭāb*, ed. Z. al-Qārūṭ, Beirut: DKI, 1981; C: biography – individual.

23 2a/13 *K. Hajw al-safīh*; A: Aḥmad b. ʿAlawī b. Ḥamza al-Ḥanbalī. (cf. no. 349b for identification of author).

24 2a/14 *K. al-Taḥbīr*; A: ʿAlī b. Sulaymān al-Mardāwī al-Qāḍī ʿAlāʾ al-Dīn (d. 885/1480); S: *al-Taḥbīr sharḥ al-taḥrīr fī uṣūl al-fiqh al-ḥanbalī*, ed. ʿA. al-Jibrīn, Riyad: Maktabat al-Rushd, 2000; VP: *mujalladayn*; C: uṣūl al-fiqh – ḥanbalī.

25 2b/1 *K. al-Muqniʿ*; this is a work by A: Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223) as the same work appears below in no. 162 where the catalogue states that it is 'another copy'. The MS for that entry has been identified and the authorship of Muwaffaq al-Dīn is thus evident. FI: *ʿalayhā zawāʾid al-Muḥarrar wa-hiya nuskhatī allatī qaraʾtu fīhā* [last three words are interlinear], *al-Muḥarrar* most likely refers to Ibn Taymīya's *al-Muḥarrar fī al-fiqh* (cf. no. 88). C: fiqh – ḥanbalī.

26 2b/2 *K. al-Sarḥa, sharḥ al-mulḥa*; A: Aḥmad b. Ḥasan Ibn ʿAbd al-Hādī (d. 895/1490), IAH's brother (*taṣnīf akhī*); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, V, p. 20; the title of this work is not identifiable and the reading of '*sarḥa*' is tentative. This commentary is most likely – similar to the following entry – on the grammatical work *Mulḥat al-iʿrāb* by al-Qāsim b. ʿAlī al-Ḥarīrī al-Baṣrī (d. 516/1122, ed. B. Y. Habbūd, Sidon 1997); C: grammar. (cf. no. 357e)

27 2b/3 *K. Sharḥ al-mulḥa*; A: Muḥammad b. Aḥmad Ibn al-Saʿīd al-Ḥanbalī (d. 855/1451); S: mentioned in al-Ḥarīrī, *Sharḥ mulḥat al-iʿrāb*, ed. F. Fāris, Irbid: Dār al-Amal, p. 27 [editor's introduction]; C: grammar.

28 2b/4 *K. al-Tamhīd fī al-uṣūl*; A: Maḥfūẓ b. Aḥmad al-Kalwādhānī Abū al-Khaṭṭāb (d. 510/1116); MS: D 2801; fol. 1a WʿUal-Najdī; fol. 1a ON ʿAlī b. IAH from books of his father through purchase from (the book dealer?) Sayf al-Dīn al-Kutubī (note partly damaged, reconstituted on basis of same note on no. 30);[43] fol. 1a (right margin) ON IAH's father Ḥasan b. ʿAbd al-Hādī;[44] fol. 1a (right margin) ON Muḥammad b. Muḥammad al-Ḥalabī, 854/1450–1; fol. 1a ON top left by Muḥammad b. Aḥmad b. Abī Bakr al-Ḥanafī, 777/1375–6; D 2801 was copied from manuscript in hand of Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223) (fol. 222a);

[43] '*Malakahu min faḍl rabbihi ʿA[lī] b. Yūsuf b. Ḥasan b. Aḥmad b. Ḥasan Ibn ʿAbd al-Hādī min kutub wā[lidihi] bi-al-shirā min Sayf al-D[īn] al-Kutubī*'.

[44] '*Li-Ḥasan Ibn ʿAbd al-Hādī al-Ḥanbalī*'.

Ottoman Public Library: uṣūl al-fiqh 5 (ʿUmarīya provenance); C: uṣūl al-fiqh – ḥanbalī.

29 2b/5 *K. Mushākalat al-namaṭ fī tahdhīb al-Multaqaṭ*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 57a; most likely a summary of his own multi-volume *al-Multaqaṭ min al-akhbār wa-al-ḥikāyāt wa-al-ashʿār* (cf. no. 76a); C: adab.

30 2b/6 *K. Uṣūl Ibn Qāḍī al-Jabal*; A: Aḥmad b. al-Ḥasan Ibn Qāḍī al-Jabal (d. 771/1370); MS: D 2754; fol. 0b WʿUal-Najdī; fol. 0b ON IAH from his father;[45] ON fol. 0b ʿAlī b. IAH from books of his father through purchase from Sayf al-Dīn [al-Kutubī] (cf. note on no. 28); fol. 0b ON al-Najdī; C: uṣūl al-fiqh – ḥanbalī.

31 2b/7 *K. Musawwada al-mashāyikh*; A: ʿAbd al-Salām b. ʿAbd Allāh Ibn Taymīya (d. 653/1255); S: *al-Musawwada fī uṣūl al-fiqh*, ed. M. Ismāʿīl, Beirut: DKI, 2007; MS: D 2800; fol. 1a WʿUal-Najdī; Ottoman Public Library: uṣūl al-fiqh 4 (ʿUmarīya provenance); C: uṣūl al-fiqh – ḥanbalī.

32 2b/8 *K. al-Taḥqīq*; A: Ibn al-Jawzī (d. 597/1200); Ibn al-Jawzī authored several works with the key work *al-Taḥqīq* in the title. The most likely version here is his *Taḥqīq fī masāʾil al-taḥqīq* on account of MS: D 1093; fol. 1a WʿUal-Najdī; fol. 1a ON top ʿAlī b. Salīm al-Ḥanbalī; fol. 1a ON Muḥammad b. … *nāẓir al-ḥisba wa-wakīl bayt al-māl*; fol. 1a ON Muḥammad … from IAH Jamāl al-Dīn; fol. 1a ON … b. Aḥmad al-Mardāwī al-Ḥanbalī al-Maqdisī; Ottoman Public Library: ḥadīth 302 (ʿUmarīya provenance); C: fiqh – ḥanbalī.

33 2b/9 *wa-K. al-Irshād*; A: ʿAlī b. ʿAqīl al-Ḥanbalī (d. 513/1119); S: EI2 ‘Ibn ʿAḳīl’ (G. Makdisi), *Kitāb al-Irshād fī uṣūl al-dīn*; C: theology.

34 2b/10 *K. al-Wāḍiḥ*; A: ʿAlī b. ʿAqīl al-Ḥanbalī (d. 513/1119); S: *al-Wāḍiḥ fī uṣūl al-fiqh*, ed. G. Makdisi, Stuttgart/Berlin 1996–2002; VP: 3 *mujalladāt*; MS: D 2872 (vol. 1), 3.4.628/1231; fol. 1a ON IAH from al-Qāḍī ʿAlāʾ al-Dīn (d. 885/1480); D 2873 (vol. 2); fol. 1a WʿUal-Najdī; fol. 1a ON from son (*walad*) of Burhān al-Dīn Ibn Qundus (dated 6.4.878/1473); fol. 1a ON IAH from al-Qāḍī ʿAlāʾ al-Dīn (d. 885/1480);

[45] *‘Malakahu min faḍl rabbihi Yūsuf Ibn ʿAbd al-Hādī min kutub wālidihi’.*

fol. 1a ON al-Najdī (Aḥmad b. Yaḥyā b. ʿAṭwa); fol. 1a ON Muḥammad b. Saʿd al-Dīn al-Qādirī al-Baghdādī al-Ḥanbalī; Ottoman Public Library: uṣūl al-fiqh 78 & 79 (ʿUmarīya provenance); Princeton, Garrett 906H (vol. 3), fol. 1a ON IAH from al-Qāḍī ʿAlāʾ al-Dīn (d. 885/1480); fol. 1a ON from son (*walad*) of Ibn Qundus (dated 6.4.878/1473); C: uṣūl al-fiqh – ḥanbalī. (cf. nos. 244h & 466a)

35 2b/11 *K. Ibṭāl al-taʾwīlāt*; A: al-Qāḍī Ibn Abī Yaʿlā al-Farrāʾ Abū al-Ḥusayn (d. 458/1066); S: *Ibṭāl al-taʾwīlāt li-akhbār al-ṣifāt*, ed. M. ʿUthmān, Beirut: DKI, 2009; C: theology.

36 2b/12 *K. Jawāb al-masāʾil al-Iskandarīya*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, III, p. 399; published as *Bughyat al-murtād: al-maʿrūfa bi-al-sabʿīnīya*, ed. S. al-Laḥḥām, Beirut: DF al-ʿArabī, 1990; C: theology.

37 2b/13 *K. al-Naqḍ ʿalā Bishr al-Marīsī wa-ghayruhu*; A: ʿUthmān b. Saʿīd al-Dārimī (d. 280/894); S: *Naqḍ al-Imām Abī Saʿīd ʿUthmān b. Saʿīd ʿalā al-Marīsī al-Jahmī*, ed. R. al-Almaʿī, Riyad: Maktabat al-Rushd, 1998; MS: Istanbul, Köprülü Library 850, fol. 1a ON IAH,[46] fol. 0a IAH *akhbaranā*-note (Ibn al-Muḥibb); fol. 0a IAH-*samāʿ* for his two sons ʿAbd al-Hādī and ʿAbd Allāh; C: theology. (cf. no. 576i)

38 3a/1 *K. al-Muwaṭṭaʾ riwāyat Abī Muṣʿab*; A: Mālik b. Anas (d. 179/796); S: ed. B. ʿA. Maʿrūf/M. M. Khalīl, Beirut: MR, 1993; MS: D 1879/2, fols 18–64 [FM/2, pp. 40–2] contain remnants of this entry (parts of vols 8 and 11); rebinding; WḌal-Mawṣilī; *samāʿ* for IAH (al-Tanūkhī), 869/1464. This entry no. 38 was rebound at some point into CM D 1879. The rebinding is also still evident from the fact that the size of this entry's folia clearly differs from that of the other titles in CM D 1879. C: ḥadīth – collection/fiqh – mālikī.

39 3a/2 *K. Ruʾūs al-masāʾil*; IAH ascribes this work to Maḥfūẓ b. Aḥmad al-Kalwādhānī Abū al-Khaṭṭāb (d. 510/1116). However, in light of manuscript D 2744 (that has a clear IAH-cum-ʿUmarīya provenance) it is more likely that this is the work of the same title by A: ʿAbd al-Khāliq b. ʿĪsā

[46] *'Malakahu min faḍl rabbihi Yūsuf b. ʿAbd al-Hādī min kutub awlād ʿammī'.*

al-Hāshimī (d. 470/1077). MS: D 2744, fol. 0b Wʿ Ual-Najdī; fol. 0b ON ʿAbd al-Raḥmān al-maʿrūf bi-al-ʿAfīf Ibn Badrān al-Ḥanbalī who bought it from the deceased al-Shaykh Shams al-Dīn Muḥammad al-Mālikī mudarris al-Mustanṣirīya; fol. 0b ON Ḥasan b. ʿAbd Allāh al-Ḥanbalī khādim al-Jāmiʿ al-[illegible] (dated 810/1407–8); fol. 1a ON IAH from al-Ṣūfī;[47] Ottoman Public Library: uṣūl al-fiqh 78 & 79 (ʿUmarīya provenance); C: fiqh – ḥanbalī.

40 3a/3 *K. al-Riʿāya al-ṣughrā*; A: Aḥmad Ibn Ḥamdān al-Ḥanbalī (d. 695/1295); S: *al-Riʿāya al-ṣughrā fī al-fiqh ʿalā madhhab … Ibn Ḥanbal*, ed. N. al-Salāma, Riyad: Dār Ishbīliyā, 2002; abridgement of *al-Hidāya fī al-fiqh* by Maḥfūẓ b. Aḥmad al-Kalwādhānī Abū al-Khaṭṭāb (d. 510/1116); C: fiqh – ḥanbalī. (cf. no. 12)

41 3a/4 *al-Ḥāwī al-kabīr*; A: ʿAbd al-Raḥmān b. ʿUmar al-Baṣrī (d. 684/1285); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, III, pp. 253–4; VP: 1st *mujallad*; MS: D 2260; fol. 1a Wʿ Ual-Najdī; fol. 1a ON al-Najdī from ʿAlī b. IAH;[48] fol. 8a W Madrasat al-Khayyāṭīn; C: fiqh – ḥanbalī.

42 3a/5 *K. Sharḥ al-Khiraqī*; referring to the work by ʿUmar b. al-Ḥusayn al-Khiraqī (d. 334/945, cf. no. 308); A: al-Ḥasan b. Aḥmad Ibn al-Bannāʾ (d. 471/1079); S: *al-Muqniʿ fī mukhtaṣar sharḥ al-Khiraqī*, ed. ʿA. al-Buʿaymī, Riyad: Maktabat al-Rushd, 1993; C: fiqh – ḥanbalī.

43 3a/6 *K. al-Tadhkira*; A: ʿAlī b. ʿAqīl al-Ḥanbalī (d. 513/1119); S: *al-Tadhkira fī al-fiqh ʿalā madhhab … Ibn Ḥanbal*, ed. N. al-Salāma, Riyad: Dār Ishbīliyā, 2001; MS: D 2776; fol. 0a Wʿ Ual-Najdī; fol. 0a top ON Muḥammad b. ʿAlī b. ʿAbd al-Raḥmān; fol. 0a ON Abū Bakr Ibn Qundus; fol. 0a ON Aḥmad b. Yaḥyā b. ʿAṭwa [al-Najdī]; fol. 0a ON Ibrāhīm b. ʿUmar; fol. 0a ON ʿUmar b. Muḥammad; modern note fol. 1a '*ukhrija min al-dasht numrat 87*'; C: fiqh – ḥanbalī.

44 3a/7 *K. al-Kāfī*; A: al-Shaykh Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); S: *al-Kāfī fī fiqh al-imām Aḥmad Ibn Ḥanbal*, ed. M. Fāris, Beirut: DKI, 1994; Scr: *bi-khaṭṭihi* (Muwaffaq al-Dīn); VP: *mujalladayn*;

47 *'Malakahu Yūsuf b. Ḥasan Ibn ʿAbd al-Hādī min al-Ṣūfī'.*

48 *'Malakahu min faḍl rabbihi al-ʿalī al-Ḥanbalī Aḥmad b. Yaḥyā b. ʿAṭwa al-Darʿī bi-al-ibitiyāʿ al-sharʿī min ʿAlī b. al-Shaykh Yūsuf Ibn ʿAbd al-Hādī ʿalā yadd Mūsā al-Baytlīdī'.*

MS: D 2741 & 2742; D 2742, fol. 138b *samāʿ* for IAH (Shihāb al-Dīn), 870/1465 (in ʿUmarīya Madrasa); D 2741 fol. 1a ON ʿImād al-Dīn Aḥmad al-Maqdisī (other ownership notes crossed out); Ottoman Public Library: fiqh al-ḥanābila 52 & 53 (ʿUmarīya provenance); C: fiqh – ḥanbalī.

45 3a/8 *al-Ṭabarānī al-Awsaṭ*; A: Sulaymān b. Ayyūb al-Ṭabarānī (d. 360/971); S: *al-Muʿjam al-awsaṭ*, ed. A. Ibn Muḥammad, Cairo: Dār al-Ḥaramayn, 1995; C: ḥadīth – collection.

46 3a/9 *Musnad ʿAbd b. Ḥumayd*; A: ʿAbd b. Ḥumayd (d. 249/863–4); MS: Vatican Library Vat.Ar. 502 (title page missing, colophon [fol. 171a] states '*al-Muntakhab min Musnad ʿAbd b. Ḥumayd*', modern Vatican Library binding); this could also be the manuscript for entry number 267; fols 14b, 23a, 32b, 40b, 51a, 59a, 68a, 77b, 91a, 100b, 108b, 114b, 125a, 131b, 134b, 138a, 147b, 153b, 157b, 162b, 167b, 171a IAH-*samāʿ* for 6 to 19 scholars, 2.9.878/1474–24.9.878/1474; fol. 20b IAH-*samāʿ* for 1 scholar, IAH's brother Aḥmad, IAH's son ʿAbd al-Raḥmān, 18.11.873/1469; fol. 31b IAH-*samāʿ* for 2 scholars, IAH's brother Aḥmad, 17.11.873/1469; C: ḥadīth – collection. (cf. no. 267)

47 3a/10 *K. al-Muwaṭṭaʾ riwāyat al-Qaʿnabī*; A: Mālik b. Anas (d. 179/796); S: ed. ʿA. Turkī, Beirut: Dār al-Gharb al-Islāmī, 1999; Scr: *bi-khaṭṭ Muwaffaq al-Dīn* (Ibn Qudāma al-Maqdisī, d. 620/1223); C: ḥadīth – collection/ fiqh – mālikī.

48 3a/11 *Musnad al-Bazzār*; A: Aḥmad b. ʿAmr al-Bazzār (d. 292/905); S: *al-Baḥr al-zakhkhār al-maʿrūf bi-Musnad al-Bazzār*, ed. ʿĀ. Ibn Saʿd, Medina: Maktabat al-ʿUlūm wa-al-Ḥikam, 2009; VP: *mujallad min*; C: ḥadīth – collection.

49 3a/12 *K. Manāqib al-imām Aḥmad*; A: Ibn al-Jawzī (d. 597/1200); S: *The Virtues of the Imam Aḥmad ibn Ḥanbal*, ed. & tr. M. Cooperson, New York 2013; MS: D 3423, written in 566/1171, missing first and last folia; Ottoman Public Library: tārīkh 58 (ʿUmarīya provenance); C: biography – individual.

50 3a/13 *al-Mujarrad*; A: al-Qāḍī Ibn Abī Yaʿlā al-Farrāʾ Abū al-Ḥusayn (d. 458/1066); S: Laoust, *Hanbalisme*, pp. 96–8; VP: *mujallad min*; C: uṣūl al-fiqh – ḥanbalī.

51 3a/14 *K. al-Tadhkira*; A: ʿAlī b. ʿUmar Ibn ʿAbdūs al-Ḥanbalī (d. 559/1164); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, II, p. 227; C: fiqh – ḥanbalī.

52 3b/1 *K. Musnad al-Dārimī*; A: ʿAbd Allāh b. ʿAbd al-Raḥmān al-Dārimī (d. 255/869); S: *Fatḥ al-mannān: sharḥ wa-taḥqīq Kitāb al-Dārimī al-musammā bi-al-Musnad al-jāmiʿ*, ed. A. al-Ghamrī, Beirut/Mecca: DBI/ al-Maktaba al-Makkīya, 1999; C: ḥadīth – collection.

53 3b/2 *K. Iqtiḍāʾ al-ṣirāṭ al-mustaqīm*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); S: *Iqtiḍāʾ al-ṣirāṭ al-mustaqīm: mukhālafat aṣḥāb al-jaḥīm*, ed. Kh. al-ʿAṭṭār, Beirut: DF, 1998; MS: D 2982, written 25.4.781/1379; WʿUIṬ; fol. 1a ON Muḥammad b. Ṭūlūn; fol. 1a ON Burhān al-Dīn b. al-Shaykh Ḥusayn; C: theology.

54 3b/3 *K. Sharḥ Alfiyat al-ʿIrāqī*; A: arguably Zakarīyāʾ b. Muḥammad al-Anṣārī (d. 926/1520); S: *Fatḥ al-bāqī bi-sharḥ Alfiyat al-ʿIrāqī*, ed. Ḥ. al-Zāhidī, Beirut: Dār Ibn Ḥazm, 1999; The MS D 5051 is probably too late to match this entry. C: ḥadīth – study of.

55 3b/4 *K. Tahdhīb al-ajwiba*; A: al-Ḥasan Ibn Ḥāmid al-Ḥanbalī (d. 403/1012); S: ed. ʿA. al-Qāyidī, Medina: Maktabat al-ʿUlūm wa-al-Ḥikam, 2004; MS: Berlin We 1378 [Ahlwardt 4784]; fol. 1a ON IAH from al-Qāḍī ʿAlāʾ al-Dīn (d. 885/1480);[49] C: fiqh – ḥanbalī.

56 3b/5 *K. Tarjamat al-Shaykh Taqī al-Dīn*; A: Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343); most likely identical to his *al-ʿUqūd al-durrīya min manāqib Shaykh al-Islām Ibn Taymīya*, ed. A. al-Ḥulwānī, Cairo: al-Fārūq al-ḥadītha, 2002; C: biography – individual. (cf. no. 341d)

57 3b/6 *K. Maḥḍ al-bayān fī manāqib ʿUthmān*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 56b: '*Maḥḍ al-bayān fī faḍāʾil ʿUthmān b. ʿAffān*'; 3rd part of his 'series' of biographies of the ten companions who were promised paradise; C: biography – Ten Promised Paradise.

58 3b/7 *K. al-Kifāya*; A: ʿAlī b. ʿAqīl al-Ḥanbalī (d. 513/1119); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, II, pp. 151–2: *al-Fuṣūl (fī al-fiqh) wa-yusammā Kifāyat al-muftī*; MS: D 2752; fol. 1a WʿUal-Najdī; fol. 1a ON Sulaymān b. Muḥammad b. ʿAbd al-ʿAzīz; fol. 1a ON ʿAbd al-Raḥ… b. ʿAlī b. ʿAbd

[49] *'Malakahu min faḍl rabbihi Yūsuf […] b. ʿAbd al-Hādī min kutub al-Qāḍī al-ʿAlāʾ al-Dīn'.*

al-Raḥ… al-Maqdisī; fol. 1a ON Abū Muḥammad ʿAbd Allāh b. Maḥmūd b. ʿAbd Allāh al-Maqdisī; C: fiqh – ḥanbalī. (cf. no. 504c)

59 3b/8 *K. Ṣaḥīḥ Muslim*; A: Muslim b. al-Ḥajjāj al-Naysābūrī (d. 261/875); VP: 44 *juzʾ*; FI: *waqf qadīm*; most likely MS: Jerusalem, National Library of Israel, MS Yahuda 306 (vols 1 and 2; Wust, *Catalogue*, p. 466), written in 801/1398–9; WʿU Shihāb al-Dīn b. Burhān al-Dīn; fol. 153b *samāʿ* for IAH, (Aḥmad b. Muḥammad al-Fawlādhī [d. 867/1462]), scholars and nephews & cousin of IAH, 865/1460; IAH's comment that this is an 'ancient endowment' goes hand in hand with similar comments where he mentions that the work in question had been endowed previously by somebody else (cf. no. 6: *mawqūf min ghayrī*). C: ḥadīth – collection.

60 3b/9 *al-Zuhd*; A: Aḥmad b. Ḥanbal al-imām (d. 241/855); S: ed. M. Sharaf, Alexandria: DF al-Jāmiʿī, 1984; VP: *mujalladayn min*; C: paraenesis.

61 3b/10 *K. Masāʾil Abī Dāwūd ʿan Aḥmad*; A: Abū Dāwūd al-Sijistānī (d. 275/889); S: *Masāʾil al-imām Aḥmad riwāyat Abī Dāwūd*, ed. A. Ibn Muḥammad, Cairo: Maktabat Ibn Taymīya, 1999; C: fiqh – ḥanbalī.

62 3b/11 *al-Ibāna*; A: ʿUbayd Allāh b. Muḥammad Ibn Baṭṭa al-ʿUkbari (d. 387/997); S: H. Laoust, *La profession de foi d'Ibn Baṭṭa*, Damascus 1958; VP: 2nd; C: theology. (cf. no. 466h)

63 3b/12 *K. al-Tawḥīd*; A: Muḥammad b. Isḥāq Ibn Khuzayma (d. 311/924); S: ed. S. al-Zuhayrī, Riyad: Dār al-Mughnī, 2003; C: theology.

64 3b/13 *K. al-Amwāl*; A: Abū ʿUbayd al-Qāsim b. Sallām (d. 224/838); S: Görke, *Kitāb al-amwāl*; MS: D 1101, written in 567/1171–2; fol. 0b IAH *akhbaranā*-note; Ottoman Public Library: ḥadīth 310 (ʿUmarīya provenance); C: fiqh.

65 4a/1–2 *K. Manāqib al-imām Aḥmad*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 51b: '*al-Durr al-munaḍḍad fī manāqib al-imām Aḥmad*'; VP: 13 *mujallad*[an]; C: biography – individual.

66a 4a/3–5 *K. Manāqib al-Shāfiʿī*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 51b: '*al-Durr al-nafīs fī manāqib Muḥammad b. Idrīs*'; VP: 4 *mujalladāt*; MS: British Library, Or 7980 (2nd volume), written in 888/1483, autograph with title '*al-Durr al-anīs fī manāqib Muḥammad ibn Idrīs*'; fol. 3a ON

Muḥammad b. Ḥasan b. ʿAlī al-Mārānī (?) (purchased it from Ḥasan, son of IAH, in year 946/1539); C: biography – individual.

66b 4a/3–5 *wa-Nutaf al-ḥikāyāt wa-al-akhbār*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b: '*Nutaf al-ḥikāyāt wa-al-akhbār wa-mustaṭraf al-āthār wa-al-ashʿār*'; FI: *fī al-akhīr*; MS: D 3216/2, fols 15–48 [FM/2, pp. 242–3]; autograph; fragment; rebinding; IAH note (*ijāza* for his children); C: adab.

66c 4a/3–5 *wa-Nafaḥāt nasīm al-uns*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 57a: '*Nafaḥāt nasīm al-uns wa-lamaḥāt riyāḍ al-Quds*'; FI: *al-kull taṣnīfī*; C: adab.

67a 4a/6 *K. Manāqib Abī Ḥanīfa*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 50a: '*Tanwīr …*'; thematic category on basis of following entry; C: biography – individual.

67b 4a/6 *wa-Tadhkirat al-ḥuffāẓ*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 50a; FI: *ḍimnahu*; C: biographical dictionary. (cf. no. 68b)

68a 4a/7 *K. Manāqib Mālik*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b: '*Irshād al-sālik ilā Manāqib Mālik*'; MS: D 3461, written 14.2.887/1482 in al-Sahm al-aʿlā; autograph; fol. 1a IAH note (*ijāza* for his children); C: biography – individual.

68b 4a/7 *wa-Tadhkirat al-ḥuffāẓ*; A: IAH taṣnīfī; FI: *ḍimnahu, ayḍan*; MS: D 4543, written 11.3.887/1482; autograph; fol. 1a IAH note (*ijāza* for his children); D 4543 is in the National al-Asad Library's section of 'mini' single-text manuscripts' which clearly belonged previously to CMs. That D 4543 (59 fols) and D 3461 (452 fols) previously belonged together is likely because of their similar size (according to Martel-Thoumian, *Catalogue*, 137 × 182mm and 138 × 183mm respectively) and date (written less than a month apart). C: biographical dictionary.

69 4a/8 *K. Hidāyat al-insān*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 57b; VP: 3 *mujalladāt*; MS: D 345, written in 877/1472–3 (*Hidāyat al-insān ilā al-istighnāʾ bi-al-Qurʾān*); autograph; ON Muḥammad b. Ṭūlūn [al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, V, p. 125]; Ottoman Public Library: qirāʾāt 345 (ʿUmarīya provenance); and D 1372, written 11.7.878/1473 [IAH, *Thimār al-maqāṣid*, editor's introduction, pp. 40–2]; D 1372 had initially been erroneously catalogued in the Ẓāhirīya Library under the title '*Faḍāʾil al-qurʾān al-karīm*'. C: Koran – study of.

70a 4a/9 *K. al-Manāmāt*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); S: ed. ʿA. ʿAṭā, Beirut: Muʾassasat al-Kutub al-Thaqāfīya, 1993; C: dream narrative/paraenesis.

70b 4a/9 *wa-al-Ḥidhr wa-al-shafqa*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, I, p. 164; FI: *ḍimnahu*; C: paraenesis.

71 4a/10 *K. al-Nāfiʿ fī al-ṭibb wa-al-manāfiʿ*; A: IAH taṣnīfī; VP: 5 *mujalladāt ṣighār*; C: medicine.

72 4a/11 *K. Mukhtaṣar dhamm al-hawā*; A: IAH taṣnīfī; C: adab – love literature.

73 4a/12 *K. al-Muhtaḍarīn*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); S: ed. M. Yūsuf, Beirut: Dār Ibn Ḥazm, 1997; MS: D 1134; Ottoman Public Library: ḥadīth 343 (ʿUmarīya provenance); C: paraenesis.

74 4a/13 *K. Musnad al-Ḥumaydī*; A: ʿAbd Allāh b. al-Zubayr al-Ḥumaydī (d. 219/834); S: ed. Ḥ. al-Aʿẓamī, Beirut: ʿĀlam al-Kutub, 1962; C: ḥadīth – collection.

75 4a/14 *K. al-Bishāra fī al-ḥikāyāt al-mukhtāra*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 49b: '*al-Bishāra bi-al-ḥikāyāt al-mukhtāra*'; IAH erroneously started the entry with the term *ḥikāyāt*, realised later on that he had misplaced it, interlinearly inserted this term in the right place to make it *al-ḥikāyāt al-mukhtāra*, but did not cross out the misplaced one. C: adab.

76a 4a/15–16 *K. al-Multaqaṭ*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fols 56b–57a: '*al-Multaqaṭ min al-akhbār wa-al-ḥikāyāt wa-al-ashʿār*'; VP: 3 *mujalladāt*; C: adab.

76b 4a/15–16 *wa-K. al-Jarād*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b: '*al-Irshād ilā aḥkām al-jarād*'; FI: *ḍimna [al-mujallad] al-thānī, kullāhumā taṣnīfī*; C: fiqh – ḥanbalī.

77 4b/1 *K. Ẓuhūr al-sirar bi-ikhtiṣār al-durar*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 55a; most likely a summary of his *Jawāhir al-durar*; C: biography of the Prophet (sīra). (cf. no. 202a)

78 4b/2 *K. al-Fāʾiq fī al-shiʿr al-rāʾiq*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 55b; C: poetry.

79 4b/3 *K. Mirʾāt al-zamān fī awhām al-mashāyikh al-aʿyān*; A: IAH taṣnīfī; not identified.

80 4b/4 *K. Tadāruk al-faraṭ*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 50a: '*Tadāruk al-faraṭ fī iltiqāṭ mā shadda ʿan al-multaqaṭ*'.

81 4b/5 *K. Ashrāṭ al-sāʿa*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b; VP: *mujalladayn*; C: eschatology.

82a 4b/6 *Majmūʿ fīhi Adab al-Murtaʿā*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b; MS: D 3773/1, fols 1–49, written in ?.3.862/1458 [FMMU 36, pp. 188–9]; autograph; fol. 18a, 24a, 32a, 35a, 45a IAH *waqf*-notes (by later hand?); fol. 49b IAH-*samāʿ* for his two sons Abū Bakr & Aḥmad and for scholars Ḥasan b. ʿAlī al-Mardāwī, Muḥammad b. ʿAbd Allāh al-Lawzīya, Sulaymān al-Mardāwī; C: adab – prayer. (cf. no. 502g)

82b 4b/6 *wa-al-Tamhīd*; A: IAH taṣnīfī; S: *K. al-Tamhīd fī al-kalām ʿalā al-tawḥīd*, ed. M. al-Samharī, Riyad: Dār Bulansīya, 1997; IAH, *Tasmiya*, fol. 50a; MS: D 3773/2, fols 50–136, written 2.8.862/1458 [FMMU 36, pp. 188–9]; autograph; fols 55a, 81a, 87a, 98a, 113a, 117a, 123a, 128a, 136a IAH *waqf*-note (by later hand?); fol. 50a IAH note (*ijāza* for his children); fol. 136a IAH-*samāʿ* for 20 scholars, ?.8.882/1458; fol. 136a/b IAH-*samāʿ* for 9 scholars, 24.9.882/1458; FI: *kullāhumā taṣnīfī*; C: theology.

83 4b/7 *K. Zīnat al-ʿarāʾis*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 54a; MS: D 3209, fols 12–83, written in 860/1455–6 [FM/2, p. 237]; autograph; rebinding; D 3209 is a two-text CM with '*fawāʾid fiqhīya*' on fols 1–10 (edited as *al-Qawāʿid al-kullīya wa-al-ḍawābiṭ al-fiqhīya*, J. al-Dawsarī, Beirut: Dār al-Bashāʾir, 1994 where the editor erroneously states that the MS is D 3216, fols 101–10 (p. 8)). Either IAH decided to leave this second title out of this *fihrist* or it was bound with the *ʿArāʾis* at a later point. Ottoman Public Library: al-adabīyāt al-manthūra 45 (ʿUmarīya provenance); C: fiqh – ḥanbalī.

84 4b/8 *al-Talkhīṣ fī al-fiqh*; A: Muḥammad b. al-Khiḍr Ibn Taymiya al-Shaykh Fakhr al-Dīn (d. 622/1225)[50]; S: al-Dhahabī, *Tārīkh al-islām*, years

[50] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 91 reads محيي الدين for the author and identifies him as Yūsuf b. ʿAbd al-Raḥmān Ibn al-Jawzī (d. 656/1257–8), author of *al-Talkhīṣ fī al-fiqh*.

621–30, pp. 133–5 (‘*Talkhīṣ al-maṭlab fī talkhīṣ al-madhhab*’); VP: 1st *mujallad min*; C: fiqh – ḥanbalī.

85 4b/9 *K. Fatāwā sanat tisʿ wa-thamānīn – Fatwas of the year 889*; A: IAH lī; S: IAH, *Tasmiya*, fol. 55b: ‘*Fatāwā sanat tisʿ*’; C: fiqh – ḥanbalī – fatwas.

86 4b/10 *K. Rawḍat al-muḥibbīn*; A: Ibn Qayyim al-Jawzīya (d. 751/1350); S: *Rawḍat al-muḥibbīn wa-nuzhat al-mushtāqīn*, ed. R. Yūsuf, Giza: Dār al-Fārūq, 2008; C: love literature.

87 4b/11 *K. Fatāwā sanat aḥad wa-tisʿīn – Fatwas of the year 891*; A: IAH lī; C: fiqh – ḥanbalī – fatwas.

88 4b/12 *K. al-Muḥarrar fī al-fiqh*; A: ʿAbd al-Salām b. ʿAbd Allāh Ibn Taymīya (d. 652/1254); S: ed. I. Ḥasan, Beirut: DKI, 1999; FI: *ʿalayhi ḥawāshī shaykhinā Ibn Qundus* (Abū Bakr b. Ibrāhīm, d. 861/1457) *bi-khaṭṭihi*; C: fiqh – ḥanbalī.

89 4b/13 *K. Tanbīh al-muntabah*; A: IAH taṣnīfī; VP: *mujalladayn*; not identified.

90 4b/14 *K. Fatāwā sanat tisʿīn – Fatwas of the year 890*; A: IAH lī; S: IAH, *Tasmiya*, fol. 56a: ‘*Fatāwā sanat tisʿīn*’; C: fiqh – ḥanbalī – fatwas.

91 5a/1–3 *Jamʿ al-jawāmiʿ*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 50b; VP: 73 *juzʾ min kitābī*; FI: *wa-fī ākhir ajzāʾ kathīra ajzāʾ wa-karārīs mujallada maʿahu min ghayrihi taṣnīfī wa-gharyuhu*; C: fiqh – ḥanbalī. (cf. no. 237 for a draft copy and no. 378)

92a 5a/4–5 *K. Qurrat al-ʿayn*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 56a; MS: Chester Beatty Ar 3504/1, fols 1–50; autograph; rebinding; fol. 1a IAH note (*ijāza* for his children); C: fiqh – ḥanbalī.

92b 5a/4–5 *wa-al-Kifāya*; A: ʿAbd al-Raḥmān b. Muḥammad Ibn Manda (d. 470/1077); FI: *fī ākhirihi*; MS: D 3779/2, fols 33–5 [FMMU 42, pp. 223–6]; fragment; rebinding; fol. 33a *samāʿ* for IAH (al-Qāḍī Niẓām al-Dīn); fol. 33a IAH *akhbaranā*-note (grandfather); fol. 33a ʿAbd al-Hādī b. IAH note (claims right of transmission with ‘*qirāʾa*’); C: ḥadīth – collection. (cf. no. 220m for 2nd copy)

92c 5a/4–5 *wa-Qaṣīdat al-Dūlābī*; most likely A: Muḥammad b. Aḥmad al-Dūlābī (d. 310/923); not identified.

92d 5a/4–5 *wa-Zād al-arīb*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 54a: '*Zād al-arīb baʿda al-mashīb*'. (cf. no. 200a and 201b for further copies)

93 5a/6 *K. Fatāwā sanat thalāth wa-tisʿīn – Fatwas of the year 893*; A: IAH lī; C: fiqh – ḥanbalī – fatwas.

94 5a/7 *K. al-Riyāḍ al-yāniʿa*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 54a: '*al-Riyāḍ al-yāniʿa fī al-miʿa al-tāsiʿa*'; C: biographical dictionary. (cf. no. 117 for 2nd copy)

95 5a/8 *K. Ḍabṭ man ghabara fī man qayyadahu Ibn Ḥajar*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 55a; ed. N. Ṭālib et al., Beirut: Dār al-Nawādir, 2011; MS: D 1182, written 3.1.877/1472; autograph; fol. 1a ON Muḥammad b. Ṭūlūn from ʿAbd al-Hādī; fol. 1a IAH note (*ijāza* for his children) (MS reproductions in Ṭālib edition); C: biographical dictionary.

96 5a/9 *K. Muqaddamat al-taṣawwuf wa-sharḥuhā*; A: IAH taṣnīfī; not identified.

97 5a/10 *K. Ḥawāshī shaykhinā ʿalā al-Furūʿ*; A: Abū Bakr b. Ibrāhīm Ibn Qundus (d. 861/1457); S: *Ḥawāshī Ibn Qundus ʿalā kitāb al-Furūʿ li-Ibn Mufliḥ al-Ḥanbalī*, ed. M. al-Sudays, Cairo: Muʾassasat Qurṭuba, [c. 1998]; Scr: *bi-khaṭṭ al-Jurāʿī* (Bakr b. Zayd Taqī al-Dīn al-Ḥanbalī al-Ṣāliḥī, d. 883/1478); The identity of this title is very likely on account of its thematic profile and because Ibn Qundus is also called elsewhere *shaykhunā* (cf. no. 88). The identity of the scribe is very likely as he was a student of Ibn Qundus, especially in the field of law. C: fiqh – ḥanbalī – glosses.

98 5a/11 *K. al-Rūḥ*; A: Ibn Qayyim al-Jawzīya (d. 751/1350); S: ed. A. al-Makkī, Mecca: Maktabat Nizār Muṣṭafā al-Bāz, 2004; FI: *wa-mā maʿahu*; MS: possibly D 3874/11, fols 91–114 [FMMU 139, pp. 707–14]; rebinding; no IAH notes; C: eschatology.

99 5a/12 *K. Fatāwā sanat arbaʿ wa-tisʿīn – Fatwas of the year 894*; A: IAH lī; C: fiqh – ḥanbalī – fatwas.

100 5a/13 *K. Dīwān al-ṣabāba*; A: Aḥmad b. Yaḥyā Ibn Abī Ḥajala (d. 776/1375); S: ed. M. Sallām, Alexandria: al-Maʿārif, 1987; Papoutsakis/ Hees, *Sultan's Anthologist*; C: poetry.

101 5a/14 *K. al-Istiʿādha*; A: Muḥammad b. Mufliḥ al-Maqdisī al-Ḥanbalī (d. 763/1362); MS: possibly this is D 3827/22, fols 309–24 ('*Risāla fī al-istiʿādha*', no author given); rebinding; no IAH notes; C: fiqh – ḥanbalī.

102 5b/1 *K. Tajrīd al-ʿināya*; A: ʿAlī Ibn al-Laḥḥām ʿAlāʾ al-Dīn (d. 803/1401); S: *Tajrīd al-ʿināya fī taḥrīr aḥkām al-nihāya li-mukhtaṣar al-Hidāya*, ed. M. Ismāʿīl, Beirut: DKI, 2004; The author's identity is very likely as IAH praised this book at length in his entry on Ibn al-Laḥḥām in his biographical dictionary *al-Jawhar*, p. 83. C: fiqh – ḥanbalī.

103a 5b/2 *Majmūʿ fīhi Zahr al-ḥadāʾiq*; A: IAH taṣnīfī; al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, V, p. 85 has it as '*Zahr al-ḥadāʾiq wa-marāqī al-janān*', but IAH clearly refers to *Zahr al-ḥadāʾiq* and *Marāqī al-janān* as two distinct titles here as he calls the manuscript a '*majmūʿ*'. In addition, we find this title in IAH, *Tasmiya*, fol. 52b as an independent title, namely *Zahr al-ḥadāʾiq fī mawlid khayr al-khalāʾiq.* C: biography of the Prophet (sīra).

103b 5b/2 *wa-Marāqī al-janān*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 57a; MS: Escorial 770; undated; H. Derenbourg, *Les Manuscrits Arabes de l'Escurial*, Paris 1903, II/1, p. 58 describes this as an autograph in IAH's hand on the basis of the title page, where IAH describes himself as '*kātib hādhahī al-aḥruf*'. However, apart from the title page, this is clearly not his autograph, as its scribe wrote in a very legible *naskh* script with a regular layout (even margins, regular lines per page, neat rubrication (i.e. keywords) in red throughout, shaped colophon), which is never the case in an IAH-autograph. That this is not an autograph is further corroborated by a final collation note on fol. 110a in IAH's hand certifying that 'He [the copyist] reached [the end of this text] reading it back to its author … Ibn ʿAbd al-Hādī' ('*balagha muqābalat*[an] *bi-muṣannifihi Yūsuf b. Ḥasan b. ʿAbd al-Hādī al-Maqdisī al-Ḥanbalī*'). Escorial 770 matches rather this entry and not the second copy of this work (cf. no. 116), which IAH explicitly describes, very unusually, as an autograph, probably to clearly differentiate it from this 103b/Escorial 770 copy. (cf. no. 116 for 2nd copy); rebinding; C: paraenesis.

104a 5b/3 *Majmūʿ fīhi Kashf al-lubs*; A: IAH; S: IAH, *Tasmiya*, fol. 56a: '*Kashf al-lubs ʿan aḥkām al-ḥubs*'; C: fiqh – ḥanbalī.

104b 5b/3 *wa-Jāmiʿ al-fawāʾid*; A: IAH; S: IAH, *Tasmiya*, fol. 50b: '*Jāmiʿ al-fawāʾid fī al-aṭʿima wa-al-mawāʾid*'.

104c 5b/3 *wa-al-ʿIbar*; A: IAH; S: IAH, *Tasmiya*, fol. 56a.

105 5b/4 *K. Fatāwā sanat ithnayn wa-tisʿīn – Fatwas of the year 992*; A: IAH lī; C: fiqh – ḥanbalī – fatwas.

106 5b/5 *K. Nuzhat al-masāmir*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 57b: '*Nuzhat al-masāmir fī dhikr baʿḍ akhbār Majnūn Banī ʿĀmir*'; referring to the love story of 'the madman of Laylā'; ed. M. Altunjī, Beirut: ʿĀlam al-Kutub, 1994, regrettably only states that the autograph manuscript on which he based the edition is 'in Damascus', but no such copy is identifiable in the National al-Asad Library (Damascus); FI: *wa-maʿahu ghayruhu*; C: poetry – commentary. (cf. no. 207g for 2nd copy)

107 5b/6 *K. Bughyat al-ḥathīth fī faḍl ahl al-ḥadīth*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 49b: '*Bulghat al-ḥathīth…*'; C: ḥadīth – study of.

108 5b/7 *K. Irshād al-nuẓarāʾ*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b: '*Irshād al-nuẓarāʾ ilā maʾkhadh al-shuʿarāʾ*'; C: poetry – commentary.

109 5b/8 *K. Funūn al-manūn*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 55b; There are several extant manuscripts of this work on the Black Death such as Oxford, Bodleian MS Ouseley 105 (Savage-Smith, *New Catalogue*, no. 223, pp. 751–3: 109 folia, written in 945/1538–9) and MS Istanbul, Süleymaniye Library, Fatih 3591. M. Dols, *The Black Death in the Middle East*, 1977, p. 320, n.1 erroneously refers to manuscript Berlin, Ahlwardt no. 6380, which is 'reportedy lost'. However, no. 6380 in the Ahlwardt catalogue is merely one of those entries in the catalogue where Ahlwardt – aiming to write not only a catalogue, but a proper *Literaturgeschichte* – listed at the end of a thematic section further titles that he was aware of. A Berlin manuscript has never existed.[51] C: medicine.

110a 5b/9 *K. Ẓuhūr al-makhbaʾ*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 55a: '*Ẓuhūr al-makhbaʾ min lughat al-aṭibbāʾ*'; C: medicine.

[51] My thanks go to Christoph Rauch, Head of the Oriental Department, Staatsbibliothek Berlin, for providing guidance on this.

110b 5b/9 *wa-Shifāʾ al-ghalīl*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 54b: '*Shifāʾ al-ghalīl fī maʿrifat al-ʿilal*'; FI: *maʿahu*; C: medicine. (cf. nos. 217g & 349p for summary)

111 5b/10 *K. Muʿjam al-kutub*; A: IAH taṣnīfī; S: ed. Y. al-Bushrā, Cairo: Maktabat Ibn Sīnā, 1989; IAH, *Tasmiya*, fol. 57a; VP: 3 *mujalladāt*; C: bibliography.

112 5b/11 *K. Sharḥ ʿuqūd al-durar*; A: Muḥammad b. ʿAbd Allāh Ibn Nāṣir al-Dīn (d. 842/1438); S: *al-Imām Ibn Nāṣir al-Dīn al-Dimashqī wa-juhūduhu fī al-ḥadīth al-nabawī: maʿa taḥqīq kitābihi Sharḥ ʿuqūd al-durar fī ʿulūm al-athar*, ed. Z. al-Jāsim, Damascus: Dār al-Nawādir, 2012; C: ḥadīth – study of.

113 5b/12 *K. al-Kāfiya al-shāfiya*; A: Ibn Qayyim al-Jawzīya (d. 751/1350); S: *al-Kāfiya al-shāfiya fī al-intiṣār li-l-firqa al-nājīya*, in: Āthār al-imām Ibn Qayyim al-Jawzīya, ed. M. al-ʿArīfī [et al.], Mecca: Dār ʿĀlam al-Fawāʾid, 2011; FI: *nuskha ukhrā*; C: theology. (cf. no. 19 for 2nd copy)

114 5b/13 *K. al-Istighnāʾ bi-al-Qurʾān*; A: Ibn Rajab (d. 795/1392); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, IV, p. 218; C: Koran – commentary.

115 6a/1 *K. Jāmiʿ al-ʿulūm*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 50b: '*Jāmiʿ al-ʿulūm wa-ṣāḥib al-manṭūq wal-al-mafhūm*'. This title is identical to the title in entry 127 except for the first term (*Zubda* instead of *Jāmiʿ*). The editor of entry no. 127 is not aware of this similarity and assumes that they are two distinct titles. However, as we do not find no. 127 in the *Tasmiya*-list, it is very likely that the *Jāmiʿ* was the first version of the text that IAH later reworked with a slightly different title. It can thus be assumed that this entry is also C: Sufism.

116 6a/2 *K. Marāqī al-janān*; A: IAH taṣnīfī; Scr: *bi-khaṭṭī* (IAH); FI: *nuskha ukhrā*; see no. 103b for a discussion of the manuscript history of this work; C: paraenesis.

117 6a/3 *K. al-Riyāḍ al-yāniʿa*; A: IAH taṣnīfī; FI: *musawwada*; MS: D 3776/5, fols 43–51 [FMMU 39, pp. 203–6]; autograph; rebinding; This MS has notes on biographies of contemporaries in draft form. Ṣ. al-Munajjid (*Muʿjam al-muʾarrikhīn* p. 275) already argued that these might be notes for IAH's *Riyāḍ*; C: biographical dictionary. (cf. no. 94 for 2nd copy)

118a 6a/4–5 *Majmūʿ fīhi Manāqib Saʿd*; A: IAH taṣnīfī; S: *Maḥḍ al-khalāṣ fī manāqib Saʿd Ibn Abī Waqqāṣ*, ed. M. al-ʿAjamī, Beirut: DBI, 2006; IAH, *Tasmiya*, fol. 56b; MS: D 3248/1, fols 1–90 [FM/2, pp. 251–2], written 23.8.869/1465 in ʿUmarīya Madrasa [IAH, *Thimār al-maqāṣid*, editor's introduction, pp. 32–3]; autograph; Ottoman Public Library: al-adabīyāt al-manthūra 78 (ʿUmarīya provenance); C: biography – Ten Promised Paradise.

118b 6a/4–5 *wa-Manāqib Saʿīd*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 56b; MS: D 3248/2, fols 95–149 [FM/2, pp. 251–2], written ?.9.869/1465 in ʿUmarīya Madrasa [IAH, *Thimār al-maqāṣid*, editor's introduction, pp. 32–3]; autograph; Ottoman Public Library: al-adabīyāt al-manthūra 78 (ʿUmarīya provenance); FI: *kullāhumā taṣnīfī*; C: biography – Ten Promised Paradise.

119a 6a/6–7 *Majmūʿ fīhi Manāqib ʿAlī*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 56b; C: biography – Ten Promised Paradise.

119b 6a/6–7 *wa-Īḍāḥ al-mushkil*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b: '*Īḍāḥ al-mushkil wa-ḍabṭ al-muhmal*'.

119c 6a/6–7 *wa-Qāʿida*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); not identified.

119d 6a/6–7 *wa-al-Amthāl*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b: '*al-Amthāl al-dāʾira*'; FI: *al-kull taṣnīfī ghayr al-Qāʿida*.

120a 6a/8–9 *Majmūʿ fīhi Manāqib ʿUmar*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 56b; *Maḥḍ al-ṣawāb fī faḍāʾil amīr al-muʾminīn ʿUmar b. al-Khaṭṭāb*, ed. ʿA. al-Furayḥ, Medina: Aḍwāʾ al-Salaf, 2000; MS: Berlin We 401/1, fols 1–152 [Ahlwardt 9704], written in 866/1462; autograph; fol. 1a ON Ṣāliḥ b. Ibrāhīm b. al-Munayyir; fol. 1a IAH-*samāʿ* for his sons ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan; work has on several folia marginal *samāʿ*s in hand of IAH for non-family members dated Ramadan 866/1462 (e.g. fols 4a, 16b); C: biography – Ten Promised Paradise.

120b 6a/8–9 *wa-Baḥr al-damm*; A: IAH taṣnīfī; S: *Baḥr al-damm fī man takallama fīhi al-imām Aḥmad bi-madḥ aw dhamm*, ed. R. al-Suwayfī, Beirut: DKI, 1992; IAH, *Tasmiya*, fol. 49a; MS: Berlin We 401/2, fols 153–200 [Ahlwardt 9957], written in 866/1462; autograph; fol. 153a

ON Ṣāliḥ b. Ibrāhīm b. al-Munayyir dated 1218/1804); fol. 153a IAH note (*ijāza* for his children); fol. 153a IAH-*samāʿ* for scholars, ?.11.866/1462; FI: *kullāhumā taṣnīfī*; C: ḥadīth – study of. (cf. no. 133b for 2nd copy)

121a 6a/10–12 *Majmūʿ fīhi Manāqib ʿAbd al-Raḥmān b. ʿAwf*; referring to the companion ʿAbd al-Raḥmān b. ʿAwf; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 56b; C: biography – Ten Promised Paradise.

121b 6a/10–12 *wa-Manāqib Abī ʿUbayda*; referring to the companion Abū ʿUbayda ʿĀmir b. ʿAbd Allāh Ibn al-Jarrāḥ; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 56b; C: biography – Ten Promised Paradise.

121c 6a/10–12 *wa-Juzʾ fī al-tasdīd ʿalā al-nisāʾ*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 50b: '*Juzʾ fīmā warada fī al-tasdīd ʿalā al-nisāʾ*; FI: *al-kull taṣnīfī.* (cf. no. 185b)

122 6a/13 *K. Faḍāʾil Abī Bakr*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 56b; C: biography – Ten Promised Paradise.

123a 6a/14 *Majmūʿ fīhi Manāqib Ṭalḥa*; referring to Ṭalḥa b. ʿUbayd Allāh (d. 36/656); A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 56b; MS: Cairo, Dār al-Kutub, Ṭalʿat majāmīʿ 188/1, fols 1–44 (*Maḥḍ al-farḥa bi-faḍāʾil Ṭalḥa*), written ?.5.868/1464 in ʿUmarīya Madrasa; autograph; fol. 1a ON ʿAbd Allāh al-Murādī; fol. 1a IAH note (*ijāza* for his children); C: biography – Ten Promised Paradise.

123b 6a/14–15 *wa-Manāqib al-Zubayr*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 56b; MS: Cairo, Dār al-Kutub, Ṭalʿat majāmīʿ 188/2, fols 45–111 (*Mahḍ al-marām fī faḍāʾil Zubayr b. al-ʿAwām*), written 6.9.868/1464 in ʿUmarīya Madrasa; autograph; fol. 45a IAH note (*ijāza* for his children); C: biography – Ten Promised Paradise.

123c 6a/14–15 *wa-Nihāyat al-marām*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 57b; MS: Cairo, Dār al-Kutub, Ṭalʿat majāmīʿ 188/3, fols 112–22 (*Nihāyat al-marām fī maʿrifa man sammāhu khayr al-anām*), written 6.9.868/1464 in ʿUmarīya Madrasa; autograph; fol. 112a IAH note (*ijāza* for his children); C: ḥadīth – study of.

123d 6a/14–15 *wa-Ijābat al-sāʾil*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b; MS: Cairo, Dār al-Kutub, Ṭalʿat majāmīʿ 188/4, fols 123–36,

written in ?.3.868/1463 in ʿUmarīya Madrasa (*Ijābat al-sāʾil fīmā khālafa ʿAbd al-ʿAzīz fīhi min al-masāʾil*); autograph; fol. 136a IAH-*samāʿ* for five persons among them Aḥmad b. Muḥammad al-Ghazāwī and his cousin Jamāl al-Dīn ʿAbd Allāh b. Muḥammad, 14.1.878/1473; FI: *al-kull taṣnīfī*; C: fiqh – ḥanbalī – didactic poem. (cf. nos. 201a, 495d for further copies)

124 6b/1 *K. Sharḥ jamʿ al-jawāmiʿ*; A: Muḥammad b. Aḥmad al-Maḥallī (d. 864/1459); S: *al-Badr al-ṭāliʿ fī ḥall jamʿ al-jawāmiʿ*, ed. A. al-Dāghistānī, Beirut: MR, 2005; C: fiqh – shāfiʿī.

125a 6b/2–3 *Majmūʿ fīhi al-Khawātīm*; A: Ibn Rajab (d. 795/1392); S: *Aḥkām al-Khawātīm wa-mā yataʿallaqu bi-hā*, ed. A. al-Qāḍī, Beirut: DKI, 1985; C: fiqh – ḥanbalī.

125b 6b/2–3 *wa-Sharḥ ḥadīth Quss b. Sāʿida*; referring to the pre-Islamic sage and orator; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 50a: '*al-Tuḥfa al-mutazāyada fī sharḥ ḥadīth Quss b. Sāʿida*'; C: poetry – pre-Islamic – commentary.

126 6b/4 *K. al-Arbaʿīn al-Ājurrīya*; A: Abū Bakr Muḥammad b. al-Ḥusayn al-Ājurrī (d. 360/970); S: ed. B. al-Badr, Riyad: Aḍwāʾ al-Salaf, 2000; C: ḥadīth – collection – 40. (cf. no. 139c for 2nd copy)

127 6b/5 *K. Zubad al-ʿulūm*; A: IAH taṣnīfī; S: *Zubad al-ʿulūm wa-ṣāḥib al-manṭūq wa-al-mafhūm*, Mecca 2010; MS: D 3192, written 27.4.877/1472; autograph; fol. 1a ON Muḥammad b. Ṭūlūn from ʿAbd al-Hādī; fol. 1a IAH note (*ijāza* for his children); D 3192 contains also a *Qaṣīda fī madḥ al-Sulṭān Muḥammad b. ʿUthmān* (cf. no. 169d), which is not mentioned here. As this panegyric has only three folia, IAH probably just disregarded it. Ottoman Public Library: al-adabīyāt al-manthūra 21 (ʿUmarīya provenance); C: scholarship.

128a 6b/6–9 *Majmūʿ fīhi Qāʿida*; A: Ibn Rajab (d. 795/1392); MS: Berlin We 1708/9, fols 79–81 [Ahlwardt 4040], written 25.11.865/1461; autograph; rebinding; fol. 79a IAH *akhbaranī*-note; C: fiqh – ḥanbalī/rituals (fasting).

128b 6b/6–9 *wa-Ghāyat al-sūl*; A: IAH taṣnīfī; S: *Ghāyat al-sūl ilā ʿilm al-uṣūl*, Kuwait: Laṭāʾif, 2012; IAH, *Tasmiya*, fol. 55b; MS: Berlin We 1708/2, fols 7–18 [Ahlwardt 4418], written in ?.7.865/1461; autograph; rebinding; fol. 7a ON Muḥammad b. Aḥmad al-Ṭawqī? (dated 1111/1699–70); C: uṣūl al-fiqh – ḥanbalī. (cf. no. 161a for 2nd copy)

128c 6b/6–9 *wa-Tuḥfat al-wuṣūl*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 50a; MS: Berlin We 1708/3, fols 19–36 [Ahlwardt 1828], *Tuḥfat al-wuṣūl ilā ʿilm al-uṣūl*, written in ?.9.865/1461; autograph; rebinding; C: theology.

128d 6b/6–9 *wa-Bulghat al-ḥathīth*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 49b; MS: Berlin We 1708/5, fols 54–9 [Ahlwardt 1119], *Bulghat al-ḥathīth ilā ʿilm al-ḥadīth*, written 2.11.865/1461; autograph; rebinding; C: ḥadīth – study of.

128e 6b/6–9 *wa-al-Thamara al-rāʾiqa*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 50b: '*al-Thamara al-rāʾiqa fī ʿilm al-ʿarabīya*'; MS: Berlin We 1708/6, fols 62–9 [Ahlwardt 6768], written in ?.8.865/1461; autograph; rebinding; C: grammar. (cf. no. 339k)

128f 6b/6–9 *wa-al-Radd ʿalā man shaddada wa-ʿassara*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 54a; MS: Berlin We 1708/7, fols 69–78 [Ahlwardt 4051], written in ?.5.865/1461; autograph; rebinding; fols 77–8 are reused drafts in the hand of IAH; C: fiqh – ḥanbalī/rituals (pilgrimage). (cf. no. 179m for 2nd copy)

128g 6b/6–9 *wa-Maqbūl al-manqūl*; A: IAH taṣnīfī; S: *Maqbūl al-manqūl min ʿilmay al-jadal wa-al-uṣūl ʿalā qāʿidat madhhab al-imām Aḥmad Ibn Ḥanbal*, ed. ʿA. al-Baṭṭāṭī, Beirut: DBI, 2007; IAH, *Tasmiya*, fol. 56b; FI: *wa-ghayr dhālika al-kull taṣnīfī ghayr al-Qāʿidatayn*; MS: Berlin We 1708/4, fols 37–53 [Ahlwardt 4419], written 16.10.866/1462; autograph; rebinding; Berlin We 1708 has as item no. 10, fols 83–99 [Ahlwardt 2088], *Qāʿida fī al-wasīla* by Ibn Taymīya (d. 728/1328, ed. ʿA. al-Shibl, Riyad: Dār al-ʿĀṣima, 1999). Arguably, this second *Qāʿida* (in addition to item 128a) is meant here when IAH speaks of 'the two *Qāʿidas*' by other authors. C: uṣūl al-fiqh – ḥanbalī.

129a 6b/10–11 *Majmūʿ fīhi al-Kiyāsa*; A: IAH; S: IAH, *Tasmiya*, fol. 56a: '*al-Kiyāsa fī aḥkām al-siyāsa*'; C: ethics.

129b 6b/10–11 *wa-Sharḥ al-nukhba*; not identified.

129c 6b/10–11 *wa-Tanbīh al-makhāniq*; A: IAH; S: IAH, *Tasmiya*, fol. 50a: '*Tanbīh al-makhāniq ʿalā al-rubuṭ wa-al-khawāniq*'; C: topography.

129d 6b/10–11 *wa-al-Fawāʾid al-badīʿa*; FI: *ghālibuhu taṣnīfī*; As two titles in this CM are definitely by IAH and as he states here that the majority

of this CM's titles are by him, either 129b or 129d must be by him as well.

130 6b/12 *K. al-Tabṣira*; A: Ibrāhīm b. ʿAlī al-Shīrāzī Abū Isḥāq (d. 476/1083); S: *al-Tabṣira fī al-uṣūl*, ed. M.H. Hītū, Damascus: DF, 1980; C: uṣūl al-fiqh – shāfiʿī.

131 6b/13 *Ṭabaqāt al-qurrāʾ*; A: Muḥammad b. Aḥmad al-Dhahabī (d. 748/1348); S: ed. A. Khān, Riyad: Markaz al-Malik Fayṣal, 1997; VP: 2nd; C: biographical dictionary.

132a 6b/14–16 *Majmūʿ fīhi al-Riʿāya*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 51a: '*al-Riʿāya fī ikhtiṣār takhrīj aḥādīth al-hidāya*'; C: ḥadīth – study of.

132b 6b/14–16 *wa-Takhrīj aḥādīth al-Muqniʿ*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 54b; C: ḥadīth – study of.

132c 6b/14–16 *wa-ʿAwālī al-Niẓām*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 49a; referring to his teacher Niẓām al-Dīn ʿUmar b. Ibrāhīm (d. 872/1467; IAH, *al-Jawhar*, pp. 106–7); C: ḥadīth – collection – ʿawālī.

132d 6b/14–16 *wa-Jamʿ al-ʿadad*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 51a: '*Jamʿ al-ʿadad li-radd qawl al-munkir bi-ghayr mustanad*'; C: ḥadīth – study of.

132e 6b/14–16 *wa-Faḍl al-samar*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 56a: '*Faḍl al-samar fī tarjamat Shaykh al-islām Ibn Abī ʿUmar*; C: biography – individual.

132f 6b/14–16 *wa-al-Ghilāla*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 55b: '*al-Ghilāla fī … al-dalāla*'; FI: *al-kull taṣnīfī*; C: fiqh – ḥanbalī.

133a 7a/1 *Majmūʿ fīhi Aḥkām al-ʿimāma*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 54a: '*Rafʿ al-malāma fī istikhrāj aḥkām al-ʿimāma*'; *Dafʿ al-malāma fī istikhrāj aḥkām al-ʿimāma*, ed. ʿA. al-Ṭayyār/ʿA. al-Ḥujaylān, Riyad: Dār al-waṭan, 1994/5; C: fiqh – ḥanbalī.

133b 7a/1 *wa-Baḥr al-damm*; A: IAH taṣnīfī; S: *Baḥr al-damm fī man takallama fīhi al-imām Aḥmad bi-madḥ aw dhamm*, ed. R. al-Suwayfī, Beirut: DKI, 1992; FI: *wa-ghayr dhālika*; C: ḥadīth – study of. (cf. no. 120b for 2nd copy)

134a 7a/2–4 *K. al-Ḥadd al-nabawī wa-al-ṭibb al-nabawī*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 51a; C: medicine – prophetic.

134b 7a/2–4 *wa-fīhi Irshād al-murīd*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 49a: '*Irshād al-murīd ilā al-qawl al-saʿīd*'; C: Sufism.

134c 7a/2–4 *wa-Arbaʿīn ʿUthmān*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 49a; C: ḥadīth – collection – 40.

134d 7a/2–4 *wa-Arbaʿīn ʿAlī*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 49a; FI: *al-kull taṣnīfī*; C: ḥadīth – collection – 40.

135 7a/5 *K. al-ʿilm*; VP: *mujalladayn wa-ḍimnahu ajzāʾ*; not identified.

136 7a/6 *K. Aḥkām al-ḥammām*; A: IAH taṣnīfī; MS: D 4549, written in ?.10.885/1480–1; autograph; C: fiqh – ḥanbalī. (cf. no. 494e)

137a 7a/7–8 *Majmūʿ fīhi Kashf al-ghiṭāʾ*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 56a; MS: D 1132/1, fols 1–24 [FM/1, p. 265], written 12.11.876/1472; autograph; C: theology.

137b 7a/7–8 *wa-Jamʿ al-juyūsh*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 50b; FI: *kullāhumā taṣnīfī*; MS: D 1132/2, fols 29–131 [FM/1, p. 265], written 21.12.876/1472; autograph; C: theology.

138 7a/9 *K. Ikhbār al-ikhwān*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b: '*Ikhbār al-ikhwān ʿan aḥwāl al-jān*'; MS: D 3256/1, fols 1–53 [FM/2, pp. 257–8], written in 876/1471–2; autograph; rebinding; ON Muḥammad b. Ṭūlūn from ʿAbd al-Hādī (FM/2). This item was rebound together with no. 202 into a new CM. C: jinns.

139a 7a/10–12 *Majmūʿ fīhi al-Nihāya*; A: IAH; S: IAH, *Tasmiya*, fol. 57b; *al-Nihāya fī ittiṣāl al-riwāya*, Damascus: Dār al-Nawādir, 2014; MS: Cairo, Dār al-Kutub, Taymūr ḥadīth 222, written 24.3.870/1465; autograph; rebinding; fol. 1a ON Muḥammad b. Ibrāhīm b. Maḥmūd al-D-k-d-k-jī; fol. 1a ON al-Sayyid Ṣāliḥ; fol. 1a IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan; fol. 95a IAH-*samāʿ* for scholars and family, including his brother Aḥmad and IAH's son ʿAbd al-Raḥmān, 10.4.873/1468; fol. 95b IAH-*samāʿ* for scholars and family incl. IAH's brother Aḥmad and his son ʿAbd al-Raḥmān(p), 17.7.873/1469 in his house in al-Sahm in Ṣāliḥīya, written by Yūsuf b. Muḥammad al-Ṣaydāwī; fol. 96a IAH-*samāʿ* for scholars (incl. one to whom

he gave *khirqa* (initiation cloak)), 3.12.875/1471;[52] Taymūr ḥadīth 222 is a single-text manuscript and 139a must thus have been taken out of CM 139 as we have it here in the *fihrist*. As Taymūr ḥadīth 222, fol. 1a has a modern index that states that it also contains 139(b), (c) and (d) this must have happened at a later date. C: ḥadīth – study of.

139b 7a/10–12 *wa-al-Mashyakha al-kubrā*; A: IAH; S: IAH, *Tasmiya*, fol. 57a; C: mashyakha.

139c 7a/10–12 *wa-Arbaʿīn al-Ājurrī*; A: Abū Bakr Muḥammad b. al-Ḥusayn al-Ājurrī (d. 360/970); S: ed. B. al-Badr, Riyad: Aḍwāʾ al-Salaf, 2000; C: ḥadīth – collection – 40. (cf. no. 126 for 2nd copy)

139d 7a/10–12 *wa-Musalsalāt al-Taymī*; A: Ismāʿīl b. Muḥammad al-Taymī (d. 535/1141); FI: *ghālibuhu taṣnīfī*; MS: Cairo, Dār al-Kutub, Taymūr ḥadīth 352, pp. 25–33,[53] written 4.2.870/1465; autograph; p. 33 IAH-*samāʿ* for ʿAbd al-Hādī, Ḥasan(p) (2 years), ʿAbd Allāh(p) (three years), Bulbul, Jawhara, 22.1.886/1481; p. 25 *samāʿ* for IAH (Muḥibb al-Dīn), scholars and son ʿAbd al-Raḥmān, 4.2.870/1465; C: ḥadīth – collection – musalsalāt. (cf. no. 463j)

140 7a/13 *K. al-Tawaʿʿud bi-al-rajm wa-al-siyāṭ*; A: IAH taṣnīfī; FI: *wa-mā maʿahu* (This comment most likely refers to IAH's short work *al-Istiʿāna bi-al-Fātiḥa*, which is found on fols 100–4, written in 892/1486–7); MS: D 3215/1, fols 1–96 [FM/2, pp. 240–1], written in 892/1486–7; autograph; ON Muḥammad b. Ṭūlūn from son of IAH; IAH-*samāʿ* for children, 897/1491–2; Ottoman Public Library: al-adabīyāt al-manthūra 44 (ʿUmarīya provenance); C: fiqh – ḥanbalī.

141a 7a/14–15 *Majmūʿ fīhi al-Ẓafar*; A: IAH taṣnīfī; not identified. (cf. 176e for 2nd copy)

141b 7a/14–15 *wa-al-Masʾala al-saqbāwīya*[54]; A: IAH taṣnīfī; tentative reading; possibly referring to the village of Saqbā in the Ghūṭa (Yāqūt, *Muʿjam*, III, p. 226); not identified.

[52] All manuscript notes are edited in Ibn ʿAbd al-Khāliq, *al-Fihris al-waṣfī*, pp. 160ff.
[53] The MS Taymūr ḥadīth 352 has a pagination in lieu of foliation.
[54] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 188 reads السفياوية.

141c 7a/14–15 *wa-al-Ihtimām*; A: IAH taṣnīfī; not identified. (cf. nos. 178e, 210c, 418d for further copies)

141d 7a/14–15 *wa-Ḥusn al-ʿibāra*; A: IAH taṣnīfī; not identified.

141e 7a/14–15 *wa-Irshād man ṭāba aṣluhu*; A: IAH taṣnīfī; not identified.

141f 7a/14–15 *wa-Naql al-ruwāt*; A: IAH taṣnīfī; FI: *kulluhu taṣnīfī*; not identified.

142 7b/1–2 *K. al-Ṣifāt*; A: Muḥammad b. ʿAbd Allāh Ibn al-Muḥibb (d. 789/1387); VP: *mujalladayn*; FI: *wa-mā maʿahu min Musnad Musaddad* [Musaddad b. Musarhad, d. 228/843] *wa-ghayr dhālika*; MS: D 3793 [FMMU 57, pp. 285–7]; fol. 1b IAH-*samāʿ* for ʿAbd al-Hādī, Ḥasan, ʿAbd Allāh, ʿAlī, Fāṭima, ʿĀʾisha; fols 22a, 86a, 116a, 137a, 190a, 221a, 261a, 279a, 314a, 367a, 402a *ijāza* for IAH from Niẓām al-Dīn Ibn Mufliḥ, all dated 5.1.870/1465; This second title is not in the MS 3793. C: theology.

143a 7b/3–8 *Majmūʿ fīhi al-Akhbār al-multaqaṭa min akhbār al-Sarrāj*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 51a: '*al-Ḥikāyāt al-multaqaṭa min akhbār al-Sarrāj wa-ḥikāyātihi, ʿashara ajzāʾ*'; FI: *wa-ghayruhā*; C: ḥadīth – study of.

143b 7b/3–8 *wa-Ṣifāt al-kalb al-gharūth*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 54b: '*Ṣifāt al-kalb al-gharūth al-najis al-muʿarraḍ al-duyūth*'.

143c 7b/3–8 *wa-al-Bishāra bi-al-jazīy wa-al-nār*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 49b: '*al-Bishāra bi-al-jazīy wa-al-nār li-kull fāsiq ḥimār*'; C: paraenesis.

143d 7b/3–8 *wa-al-Waṣāyā al-mahdīya*; not identified.

143e 7b/3–8 *wa-Jazāʾ al-ʿānī*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 51a; '*Jazāʾ al-ʿānī wa-hawān al-zānī*'.

143f 7b/3–8 *wa-Faḍl al-aʾimma al-arbaʿa*; not identified; C: biography. (cf. nos. 339r, 397b)

143g 7b/3–8 *wa-al-Iʿtibār*; not identified. (cf. no. 379d)

143h 7b/3–8 *wa-baʿḍ al-Ḥikāyāt al-multaqaṭa min al-afwāh*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 51a; FI: *ghālibuhu taṣnīfī*. (cf. nos. 188e, 228d, 247d for further copies)

144a 7b/9–11 *Majmūʿ fīhi Ghurar al-akhbār*; not identified.

144b 7b/9–11 *wa-al-Arbaʿīn fī ṣifāt rabb al-ʿālamīn*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b; C: ḥadīth – collection – 40.

144c 7b/9–11 *wa-Maqāmat al-amān*; FI: *wa-ghayru dhālika ghālibuhu taṣnīfī*; not identified. As IAH states that the majority of the titles in this CM are by him, either 144a or 144c must be by him, but there is no further evidence to ascribe either of these works to him.

145 7b/12 *K. al-Istibṣār*; A: al-Shaykh Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); S: *al-Istibṣār fī nasab al-ṣaḥāba min al-Anṣār*, ed. ʿA. Nuwayhid, Beirut: DF, 1972; C: biography – anṣār.

146 7b/13 *K. al-Ṭibb al-nabawī*; A: Dāwūd b. Abī al-Faraj al-Damanhūrī (d. 737/1336), S: ed. ʿA. Qalʿajī, Beirut: Dār al-maʿrifa, 1993; C: medicine – prophetic.

147a 7b/14–15 *Majmūʿ fīhi al-Ḥaẓẓ al-asʿad*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 51a: '*al-Ḥaẓẓ al-asʿad bi-ittibāʿ madhhab Aḥmad*'; C: fiqh – ḥanbalī.

147b 7b/14–15 *wa-Aḥkām al-Tiryāq*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 55b: '*Fatḥ al-aghlāq ʿan aḥkām al-tiryāq*'; FI: *kullāhumā taṣnīfī*; C: medicine.

148 8a/1 *K. al-Fihrist*; A: Ibn Ḥajar (d. 852/1449); S: Berlin Ms. or. fol. 1288 [Ahlwardt 10213], '*Kitāb Fihrist marwīyāt shaykhinā*', written in 855/1451; erased ON dated 1090/1679–80; C: mashyakha.

149 8a/2 *K. Sharḥ al-Alfiya*; A: al-Ḥasan Ibn Umm Qāsim al-Murādī (d. 749/1348); S: *Tawḍīḥ al-maqāṣid wa-al-masālik bi-sharḥ Alfiyat Ibn Mālik*, ed. ʿA. Sulaymān, Cairo: DF al-ʿArabī, 2001; C: grammar.

150 8a/3 *K. al-Riwāyatayn wa-al-wajhayn*; A: al-Qāḍī Ibn Abī Yaʿlā al-Farrāʾ Abū al-Ḥusayn (d. 458/1066); S: *al-Masāʾil al-fiqhīya min Kitāb al-Riwāyatayn wa-al-wajhayn*, ed. ʿA. Lāḥim, Riyad: Maktabat al-Maʿārif, 1985; C: uṣūl al-fiqh – ḥanbalī. (cf. nos. 364b & 454)

151 8a/4 *Sharḥ al-Muqniʿ*; A: ʿAbd al-Raḥmān b. Maḥmūd Ibn ʿUbaydān (d. 734/1333); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, IV, p. 17; FI: *qiṭʿa min*; Most likely part of a commentary on *al-Muqniʿ* by Muwaffaq al-Dīn Ibn

Qudāma al-Maqdisī (d. 620/1223, cf. nos. 25 & 162); C: fiqh – ḥanbalī. (cf. 409)

152 8a/5 K. *Ṭarīq al-hijratayn*; A: Ibn Qayyim al-Jawzīya (d. 751/1350); S: *Ṭarīq al-hijratayn wa-bāb al-saʿādatayn*, ed. A. al-Ṭaḥḥān, Cairo: Dār al-Manār, 2003; MS: D 1457; Ottoman Public Library: ʿilm al-taṣawwuf 139 (ʿUmarīya provenance); C: Sufism.

153 8a/6 *K. Dhamm al-kalām*; A: ʿAbd Allāh b. Muḥammad Shaykh al-islām al-Anṣārī al-Ḥanbalī (d. 481/1089); S: ed. S. Dughaym, Beirut: DF al-Lubnānī, 1994; MS: D 1128; fol. 1a W al-Skaykh ʿAlī; fol. 2a *samāʿ* for IAH ancestor; Ottoman Public Library: ḥadīth 337 (ʿUmarīya provenance); C: ḥadīth – collection.

154 8a/7 *K. al-Hadī al-nabawī*; A: Ibn Qayyim al-Jawzīya (d. 751/1350); VP: 3 *mujalladāt*; This is most likely an abridged version of the author's *Zād al-maʿād* (cf. Krawietz, *Ibn Qayyim*, 57/8); C: ethics (Prophet).

155 8a/8 *K. al-Duwal al-islāmīya*; A: Muḥammad b. Aḥmad al-Dhahabī (d. 748/1348); S: ed. F. Shaltūt/M. Ibrāhīm, Cairo: al-Hayʾa al-Miṣrīya al-ʿĀmma li-l-Kitāb, 1974; C: history.

156 8a/9 *K. Takhrīj aḥādīth al-Rāfiʿī*; A: Ibn Ḥajar (d. 852/1449); S: *Talkhīṣ al-ḥabīr fī takhrīj aḥādīth al-Rāfiʿī al-kabīr*, ed. ʿA. ʿAbd al-Mawjūd, Beirut: DKI, 1998; C: ḥadīth – study of.

157 8a/10 *K. Miftāḥ dār al-saʿāda*; A: Ibn Qayyim al-Jawzīya (d. 751/1350); S: ed. ʿA. al-Atharī, al-Khubar: Dār Ibn ʿAffān, 1996; C: paraenesis.

158 8a/11 *K. al-Ṭabaqāt*; A: Ibn Rajab (d. 795/1392); S: ed. H. Laoust, Damascus: Institut français de Damas, 1951; C: biographical dictionary – ḥanbalī.

159 8a/12 *K. al-Furūʿ*; A: Muḥammad b. Mufliḥ al-Maqdisī al-Ḥanbalī (d. 763/1362); S: ed. A. al-Qāḍī, Beirut: DKI, 1997; VP: *mujalladayn*; MS: Chester Beatty Ar 3275; The match between this manuscript and this entry is highly likely because Ar 3275 consists of two physical volumes (as described here) and because Ar 3275 was transmitted in the usual Damascene-Ḥanbali context that we find in so many books in IAH's possession (reading notes by Yūsuf b. Muḥammad al-Mardāwī (d. 768/1367)). vol. 2, fol. 1a ON Aḥmad

b. ʿAbd al-Ḥayy (dated 1119/1707–8) and Muḥammad b. Aḥmad al-Ṭawqī (?) (1133/1721, cf. no. 128b); The authorship of Ibn Mufliḥ is highly likely on account of the overall profile of IAH's books and also because the same work is referred to above (cf. no. 97) as '*al-Furūʿ*' without naming the author. C: fiqh – ḥanbalī.

160 8a/13 *K. al-Uṣūl*; A: Muḥammad b. Mufliḥ al-Maqdisī al-Ḥanbalī (d. 763/1362); S: F. al-Sadḥān, Riyad: Maktabat al-ʿUbaykān, 1999; MS: Berlin WE 110 [Ahlwardt 4399], written in 765/1364; fol. 0a lending note Muḥammad al-Baʿlī al-Ḥanbalī from its owner Muḥammad al-ʿAskarī/al-ʿ-k-rī; fol. 1a ON IAH;[55] fol. 1a ON Aḥmad b. ʿAbd Allāh al-ʿAskarī/al-ʿ-k-rī al-Ḥa[nbalī];[56] fol. 1a ON Aḥmad b. Aḥmad al-madhkūr aʿlā[57]; fol. 1a ON note Muḥyī al-Dīn al-Jirāʿī (with stamp 'Muḥyī al-Dīn'); C: uṣūl al-fiqh – ḥanbalī.

161a 8b/1–2 *Majmūʿ fīhi Ghāyat al-sūl*; A: IAH taṣnīfī; C: uṣūl al-fiqh – ḥanbalī. (cf. no. 128b for identification)

161b 8b/1–2 *wa-Sharḥuhu wa-ashyāʾ ʿadīda*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 49b: '*Bulghat al-wuṣūl ilā sharḥ ghāyat al-sūl*'; FI: *ghālibuhu taṣnīfī*; C: uṣūl al-fiqh – ḥanbalī – commentary. (cf. no. 359c for 2nd copy)

162 8b/3 *K. al-Muqniʿ*; A: Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); FI: *nuskha ukhrā ʿalayhā khaṭṭ al-shaykh Muwaffaq al-Dīn* [i.e. the author]; MS: D 2767; Ottoman Public Library: fiqh al-ḥanābila 71 (ʿUmarīya provenance); C: fiqh – ḥanbalī. (cf. no. 25 for 2nd copy)

163 8b/4 *al-Fāʾiq*; This is either the *fiqh* work *al-Fāʾiq fī al-madhhab* by Aḥmad b. al-Ḥasan Ibn Qāḍī al-Jabal (d. 771/1370; cf. al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, IV, p. 158) or *al-Fāʾiq fī gharīb al-ḥadīth* by Maḥmūd b. ʿUmar al-Zamakhsharī (d. 538/1144). VP: 1st *mujallad*.

164 8b/5 *K. Ḥādī al-arwāḥ*; A: Ibn Qayyim al-Jawzīya (d. 751/1350); S: ed. Y. Badīwī, Damascus: Dār al-Turāth/DIK, 1991; C: eschatology.

[55] *'Tamallakahu min faḍl rabbihi Yūsuf [b.] Ḥasan b. ʿAbd al-Hādī min m…'*

[56] *'Thumma malakahu bi-al-ibtiyāʿ al-sharʿī min waq[f] … Aḥmad b. ʿAbd Allāh al-ʿAskarī/al-ʿ-k-rī al-Ḥa[nbalī]'.*

[57] *'Thumma malakahu Aḥmad b. Aḥmad al-madhkūr aʿlā al-ʿ…'.*

165a 8b/6–14 *Majmūʿ fīhi al-Arbaʿīn fī faḍl al-arbaʿīn*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 49a: '*al-Arbaʿīn fī faḍl ḥifẓ al-arbaʿīn*'; C: ḥadīth – collection – 40.

165b 8b/6–14 *wa-al-Arbaʿīn al-mukhtāra min musnad Abī Ḥanīfa*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 48a; MS: D 3795/3, fols 22–37 [FMMU 59, pp. 289–96], written 6.4.897/1467 in ʿUmarīya Madrasa; autograph; fol. 11a IAH-*samāʿ* for scholars, 8.4.897/1492; C: ḥadīth – collection – 40.

165c 8b/6–14 *wa-Arbaʿīn ʿAbd Allāh b. Aḥmad*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b: '*al-Arbaʿīn al-mukhtāra min aḥādīth ʿAbd Allāh b. al-imām Aḥmad*; C: ḥadīth – collection – 40.

165d 8b/6–14 *wa-al-Arbaʿīn min sunan Ibn Māja*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b; C: ḥadīth – collection – 40.

165e 8b/6–14 *wa-Arbaʿīn al-shaykh Muwaffaq al-Dīn*; A: IAH taṣnīfī; this might be identical with S: IAH, *Tasmiya*, fol. 47b: '*al-Arbaʿīn al-mukhtāra min ḥadīth ʿAbd Allāh b. ʿUmar*'; In this case this refers to Muwaffaq al-Dīn ʿAbd Allāh b. ʿUmar (d. 677/1278, al-Dhahabī, *Tārīkh al-islām*, years 671–80, p. 270); C: ḥadīth – collection – 40.

165f 8b/6–14 *wa-K. kutub al-Nabī ṣallā Allāh ʿalayhi wa-sallam wa-huwa Ijābat al-sāʾil*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 48a: '*K. ijābat qawl al-sāʾil fīmā warada ʿan al-nabī ṣallā Allāh ʿalayhi wa-sallam min al-kutub wa-al-rasāʾil*' & fol. 47b; C: biography of the Prophet (sīra)/bibliography.

165g 8b/6–14 *wa-Arbaʿīn Abī Ḥanīfa*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b: '*al-Arbaʿīn al-mukhtāra min ḥadīth al-imām Abī Ḥanīfa*'; C: ḥadīth – collection – 40.

165h 8b/6–14 *wa-Arbaʿīn Ibn al-Farrāʾ*; A: IAH taṣnīfī; C: ḥadīth – collection – 40.

165i 8b/6–14 *wa-Arbaʿīn al-Ḍiyāʾ*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b; C: ḥadīth – collection – 40.

165j 8b/6–14 *wa-Arbaʿīn al-Qāḍī Sulaymān*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b; C: ḥadīth – collection – 40.

165k 8b/6–14 *wa-Arbaʿīn al-Mizzī*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b: '*al-Arbaʿīn al-mukhtāra min ḥadīth Abī al-Ḥajjāj al-Mizzī*'; C: ḥadīth – collection – 40.

165l 8b/6–14 *wa-Arbaʿīn Ibn al-Muḥibb*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 49a; C: ḥadīth – collection – 40.

165m 8b/6–14 *wa-Arbaʿīn Ibn Zayd*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b: '*al-Arbaʿīn al-mukhtāra min ḥadīth shaykhinā Ibn Zayd*', i.e. referring to his teacher Aḥmad b. Muḥammad b. Abī Bakr Ibn Zayd Shihāb al-Dīn (d. 870/1465–6); C: ḥadīth – collection – 40.

165n 8b/6–14 *wa-al-Arbaʿīn al-Baʿlīya*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b; C: ḥadīth – collection – 40.

165o 8b/6–14 *wa-al-Ḥikāyāt al-jumma*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 51a: '*al-Ḥikāyāt al-jumma ʿan imām al-aʾimma wa-rabbānī al-umma Aḥmad b. Ḥanbal*'; FI: *al-kull taṣnīfī wa-fīhi Arbaʿīn al-Sulamī*; C: ḥadīth – collection.

166 9a/1 *K. al-Radd ʿalā al-Ikhnāʾī*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); S: ed. al-D. Āl Zahwī, Ṣaydā/Beirut: al-Maktaba al-ʿAṣrīya 2002; MS: D 3874/1, fols 1–38 [FMMU 139, pp. 707–14]; rebinding; modern note fol. 1a '*ukhrija min al-dasht numrat 139*'; C: theology.

167a 9a/2–8 *Majmūʿ fīhi Masarrat al-ʿuqbā*; A: IAH; S: IAH, *Tasmiya*, fol. 57a: '*Masarrat al-ʿuqbāʾ fī marwīyāt ahl Saqbā*'; C: ḥadīth – collection – marwīyāt.

167b 9a/2–8 *wa-Thalāthīn al-Silafī*; A: IAH; S: IAH, *Tasmiya*, fol. 50b; C: ḥadīth – collection – 30.

167c 9a/2–8 *wa-Marwīyāt Arzūnā*; referring to the village in the Ghūṭa close to al-Qābūn (Yāqūt, *Muʿjam*, I, p. 151); most likely A: IAH; C: ḥadīth – collection – marwīyāt.

167d 9a/2–8 *wa-Marwīyāt Yaldā*; referring to the village south of Damascus; A: IAH; S: IAH, *Tasmiya*, fol. 51a; C: ḥadīth – collection – marwīyāt.

167e 9a/2–8 *wa-al-ʿAshara al-Ṭarābulusīya*; A: IAH; S: IAH, *Tasmiya*, fol. 55a; C: ḥadīth – collection – 10.

167f 9a/2–8 *wa-al-ʿAshara al-Ḥarrānīya*; A: IAH; S: IAH, *Tasmiya*, fol. 55a; C: ḥadīth – collection – 10.

167g 9a/2–8 *wa-al-Khamsa al-Anṭākīya*; A: IAH; S: IAH, *Tasmiya*, fol. 51a: ʿ*al-Khamsa al-mukhtāra min marwīyāt ahl Anṭākīya*ʾ; C: ḥadīth – collection – 5.

167h 9a/2–8 *wa-Ḥadīth ʿAlī b. Ḥajar*; A: Muḥammad b. Isḥāq Ibn Khuzayma (d. 311/924); MS: D 3789/3, fols 29–42 [FMMU 53, pp. 267–9]; rebinding; WḌal-Ḥarrānī; C: ḥadīth – collection.

167i 9a/2–8 *wa-al-Khamsa al-Jabalīya*; A: IAH; S: IAH, *Tasmiya*, fol. 51a; C: ḥadīth – collection – 5.

167j 9a/2–8 *wa-al-Khamsa al-ʿAsqalānīya*; A: IAH; S: IAH, *Tasmiya*, fol. 51a: ʿ*al-Khamsa al-mukhtāra min marwīyāt ahl ʿAsqalān*ʾ; C: ḥadīth – collection – 5.

167k 9a/2–8 *wa-al-ʿAshara al-Ṭabarīya*; A: IAH; S: IAH, *Tasmiya*, fol. 55a; C: ḥadīth – collection – 10.

167l 9a/2–8 *wa-al-Khamsa al-Qābūnīya*; A: IAH; S: IAH, *Tasmiya*, fol. 51a; C: ḥadīth – collection – 5.

167m 9a/2–8 *wa-al-ʿAshara al-Mizzīya*; A: IAH; S: IAH, *Tasmiya*, fol. 55a; C: ḥadīth – collection – 10.

167n 9a/2–8 *wa-al-ʿAshara al-Mardāwīya*; A: IAH; S: IAH, *Tasmiya*, fol. 55a; C: ḥadīth – collection – 10.

167o 9a/2–8 *wa-al-Sitta al-Zamalkāwīya*; A: IAH; S: IAH, *Tasmiya*, fol. 54b: ʿ*al-Sitta al-mukhtāra min marwīyāt ahl al-Zamalkā*ʾ; FI: *wa-ghayr dhālika ghalibuhu taṣnīfī*; C: ḥadīth – collection – 6.

168a 9a/9–13 *Majmūʿ fīhi Arbaʿīn al-Imām Aḥmad*; A: IAH; S: IAH, *Tasmiya*, fol. 49a; C: ḥadīth – collection – 40.

168b 9a/9–13 *wa-Arbaʿīn Ibn al-Bukhārī*; A: IAH; S: IAH, *Tasmiya*, fol. 49a; C: ḥadīth – collection – 40.

168c 9a/9–13 *wa-Arbaʿīn Ṭalḥa*; A: IAH; S: IAH, *Tasmiya*, fol. 49a; C: ḥadīth – collection – 40.

168d 9a/9–13 *wa-Faḍl al-ʿālim al-ʿAfīf*; not identified; C: biography – individual.

168e 9a/9–13 *wa-al-Dhull wa-al-khumūl*; A: IAH; S: IAH, *Tasmiya*, fol. 51b: ʿ*al-Dhull wa-al-khumūl li-man amara bi-qatlihi al-Rasūl*ʾ; C: biography of the Prophet (sīra).

168f 9a/9–13 *wa-Imtithāl qawl al-qāʾil*; A: IAH; S: IAH, *Tasmiya*, fol. 49a: ʻ*Imtithāl qawl al-qāʾil fī madḥ al-ʿālim al-fāḍil*ʼ.

168g 9a/9–13 *wa-Hidāyat al-mustarshidīn*; A: IAH; S: IAH, *Tasmiya*, fol. 57b: ʻ*Hidāyat al-mustarshidīn ilā man tukullima fīhi min munāfirī al-muḥaddithīn*ʼ; C: ḥadīth – study of.

168h 9a/9–13 *wa-Uns al-nufūs*; A: IAH; S: IAH, *Tasmiya*, fol. 49a: ʻ*Uns al-nufūs wa-mā yuzīlu ʿanhā al-waḥsha wa-al-buʾs*ʼ; FI: *ghālibuhu taṣnīfī*.

169a 9a/14–16 *Majmūʿ fīhi Rawḍ al-rabīʿ*; A: IAH; S: IAH, *Tasmiya*, fol. 53b: ʻ*Rawḍ al-rabīʿ fī mawlid al-nabī al-shafīʿ*ʼ; C: biography of the Prophet (sīra).

169b 9a/14–16 *wa-Dīwān Tawba*; A: Tawba b. al-Ḥumayyir (d. 55/674?); S: ed. Kh.I. al-ʿAṭīya, Baghdad: Maṭbaʿat al-Irshād, 1968; C: poetry – early Islamic.

169c 9a/14–16 *wa-al-Faraj baʿda al-shidda*; There are numerous works with this title, but it is rather unlikely that this CM contained one of the large classical works such as *al-Faraj baʿda al-shidda* by al-Tanūkhī (d. 447/1055–6, ed. ʿA. al-Shālijī, Beirut: Dār Ṣādir, 1978). It seems much more likely that this is a work by IAH who authored ʻmostʼ of the titles in this CM, but no further evidence exists for this.

169d 9a/14–16 *wa-Jawharat al-zamān*; A: IAH; S: IAH, *Tasmiya*, fol. 50b: ʻ*Jawharat al-ʿaṣr wa-al-zamān fī manāqib al-Sulṭān Muḥammad b. ʿUthmān*ʼ; This is one of the few panegyrics IAH wrote for rulers, here most likely for the Ottoman Sultan Mehmed II (r. 848/1444–886/1481 with interruption). Mehmedʼs father was Murād and the ʻb. ʿUthmānʼ stands here for the dynasty. It is noteworthy that IAH did not compose a panegyric for a Mamluk sultan (cf. discussion of this in Chapter 2). We find a second panegyric by IAH for an Ottoman ruler in no. 174e and (probably) for an Aqqoyunlu ruler in 219g. C: panegyric.

169e 9a/14–16 *wa-Jawāhir al-lughāt*; A: IAH; S: IAH, *Tasmiya*, fol. 50b: ʻ*Jawāhir al-lughāt fī sharḥ al-sabʿ al-muʿallaqāt*ʼ; FI: *wa-ghayr dhālika ghālibuhu taṣnīfī*; C: poetry – anthology – pre-Islamic – commentary.

170 9b/1 *K. Khayr al-bishar bi-khayr al-bashar*; A: Muḥammad b. ʿAbd Allāh Ibn Ẓafar (d. 565/1170); S: ed. L. Shūkrī, Rabat: al-Rābiṭa al-Muḥammadīya li-l-ʿUlamāʾ, 2008; C: ḥadīth.

171 9b/2 *K. Sharḥ al-ʿIrāqī*;[58] A: ʿAbd al-Raḥīm b. al-Ḥusayn al-ʿIrāqī (d. 806/1404); S: *Sharḥ al-tabṣira wa-al-tadhkira*, Beirut: DKI, 2002; Scr: *bi-khaṭṭ shaykhinā* (Ibn Qundus); IAH does not say which of his teachers copied this manuscript. There is one other instance where he refers to one of his teachers simply with *shaykhunā* and this is Abū Bakr b. Ibrāhīm Ibn Qundus (d. 861/1457, cf. no. 97). As Ibn Qundus appears as copyist in other manuscripts of this *fihrist* (cf. nos. 246e & 364c), it is highly likely that this reference is to him. C: ḥadīth – study of.

172a 9b/3–6 *Majmūʿ fīhi al-Muntakhab*; A: Aḥmad b. Muḥammad al-Adamī (d. c. 749/1348); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, IV, p. 355; The authorship is likely for three reasons: the following work is probably by the same author, the overall profile of the collection and the author is explicitly named in entry no. 332 alongside a mention of this title. C: fiqh – ḥanbalī. (cf. no. 332 for 2nd copy)

172b 9b/3–6 *wa-al-Munawwar*; A: Aḥmad b. Muḥammad al-Adamī (d. c. 749/1348); S: *K. al-munawwar fī rājiḥ al-Muḥarrar*, ed. W. al-Munīs, Beirut: DBI, 2003; C: fiqh – ḥanbalī.

172c 9b/3–6 *wa-al-Mudhahhab al-Aḥmad*; A: Yūsuf b. ʿAbd al-Raḥmān Ibn al-Jawzī (d. 656/1257–8); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, III, p. 188; C: fiqh – ḥanbalī.

172d 9b/3–6 *wa-al-Ṭarīq al-aqrab*; A: Yūsuf b. ʿAbd al-Raḥmān Ibn al-Jawzī (d. 656/1257–8); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, III, p. 189. The authorship of 172c & d is likely because of the collection's overall profile and because this author wrote works with two such titles.

172e 9b/3–6 *wa-al-Shāfī*; A: Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, III, p. 77; FI: *qiṭʿa min*; The authorship of Ibn Qudāma is possible on account of the overall profile of IAH's collection and especially because IAH refers to this *takhrīj*-work

[58] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 273 reads القرافي.

with the same term further below (cf. no. 423a); C: ḥadīth – study of. (cf. no. 475a)

172f 9b/3–6 *wa-al-Khiṣāl*; A: Muḥammad b. Yabqā Ibn Zarb al-Qāḍī al-Mālikī (d. 381/991); S: ed. ʿA. al-ʿAlamī, Rabat: Wizārat al-Awqāf, 2005; C: fiqh – mālikī.

172g 9b/3–6 *wa-al-Ishāra*; A: Ibrāhīm b. ʿAlī al-Shīrāzī Abū Isḥāq (d. 476/1083); S: *al-Ishāra ilā madhhab ahl al-ḥaqq, La profession de foi d'Abū Isḥāq al-Šīrāzī*, ed. M. Bernand, Cairo: Inst. Français d'Archéologie Orientale, 1987; C: theology.

172h 9b/3–6 *wa-al-Kifāya*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 56a: '*al-Kifāya fī al-fiqh*'; C: fiqh – ḥanbalī.

173 9b/7 *K. al-Munāqala*; A: Aḥmad b. al-Ḥasan Ibn Qāḍī al-Jabal (d. 771/1370); S: *al-Munāqala wa-al-istibdāl bi-al-awqāf*, ed. M. al-Ashqar, Beirut: MR, 2001; C: fiqh – ḥanbalī.

174a 9b/8–10 *Majmūʿ fīhi Hadāyā al-aḥbāb*; A: IAH; S: IAH, *Tasmiya*, fol. 57b: '*Hadāyā al-aḥbāb wa-tuḥaf al-ikhwān wa-al-aṣḥāb min Rāʾiq al-akhbār wa-fāʾiq al-ḥikāyāt wa-al-ashʿār*'; MS: D 3194/1, fols 1–80 [FM/2, pp. 234–6], written in 889/1484–5; autograph; IAH-*samāʿ* for children and wives, 897/1491–2 [FM/2, p. 234]; C: adab. (cf. nos. 191h, 217e, 233j, 235b for other copies)

174b 9b/8–10 *wa-Arbaʿīn Anas*; A: IAH; S: IAH, *Tasmiya*, fol. 49a (*Anas b. Mālik*); MS: D 3194/2, fols 81–9 [FM/2, pp. 234–6], written in 889/1484–5; autograph; C: ḥadīth – collection – 40.

174c 9b/8–10 *wa-Bayān al-qawl al-sadīd*; A: IAH; S: IAH, *Tasmiya*, fol. 49b; MS: D 3194/3, fols 89–95 [FM/2, pp. 234–6], written in 889/1484–5; autograph; C: fiqh – ḥanbalī.

174d 9b/8–10 *wa-al-Sudāsīyāt wa-al-khumāsīyāt*; IAH states that most of the works in this CM ('*ghālibuhu*') are by himself and all other titles can indeed be ascribed to him except for this one. Another author must thus have composed this title, but manuscript D 3194 no longer contains this work and the title is too generic to be identified. C: ḥadīth – collection – khumāsīyāt/sudāsīyāt.

174e 9b/8–10 *wa-al-Taghrīd*; A: IAH; S: IAH, *Tasmiya*, fol. 50a: ʻ*al-Taghrīd fī manāqib al-Sulṭān al-saʿīd Abī Zayd*ʼ; FI: *ghālibuhu taṣnīfī*; MS: D 3194/4, fols 97–125 [FM/2, pp. 234–6], written in 889/1484–5; autograph; This is another panegyric (cf. no. 169d) IAH wrote for an Ottoman ruler, here the son of Sultan Mehmed II, Sultan Bayezid II (r. 886/1481–918/1512). cf. no. 219g for a panegyric (probably) for an Aqqoyunlu ruler; Ottoman Public Library: al-adabīyāt al-manthūra 23 (ʿUmarīya provenance); C: panegyric. (cf. no. 475g for 2nd copy)

175a 9b/11–13 *Majmūʿ fīhi al-Irshād*; IAH states that most of the works in this CM (ʻ*ghālibuhu*ʼ) are by himself and except for this title all other titles can indeed be ascribed to him (though 175d has a question mark). This title must thus have been composed by another author, but the title is too generic to be identified.

175b 9b/11–13 *wa-Arbaʿīn Abī Bakr*; A: IAH; S: IAH, *Tasmiya*, fol. 49a; C: ḥadīth – collection – 40.

175c 9b/11–13 *wa-Arbaʿīn ʿUmar*; A: IAH; S: IAH, *Tasmiya*, fol. 49a; C: ḥadīth – collection – 40.

175d 9b/11–13 *wa-al-Arbaʿīn al-zāhira*; most likely A: IAH; C: ḥadīth – collection – 40.

175e 9b/11–13 *wa-Arbaʿīn Ibn al-Muḥibb*; A: IAH; S: IAH, *Tasmiya*, fol. 49a; C: ḥadīth – collection – 40.

175f 9b/11–13 *wa-ʿAshara li-jaddī*; A: IAH; S: IAH, *Tasmiya*, fol. 55b: ʻ*al-ʿAshara al-mukhtāra min ʿawālī jaddī*ʼ; C: ḥadīth – collection – 10.

175g 9b/11–13 *wa-al-Maʿārij*; A: IAH; S: IAH, *Tasmiya*, fol. 57a: ʻ*al-Maʿārij al-mustaʿmala li-qaḍāʾ al-ḥawāʾij*ʼ; FI: *wa-ghayr dhālika ghālibuhu taṣnīfī*.

176a 9b/14–17 *Majmūʿ fīhi Shadd al-miḥzam*; A: IAH taṣnīfī; not identified.

176b 9b/14–17 *wa-al-Qawl al-ʿajīb*; A: IAH taṣnīfī; not identified.

176c 9b/14–17 *wa-al-Burhān*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 49b.

176d 9b/14–17 *wa-Ḥusn al-maqāl*; A: IAH taṣnīfī; probably identical with 211i: ʻ*Ḥusn al-maqāla*ʼ; not identified.

176e 9b/14–17 *wa-al-Ẓafar*; A: IAH taṣnīfī; not identified. (cf. 141a for 2nd copy)

176f 9b/14–17 *wa-Wajh al-qawl al-sadīd*; A: IAH taṣnīfī; not identified.

176g 9b/14–17 *wa-al-Waʿd bi-al-ḍarb wa-al-firāq*; A: IAH taṣnīfī; not identified.

176h 9b/14–17 *wa-Bayān al-ḥujja al-ṣaḥīḥa*;[59] A: IAH taṣnīfī; FI: *kulluhu taṣnīfī*; not identified.

177a 10a/1–2 *Majmūʿ fīhi Ijābat al-sāʾil al-ḥathīth*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 48b: '*Ijābat al-sāʾil al-ḥathīth ilā mā khafiya ʿalayhi maʿnāhu min ṣaḥīḥ al-ḥadīth*'; C: ḥadīth – study of.

177b 10a/1–2 *wa-Marwīyāt shaykhinā Ibn Hilāl*; A: IAH taṣnīfī; referring to his teacher Aḥmad b. Hilāl al-Azdī Shihāb al-Dīn (d. 858/1454–5, IAH, *al-Jawhar*, p. 52); C: ḥadīth – collection – marwīyāt. (cf. no. 195h)

178a 10a/3–6 *wa-Majmūʿ fīhi al-Faḍl al-musallam*; A: IAH taṣnīfī; not identified.

178b 10a/3–6 *wa-al-Ḥujja*; A: IAH taṣnīfī; not identified.

178c 10a/3–6 *al-Akhbār al-muʿadda*; A: IAH taṣnīfī; not identified. (cf. no. 211f)

178d 10a/3–6 *wa-Qaḍāʾ al-nahma*; A: IAH taṣnīfī; not identified.

178e 10a/3–6 *wa-al-Ihtimām*; A: IAH taṣnīfī; not identified. (cf. nos. 141c, 210c, 418d for further copies)

178f 10a/3–6 *wa-Zawāl al-ḍajar wa-al-malāla*; A: IAH taṣnīfī; not identified.

178g 10a/3–6 *wa-Irshād al-ḥamqāʾ*; A: IAH taṣnīfī; not identified.

178h 10a/3–6 *wa-al-Ḥadīth al-mumlā*; A: IAH taṣnīfī; not identified.

178i 10a/3–6 *wa-Fatḥ al-raḥmān*; A: IAH taṣnīfī; not identified.

178j 10a/3–6 *wa-al-Tāj al-mudabbaj*; A: IAH taṣnīfī; not identified. (cf. 250)

178k 10a/3–6 *wa-al-ʿAsas*; A: IAH taṣnīfī; FI: *kulluhu taṣnīfī*; not identified.

[59] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 304 reads للجمع.

179a 10a/7–11 *wa-Majmūʿ fīhi Faḍl qaḍāʾ ḥawāʾij al-nās*; A: IAH taṣnīfī; not identified.

179b 10a/7–11 *wa-al-Khamsa al-Hītīya*; most likely referring to the village of al-Hīt in the Ḥawrān south of Damascus; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 51a; C: ḥadīth – collection – 5.

179c 10a/7–11 *wa-al-Khamsa al-ʿAkkāwīya*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 51a; C: ḥadīth – collection – 5.

179d 10a/7–11 *wa-al-Aḥādīth al-ʿAsqalānīya*; A: IAH taṣnīfī; probably identical with S: IAH, *Tasmiya*, fol. 55a: '*Ẓuhūr al-nīya fī al-aḥādīth al-ʿAsqalānīya*'; C: ḥadīth – collection – regional.

179e 10a/7–11 *wa-al-Khamsa al-Iskandarīya*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 51a; C: ḥadīth – collection – 5.

179f 10a/7–11 *wa-al-Musalsala bi-al-Shāfiʿīya*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 56a; C: ḥadīth – collection – musalsalāt – madhhab.

179g 10a/7–11 *wa-al-Khamsa al-Sūsīya*; referring to the province Sūsīya in Jordan (Yāqūt, *Muʿjam*, III, p. 283); A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 51a; C: ḥadīth – collection – 5.

179h 10a/7–11 *wa-al-Khamsa al-Dumyāṭīya*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 51a; C: ḥadīth – collection – 5.

179i 10a/7–11 *wa-al-Khamsa al-Surmarīya*; most likely referring to the Ḥanbali *ḥadīth* transmitter Yūsuf b. Muḥammad al-Surmarī (d. 776/1374) who settled in Damascus; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 51a; C: ḥadīth – collection – 5;

179j 10a/7–11 *wa-al-Aḥādīth al-Raḥbīya*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 54b: '*al-Sitta ʿasharat al-Raḥbīya*'; C: ḥadīth – collection – regional.

179k 10a/7–11 *wa-al-ʿAshara al-musalsala bi-al-Ḥanābila*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 56a; C: ḥadīth – collection – 10 – musalsalāt – madhhab.

179l 10a/7–11 *wa-al-Khamsa al-Malaṭīya*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 51a; C: ḥadīth – collection – 5.

179m 10a/7–11 *wa-al-Radd ʿalā man shaddada wa-ʿassara*; A: IAH taṣnīfī; FI: *kulluhu taṣnīfī*; C: fiqh – ḥanbalī/rituals (pilgrimage). (cf. no. 128f for identification)

180a 10a/14–17 *wa-Majmūʿ fīhi Sīrat thawāb mā asdāhu*; A: IAH taṣnīfī; VP: *min*; not identified.

180b 10a/14–17 *wa-al-Hanāʾ*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 57b: '*al-Hanāʾ fī maʿrifat al-kunā*'; C: onomastics.

180c 10a/14–17 *wa-al-Shidda*; A: IAH taṣnīfī; not identified.

180d 10a/14–17 *wa-al-Baʾs wa-taʾadhdhī al-abrār*; A: IAH taṣnīfī; not identified.

180e 10a/14–17 *wa-al-ʿAdad wa-al-zayn*; A: IAH taṣnīfī; not identified.

180f 10a/14–17 *wa-Mā warada fī yawm al-arbaʿāʾ*; A: IAH taṣnīfī; not identified. (see also 211j)

180g 10a/14–17 *wa-al-Taḥsīs*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 50a: '*al-Taḥsīs ʿalā man ʿurifa bi-al-tadlīs*'; C: ḥadīth – study of.

180h 10a/14–17 *wa-ʿArf al-ʿiṭr*; A: IAH taṣnīfī; not identified.

180i 10a/14–17 *wa-Afḍal muḍaḥḥī*; A: IAH taṣnīfī; FI: *kulluhu taṣnīfī*; not identified.

181a 10b/1–3 *Majmūʿ fīhi Shifāʾ al-ṣadr*; tentative reading; A: IAH taṣnīfī; not identified.

181b 10b/1–3 *wa-al-Taʿwīl*; A: IAH taṣnīfī; not identified.

181c 10b/1–3 *wa-Hadīyat al-ḥabīb*; A: IAH taṣnīfī; not identified.

181d 10b/1–3 *wa-al-Taṣḥīḥ al-muṣaddaq*; A: IAH taṣnīfī; not identified.

181e 10b/1–3 *wa-Faḍl al-ʿinab*[60]; A: IAH taṣnīfī; FI: *wa-ghayr dhālika kulluhu taṣnīfī*; not identified.

182a 10b/4–5 *wa-Majmūʿ fīhi Jalāʾ al-dīn*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 51a: '*Jalāʾ al-dīn fī aḥkām al-dīn*'; C: fiqh – ḥanbalī.

[60] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 347 reads الغيث.

182b 10b/4–5 *wa-al-Khamsa al-Nayrabīya*; referring to the village west of Damascus; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 51a; C: ḥadīth – collection – 5.

182c 10b/4–5 *wa-Jawāz al-ziyāda*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 51a; ‘*Jawāz al-ziyāda li-ahl al-khayr wa-al-ziyāda*’.

182d 10b/4–5 *wa-al-Khamsa al-kahfīya*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 51a; FI: *kulluhu taṣnīfī*; C: ḥadīth – collection – 5.

183a 10b/6–9 *Majmūʿ fīhi al-Tarṣīn*; A: IAH taṣnīfī; not identified.

183b 10b/6–9 *wa-Tasmiyat muṣannafātī*; A: IAH taṣnīfī; C: bibliography.

183c 10b/6–9 *wa-ʿAdad al-akābir*; A: IAH taṣnīfī; not identified.

183d 10b/6–9 *wa-al-Jawāb al-lāʾiq*; A: IAH taṣnīfī; not identified.

183e 10b/6–9 *wa-Nuzhat al-qirṭās wa-ṣarf al-ḥarrās*; A: IAH taṣnīfī; not identified.

183f 10b/6–9 *wa-al-Mukammal*; A: IAH taṣnīfī; not identified.

183g 10b/6–9 *wa-al-Ḍarar wa-al-taʾbīn*; A: IAH taṣnīfī; not identified.

183h 10b/6–9 *wa-Wujūb ikrām al-khubz*; A: IAH taṣnīfī; FI: *kulluhu taṣnīfī*; not identified.

184a 10b/10–12 *wa-Majmūʿ fīhi al-Takhrīj al-ṣaghīr*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 50a; MS: D 1032 (*al-Takhrīj al-ṣaghīr wa-al-taḥbīr al-kabīr*), written in ?.5.883/1478; autograph; fol. 1a ON Muḥammad b. Ṭūlūn from ʿAbd al-Hādī for 30 Dirhams; fol. 1a IAH note (*ijāza* for his children); This CM of six titles was clearly split into single-text manuscripts at some stage and the title page of D 1032 (formerly the first title page in the CM) still carries a list of the titles which had once belonged to this CM. This separation must have occurred in stages as the items 184c, d & e all have the same fire damage on the front edge, while this is not the case for 184a (I was not able to check this for MS D 3257/2 [=184f]). They must have been split up before the late 19th century, as 184f was the only item, as part of a new CM, that entered the Ottoman Public Library directly from the ʿUmarīya Madrasa. 184d & 184e probably also came from the ʿUmarīya, but as unbound fragments and we find them today in the classmark range for the

former 'messy' section. 184b most likely went onto the market and belonged to the loose folia that Ḥabīb Zayyāt purchased in Damascus. C: ḥadīth – study of.

184b 10b/10–12 *wa-Nuzhat al-rifāq*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 57b; ed. Ḥ. Zayyāt, *Nuzhat al-rifāq ʿan sharḥ ḥāl al-aswāq*. Zayyāt does not indicate where the manuscript was housed when he accessed it for this article; C: topography.

184c 10b/10–12 *wa-Ghadaq al-afkār*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 55b; ed. Ṣ. al-Khiyamī, in: *Rasāʾil Dimashqīya*, Damascus/Beirut: DIK, 1988; MS: D 4557 (*Ghadaq al-afkār fī dhikr al-anhār*); autograph; fol. 2a IAH note (*ijāza* for his children); C: topography.

184d 10b/10–12 *wa-ʿUddat al-mulimmāt*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 55a; ed. Ṣ. al-Khiyamī, in: *Rasāʾil Dimashqīya*, Damascus/Beirut: DIK, 1988; MS: D 4535 (*ʿUddat al-mulimmāt fī taʿdād al-ḥammāmāt*); autograph; fol. 1a IAH note (*ijāza* for his children); C: topography.

184e 10b/10–12 *al-Iʿānāt*; A: IAH taṣnīfī; S: ed. Ṣ. al-Khiyamī, in: *Rasāʾil Dimashqīya*, Damascus/Beirut: DIK, 1988; MS: D 4536 (*K. al-iʿānāt ʿalā maʿrifat al-khānāt*); autograph; fol. 1a IAH note (*ijāza* for his children); C: topography.

184f 10b/10–12 *wa-Thimār al-maqāṣid*; A: IAH taṣnīfī; S: ed. M. Ṭalas, Beirut: Maktabat Lubnān, 1975; IAH, *Tasmiya*, fol. 50b; FI: *kulluhu taṣnīfī*; MS: D 3257/2, fols 11–77 [FM/2, pp. 258–9], written in 883/1478–9 (*Thimār al-maqāṣid fī dhikr al-masājid*); autograph; IAH note (*ijāza* for his children) [FM/2, p. 259]; Ottoman Public Library: al-adabīyāt al-manthūra 87 (ʿUmarīya provenance); C: topography.

185a 10b/13–15 *wa-Majmūʿ fīhi al-Wuqūf*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 57b: '*al-Wuqūf ʿalā labs al-ṣūf*'; C: Sufism. (cf. no. 225b)

185b 10b/13–15 *wa-al-Tasdīd*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 50b: '*Juzʾ fīmā warada fī al-tasdīd ʿalā al-nisāʾ*. (cf. no. 121c)

185c 10b/13–15 *wa-Masāʾil Ibn Mashīsh*; A: Muḥammad b. Mūsā Ibn Mashīsh; not identified.

185d 10b/13–15 *wa-Masāʾil Khaṭāb b. Bishr*; A: Khaṭāb b. Bishr b. Maṭar Abū ʿUmar (d. 264/877–8; on him cf. Ibn Abī Yaʿlā, *Ṭabaqāt*, pp. 406–7); C: fiqh – ḥanbalī.

185e 10b/13–15 *wa-ʿAyn al-iṣāba*; A: IAH; FI: *ghālibuhu taṣnīfī*; IAH states that most of the works in this CM (‘*ghālibuhu*’) are by himself. 185a & b are definitely by him and 185c & d are most likely not by him. In consequence, this fifth title is probably one of his works, but there is no additional evidence for this.

186a 11a/1–4 *Majmūʿ fīhi al-Akhbār wa-al-ʿiṣāba al-āthima*; A: IAH taṣnīfī; not identified.

186b 11a/1–4 *wa-Hadīyat al-ikhwān*; A: IAH taṣnīfī; not identified.

186c 11a/1–4 *wa-al-Mayl wa-al-khayr wa-al-muʿajjal*; A: IAH taṣnīfī; not identified.

186d 11a/1–4 *wa-al-Adhkār*;[61] A: IAH taṣnīfī; not identified.

186e 11a/1–4 *wa-al-Ibtihāj*; A: IAH taṣnīfī; not identified.

186f 11a/1–4 *wa-al-Qatt*; A: IAH taṣnīfī; not identified.

186g 11a/1–4 *wa-al-Taḥdhīr*; A: IAH taṣnīfī; In his *Tasmiya*, fol. 50a IAH lists four titles starting with this keyword (lines 3, 8, 13, 16–17). The title in line 8 matches no. 233b and the title in line 13 matches no. 235c, so it is rather unlikely that these two match here. However, it cannot be argued with any certainty which of the two remaining titles (lines 3 [*al-Taḥdhīr min lubs al-taḥrī*]) and 16–7 [*al-Taḥdhīr man radda shayʾ min aḥādīth*]) is meant here and the same applies to nos. 188b and 226n, where we also find works by IAH referred to with this keyword alone.

186h 11a/1–4 *wa-al-Ajr wa-al-birr*; A: IAH taṣnīfī; not identified.

186i 11a/1–4 *wa-Irshād al-akhyār*; A: IAH taṣnīfī; FI: *kulluhu taṣnīfī*; not identified.

187a 11a/5–6 *wa-Majmūʿ fīhi Ṭabʿ al-kirām*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 55a.

[61] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 378 reads الإبكار.

187b 11a/5–6 *wa-al-Aḥādīth al-masṭūra wa-al-nabawīya*; A: IAH taṣnīfī; C: ḥadīth – collection.

187c 11a/5–6 *wa-Ḥalāwat al-siyar*; A: IAH taṣnīfī; not identified.

187d 11a/5–6 *wa-Hadīyat al-rifāq*; A: IAH taṣnīfī; FI: *kulluhu taṣnīfī*; not identified.

188a 11a/7–9 *wa-Majmūʿ fīhi Zawāl al-baʾs*; A: IAH taṣnīfī; not identified.

188b 11a/7–9 *wa-al-Taḥdhīr*; A: IAH taṣnīfī; cf. no. 186g for impossibility to identify this title.

188c 11a/7–9 *wa-Irshād al-ḥarīṣ*; A: IAH taṣnīfī; not identified.

188d 11a/7–9 *wa-al-Qawl al-musaddad*; A: IAH taṣnīfī; not identified.

188e 11a/7–9 *wa-Ḥikāyāt al-afwāh*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 51a; VP: *juzʾ min*. (cf. nos. 143h, 228d, 247d for further copies)

188f 11a/7–9 *wa-ʿAsharat al-khuṭabāʾ*; A: IAH taṣnīfī; C: ḥadīth – collection – 10.

188g 11a/7–9 *wa-al-Tabyīn*; A: IAH taṣnīfī; The keyword *tabyīn* appears in two titles in IAH, *Tasmiya*, fol. 50a, but this CM was clearly produced after the *Tasmiya*-list was written as we find very few matches between the list and the items in no. 188. It is thus more likely that we are dealing with a title not in the *Tasmiya*-list and in this case, the strongest contender is MS: D 3216/12, fols 158–67 [FM/2, pp. 241–8, '*al-Ḍabṭ wa-al-tabyīn li-dhawī al-ʿilal wa-al-ʿāhāt min al-muḥaddithīn*'], undated; autograph; rebinding; on this work see Richardson, *Difference and Disability*, 100–3; C: ḥadīth – collection. (cf. no. 209k for another *tabyīn*-title)

188h 11a/7–9 *wa-Kamāl*[62] *al-zīna*; A: IAH taṣnīfī; FI: *kulluhu taṣnīfī*; not identified.

189a 11a/10–14 *wa-Majmūʿ fīhi Arbaʿīn al-Zubayr*; A: IAH; S: IAH, *Tasmiya*, fol. 49a; C: ḥadīth – collection – 40.

[62] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 396 reads جمال.

189b 11a/10–14 *wa-Arbaʿīn Saʿd*; A: IAH; S: IAH, *Tasmiya*, fol. 49a (*Saʿd Ibn Abī Waqqāṣ*); C: ḥadīth – collection – 40.

189c 11a/10–14 *wa-Juzʾ Ibn Nujayd*; A: Ismāʿīl b. Nujayd Abū ʿAmr (d. 366/976–7); C: ḥadīth – collection.

189d 11a/10–14 *wa-Arbaʿīn Saʿīd*; A: IAH; S: IAH, *Tasmiya*, fol. 49a; C: ḥadīth – collection – 40.

189e 11a/10–14 *wa-Arbaʿīn ʿAbd al-Raḥmān b. ʿAwf*; A: IAH; S: IAH, *Tasmiya*, fol. 49a; C: ḥadīth – collection – 40.

189f 11a/10–14 *wa-ʿAwālī Abī Bakr al-Shāfiʿī*; most likely A: IAH; C: ḥadīth – collection – ʿawālī.

189g 11a/10–14 *wa-Arbaʿīn Abī ʿUbayda*; A: IAH; S: IAH, *Tasmiya*, fol. 49a; C: ḥadīth – collection – 40.

189h 11a/10–14 *wa-al-Jawhar al-nafīs*; A: IAH; S: IAH, *Tasmiya*, fol. 50b: '*al-Jawhar al-nafīs fī al-arbaʿīn al-mukhtāra min ḥadīth Muḥammad b. Idrīs*'; C: ḥadīth – collection – 40.

189i 11a/10–14 *wa-Arbaʿīn al-Shaykh Abī ʿUmar*; A: IAH; S: IAH, *Tasmiya*, fol. 49a: '… *Ibn Abī ʿUmar*'; MS: Princeton, Garrett 3b/2, fols 121–32, written in 889/1484; autograph; fol. 121a IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh, IAH's cousin Ibrāhīm, Bulbul, Ḥasan(p), Fāṭima(p), Jawhara(p), Bulbul (*mawlāt akhī*)(p), Ḥalwa, 16.2.889/1484; This title was – together with entry 189j – taken out of CM no. 189 and rebound in the present CM Garrett 3b. The other three titles in Garrett 3b are clearly different from the material in this *fihrist*: 3b/1 (fols 1–120) was written on glazed paper and probably in the 20th century, whereas 3b/4 and 3b/5 were both written in Mecca. 189i and 189j – both carrying IAH-*samāʿ* of the same day – have retained their order in the new CM. C: ḥadīth – collection – 40.

189j 11a/10–14 *wa-ʿAsharat wālidī*; A: IAH; S: IAH, *Tasmiya*, fol. 55b; FI: *ghālibuhu taṣnīfī*; MS: Princeton, Garrett 3b/3, fols 133–6 (*al-ʿAshara al-mukhtāra min marwīyāt wālidī*); autograph; fol. 133a IAH-*samāʿ* for ʿAbd al-Hādī, Ḥasan, Bulbul, Fāṭima, Jawhara, Ḥalwa, 16.2.889/1484; C: ḥadīth – collection – 10.

190a 11a/15–16 *Majmūʿ fīhi Alfiyat al-ʿIrāqī*; A: ʿAbd al-Raḥīm b. al-Ḥusayn al-ʿIrāqī (d. 806/1404); S: ed. al-ʿA. al-D. al-Faryāṭī, Riyad: Dār al-Minhāj; C: ḥadīth – study of.

190b 11a/15–16 *wa-Ashyāʾ*; A: Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343); not identified.

190c 11a/15–16 *wa-al-Nukhba wa-naẓmuhā*; A: Aḥmad b. Naṣr Allāh Muḥibb al-Dīn al-Ḥanbalī (d. 844/1440); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, IV, p. 315.

191a 11b/1–4 *Majmūʿ fīhi Ikhtiṣār aḥwāl al-qiyāma*; A: IAH; S: IAH, *Tasmiya*, fol. 49a: '*Ikhtiṣār aḥwāl al-qiyāma li-ahl al-saʿāda wa-al-karāma*'; C: eschatology.

191b 11b/1–4 *wa-Aḥādīth Banī ʿAbd al-Hādī*; A: IAH; S: IAH, *Tasmiya*, fol. 49a: '*al-Aḥādīth al-marwīya li-Banī ʿAbd al-Hādī*'; C: ḥadīth – collection – marwīyāt.

191c 11b/1–4 *wa-Shajarat Banī ʿAbd al-Hādī*; A: IAH; S: IAH, *Tasmiya*, fol. 54b; C: geneaology.

191d 11b/1–4 *wa-al-Hādī*; A: IAH; S: IAH, *Tasmiya*, fol. 57b: '*al-Hādī li-irshād al-ghādī li-maʿrifat tarājim Banī ʿAbd al-Hādī*'; C: biographical dictionary.

191e 11b/1–4 *wa-Fawāʾid al-rifāq*[63]; probably A: IAH; This work is not identified, but IAH's authorship is likely: He states that most of the titles in this CM are by him and he has two other titles with the keyword '*al-Rifāq*' to which this title could refer (cf. no. 184b '*Nuzhat al-rifāq*' *&* 187d '*Hadīyat al-rifāq*').

191f 11b/1–4 *wa-al-Taghrīd*; A: IAH; referring to one of his panegyrics; C: panegyric. (cf. no. 174e for identification and 475b, 475g)

191g 11b/1–4 *wa-Ṣifat al-libaʾ wa-al-laban*; As IAH states that most of the titles in this CM are by him and all other titles in this CM can be ascribed to him, this must be by another author. Not identified.

191h 11b/1–4 *wa-Rāʾiq al-akhbār*; A: IAH; S: IAH, *Tasmiya*, fol. 54a: '*Rāʾiq al-akhbār wa-lāʾiq al-ḥikāyāt wa-al-ashʿār*'; VP: 9th & 10th; FI: *ghālibuhu*

[63] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 414 reads دقاق.

taṣnīfī; Manuscripts of this work (cf. nos. 174a and 217e) have a slight variation in the title ('*fāʾiq*' instead of '*lāʾiq*'), but I assume that this is the same work. Considering the instability of IAH's own titles, this might even be the '*Thimār al-akhbār wa-lāʾiq al-ḥikāyāt wa-al-ashʿār*'. The catalogue of the Iraqi Museum Library in Baghdad from 1985 has an IAH-autograph manuscript with such a title (al-Naqshbandī/ʿAbbās, *Makhṭūṭāt al-adab*, pp. 129–30, no. 34349). He wrote that manuscript in the year 873/1469, well before he composed his *Naming my Books* list. However, this list does not have a title '*Thimār al-akhbār…*' and it is thus very likely that the Baghdad work is one of the other works in the list with a slight variation of the title. Among the possible candidates in the list, the '*Rāʾiq al-akhbār wa-lāʾiq al-ḥikāyāt wa-al-ashʿār*' is the strongest candidate. C: adab. (cf. nos. 174a, 217e, 233j, 235b for other copies)

192a 11b/5–9 *wa-Majmūʿ fihi al-Tawāḍuʿ wa-al-nashr*; A: IAH taṣnīfī; not identified.

192b 11b/5–9 *wa-Hadīyat al-insān*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 57b: '*Hidāyat al-insān ilā al-istighnāʾ bi-al-Qurʾān*'; C: Koran – study of.

192c 11b/5–9 *wa-al-Shafāʾ*; A: IAH taṣnīfī; most likely his *al-Shafāʾ fī mawlid al-Muṣṭafā*; S: IAH, *Tasmiya*, fol. 54b; C: biography of the Prophet (sīra). (cf. no. 340e)

192d 11b/5–9 *wa-al-Bughya al-ʿulyā*; A: IAH taṣnīfī; not identified.

192e 11b/5–9 *wa-Iḥtisāb al-kāghid wa-al-ḥibr*; A: IAH taṣnīfī; not identified.

192f 11b/5–9 *wa-al-Taqrīr*; A: IAH taṣnīfī; not identified.

192g 11b/5–9 *wa-Ṭalab al-rizq min al-khabāyā*; A: IAH taṣnīfī; not identified.

192h 11b/5–9 *wa-al-Taḥsīn li-man nawā*; A: IAH taṣnīfī; not identified.

192i 11b/5–9 *wa-Burd al-Zubayra*; tentative reading; A: IAH taṣnīfī; not identified.

192j 11b/5–9 *wa-al-Taḥqīq*; A: IAH taṣnīfī; FI: *taṣnīfī*; not identified.

193 11b/10 *wa-Majmūʿ fihi al-Manār*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 57b: '*al-Manār fī gharīb al-āthār wa-rāʾiq al-ḥikāyāt wa-al-ashʿār*'; FI: *wa-ghayruhu*; C: adab.

194 11b/11 *wa-K. Ṣifat al-Muftī wa-al-mustaftī*; A: Aḥmad Ibn Ḥamdān al-Ḥanbalī (d. 695/1295); S: ed. M. al-Albānī, Damascus: al-Maktab al-Islāmī, 1960/1; C: fiqh – ḥanbalī.

195a 11b/12–15 *wa-Majmūʿ fīhi al-Hujūm*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 57b: '*al-Hujūm ʿalā man yajmaʿu bayna al-manthūr wa-manẓūm*'; al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, V, p. 122 reads 'al-Nujūm' which is at first glance the most likely version. However, the *Tasmiya li-kutubī* list clearly shows that this title starts with the letter *hāʾ*. C: adab.

195b 11b/12–15 *wa-ʿAsharat Fāṭima*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 55b; C: ḥadīth – collection – 10.

195c 11b/12–15 *wa-Arbaʿīn al-Anṣārī*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 48a; C: ḥadīth – collection – 40.

195d 11b/12–15 *wa-Arbaʿīn Ibn al-Jawzī*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 48a; C: ḥadīth – collection – 40.

195e 11b/12–15 *wa-ʿAsharat Ibn al-Bāʿūnī*; A: IAH taṣnīfī; referring to his teacher Burhān al-Dīn Ibrāhīm b. Aḥmad al-Bāʿūnī (d. 870/1465); C: ḥadīth – collection – 10.

195f 11b/12–15 *wa-Arbaʿīn al-Sulaymī*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 50a: '*al-Arbaʿīn al-mukhtāra min ḥadīth Shaykhinā al-Shaykh ʿUmar al-Sulaymī*'; C: ḥadīth – collection – 40.

195g 11b/12–15 *wa-Arbaʿīn ʿan arbaʿīn qāḍin*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b; C: ḥadīth – collection – 40.

195h 11b/12–15 *wa-ʿIshrīn Ibn Hilāl*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 55b: '*al-ʿIshrīn al-mukhtāra min marwīyāt Ibn Hilāl*'; referring to his teacher Aḥmad b. Hilāl al-Azdī Shihāb al-Dīn (d. 858/1454–5, IAH, *al-Jawhar*, p. 52); FI: *kulluhu taṣnīfī*; C: ḥadīth – collection – 20. (cf. no. 177b)

196a 12a/1–4 *wa-Majmūʿ fīhi Tahdhīb al-nafs*; A: IAH; S: IAH, *Tasmiya*, fol. 50a: '*Tahdhīb al-nafs li-l-ʿilm wa-al-ʿālim*'; MS: D 3216/3, fols 49–64 [FM/2, pp. 241–8], written in 889/1484; autograph; rebinding; ON Muḥammad b. Ṭūlūn from ʿAbd al-Hādī; fol. 49a IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh, Jawhara, Bulbul, Ḥalwa, Ḥasan(p), 18.3.889/1484; C: scholarship.

196b 12a/1–4 *wa-al-Musalsalāt*; A: IAH; S: IAH, *Tasmiya*, fol. 49a; MS: Cairo, Dār al-Kutub MS2238/11 (ḥadīth) (*al-Arbaʿīn al-musalsalāt min ḥadīth sayyid al-sādāt*), fols 117–50, written 15.3.889/1484; autograph; fol. 117a IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh, Jawhara, IAH's sister Khadīja, Bulbul the *mawlāt* of his brother, B-n-gh-shā *umm* ʿAlī *zawjat* al-Ḥājj Muḥammad al-Ghazāwī, Bulbul, Ḥalwa, Ḥasan(p), ʿĀʾisha bt. Ṣadr al-Dīn(p), 15.3.889/1484; fol. 149a/b IAH-*samāʿ* for scholars and sons Ḥasan, ʿAbd al-Hādī(p), ʿAbd Allāh(p), 15.5.889/1484, in his garden (*al-bustān al-mansūb ʿalaynā*) in al-Sahm al-aʿlā; fol. 150a IAH-*samāʿ* for scholars and sons ʿAbd al-Hādī, ʿAbd Allāh, 897/1492; C: ḥadīth – collection – 40 – musalsalāt.

196c 12a/1–4 *wa-Arbaʿīn Jābir*; A: IAH; S: IAH, *Tasmiya*, fol. 49a; MS: Cairo, Dār al-Kutub MS2238/12 (ḥadīth), fols 151–61, written 17.3.889/1484 in his house in al-Sahm al-aʿlā (Ibn ʿAbd al-Khāliq, *al-Fihris al-waṣfī*, pp. 16–17); autograph; fol. 151a IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan, Bulbul, Ibrāhīm b. Ibn ʿammī, Ḥalwa; Jawhara(p), 18.3.889/1484; C: ḥadīth – collection – 40.

196d 12a/1–4 *wa-al-Arbaʿīn al-musalsala bi-al-qawl*; A: IAH; S: IAH, *Tasmiya*, fol. 49a; MS: Cairo, Dār al-Kutub MS2238/9 (ḥadīth), fols 96–107, written 12.3.889/1484; autograph; fol. 96a IAH-*samāʿ* for ʿAbd al-Hādī, AH's daughter Maryam, M.'s mother Fāṭima, ʿAbd Allāh, Ḥasan, Bulbul, Ghazāl, Ḥalwa, Muḥammad b. ʿAlī b. al-Aʿmash; Fāṭima sister of ʿAbd Allāh(p), 28.2.897/1491, in his house in al-Sahm al-aʿlā; C: ḥadīth – collection – 40 – musalsalāt.

196e 12a/1–4 *wa-Arbaʿīn min Ṣaḥīḥ Muslim*; A: IAH; S: IAH, *Tasmiya*, fol. 49a; MS: Cairo, Dār al-Kutub MS2238/10 (ḥadīth), fols 109–16, written 22.3.889/1484; autograph; fol. 109a IAH-*samāʿ* for ʿAbd al-Hādī, AH's daughter Maryam, M.'s mother Fāṭima, ʿAbd Allāh, ʿA's sister Fāṭima, Ḥasan, Bulbul, ʿĀʾisha, Ghazāl, Muḥammad b. ʿAlī b. al-Aʿmash, 28.2.897/1491; C: ḥadīth – collection – 40.

196f 12a/1–4 *wa-al-Thalāthīn allatī rawāhā ʿan Aḥmad*; A: IAH; S: IAH, *Tasmiya*, fol. 50b: '*al-Thalāthīn al-marwīya ʿan Aḥmad min ṣaḥīḥ Muslim*'; MS: Cairo, Dār al-Kutub MS2237/10 (ḥadīth), fols 76–83, written 19.3.889/1484 in his house in al-Sahm al-aʿlā; autograph; fol. 76a IAH-*samāʿ*

for ʿAbd al-Hādī, Ḥasan, ʿAbd Allāh, Fāṭima, *umm waladī* Bulbul, *mawlātī* Ḥalwa, 20.3.889/1484; fol. 83a IAH-*samāʿ* for scholars, 6.4.893/1488; C: ḥadīth – collection – 30.

196g 12a/1–4 *wa-Arbaʿīn min ʿawālī jaddī*; A: IAH; S: IAH, *Tasmiya*, fol. 49a; MS: Cairo, Dār al-Kutub MS2237/9 (ḥadīth), fols 67–75, written 18.3.889/1484; autograph; fol. 67a IAH-*samāʿ* for ʿAbd al-Hādī, Ḥasan, Bulbul, ʿAbd Allāh, Fāṭima, *mawlātī* Ḥalwa, Ibrāhīm (ibn ibn ʿammī b. ʿUmar b. Muḥammad b. Aḥmad b. ʿAbd al-Hādī), *umm waladī* Jawhara, 18.3.889/1484; C: ḥadīth – collection – 40.

196h 12a/1–4 *wa-al-Ṭahāra*; A: ʿAbd Allāh b. Sulaymān al-Sijistānī Ibn Abī Dāwūd (d. 316/929); FI: *ghālibuhu taṣnīfī*; C: ḥadīth – collection.

197a 12a/5–7 *wa-Majmūʿ fīhi Izālat al-ḍajar*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 48b; MS: Chester Beatty Ar 3504/2, fols 51–80 (*Izālat al-ḍajar bi-ikhtiṣār muʿjam al-dahr*); autograph; rebinding; fol. 51a IAH note (*ijāza* for his children); fol. 51a has a content list mentioning the titles of entry no. 197b–e; C: biographical dictionary.

197b 12a/5–7 *wa-Shuyūkh Ibn al-Muḥibb*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 51b: '*Dhikr baʿḍ shuyūkh al-Ḥāfiẓ Abī Ibn al-Muḥibb*'; C: mashyakha.

197c 12a/5–7 *wa-al-Masʾala al-ʿanbarīya*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 57a; tentative reading; Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 449 has the same reading; the reading of al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, V, p. 111 '*al-ʿubaydīya*' definitely does not fit; C: fiqh – ḥanbalī.

197d 12a/5–7 *wa-Masʾalat dhabāʾiḥ ahl al-kitāb*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 57a; C: fiqh – ḥanbalī.

197e 12a/5–7 *wa-al-Musalsala bi-al-ʿāhāt*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 56a; FI: *taṣnīfī*; C: ḥadīth – collection – musalsalāt.

198a 12a/8–9 *wa-Majmūʿ ʿUmdat al-rusūkh*; A: IAH; S: IAH, *Tasmiya*, fol. 55a; '*ʿUmdat al-rusūkh fī muʿjam al-shuyūkh*' and '*ʿUmdat al-rusūkh fī al-shuyūkh wa-shuyūkh al-shuyūkh*'; C: mashyakha.

198b 12a/8–9 *wa-Maqāma lāʾiqa*; not identified.

198c 12a/8–9 *wa-Thanāʾiya*[64] *ʿalā mā ashkala fī al-furūʿ*; tentative reading; FI: *ghālibuhu taṣnīfī*; IAH states that most of the works in this CM (ʻ*ghālibuhu*ʼ) are by himself. As only 198a can securely be ascribed to him, either 198b or 198c are most likely by him. C: fiqh.

199 12a/10 *K. al-Ṣārim al-mughnī*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 54b.

200a 12a/11–14 *wa-Majmūʿ fīhi Zād al-arīb*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 54a: ʻ*Zād al-arīb baʿda al-mashīb*ʼ. (cf. nos. 92d and 201b for further copies)

200b 12a/11–14 *wa-al-Ḥuzn wa-al-kamad*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 51a: ʻ*al-Ḥuzn wa-al-kamad bi-mawt al-umm wa-al-walad*ʼ; C: paraenesis.

200c 12a/11–14 *wa-al-Ṭawāʿīn*[65]; A: IAH taṣnīfī; possibly C: medicine.

200d 12a/11–14 wa-*Qaṣīda bāʾīya/tāʾīya/thāʾīya/yāʾīya*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 56a: ʻ*Qaṣīda bāʾīya/tāʾīya/thāʾīya/yāʾīya fī al-tashawwuf wa-ḥubb baʿḍ al-ikhwān*ʼ; the rhyme letter of this *qaṣīda* cannot be determined with either this *fihrist* or the *Tasmiya li-kutubī* list; C: Sufism.

200e 12a/11–14 *wa-Ṣidq al-tashawwuf*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 54b: ʻ*Ṣidq al-tashawwuf ilā ʿilm al-taṣawwuf*ʼ; C: Sufism.

200f 12a/11–14 *wa-Badʾ al-ʿulqa*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 49b: ʻ*Badʾ al-ʿulqa bi-lubs al-khirqa*ʼ; C: Sufism. (cf. no. 420b)

200g 12a/11–14 *wa-Risāla khānīya*; A: IAH taṣnīfī; not identified.

200h 12a/11–14 *wa-al-Faḥṣ wa-al-iẓhār*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 55b: ʻ*al-Faḥṣ wa-al-iẓhār fī karāhat ityān al-ṭuyūr wa-naḥwahā fī al-awkār*ʼ; similar to the title by Ibn Ṭūlūn, *Taʾyīd al-inkār li-ityān al-ṭuyūr wa-naḥwahā fī al-awkār*, ed. M. Yūsuf, Beirut: Dār Ibn Ḥazm, 1998; C: fiqh – ḥanbalī.

200i 12a/11–14 *wa-Khabar al-muḥtāj*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 51a; FI: *taṣnīfī*.

[64] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 454 reads بيانية.

[65] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 458 reads طواغيت.

201a 12a/15–17 *wa-Majmūʿ fīhi Ijābat al-sāʾil*; A: IAH taṣnīfī; C: fiqh – ḥanbalī – didactic poem. (cf. no. 123d for identification & 495d for further copy)

201b 12a/15–17 *wa-Zād al-arīb*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 54a: '*Zād al-arīb baʿda al-mashīb*'. (cf. nos. 92d and 200a for further copies)

201c 12a/15–17 *wa-Rasm al-shakl*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 54a: '*Rasm al-shakl fī tamām al-akl*'.

201d 12a/15–17 *wa-Masʾalat al-ḥayḍ ayyām al-ḥajj*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 57a; C: fiqh – ḥanbalī.

201e 12a/15–17 *wa-Fawāʾid min Rawḍ al-unuf*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 55b; most likely extracts from the commentary on Ibn Hishām's biography of the Prophet by ʿAbd al-Raḥmān b. ʿAbd Allāh al-Suhaylī (581/1185); FI: *taṣnīfī*; C: biography of the Prophet (sīra).

202a 12b/1–2 *wa-Majmūʿ fīhi Jawāhir al-durar*; A: IAH; S: IAH, *Tasmiya*, fol. 50b: '*Jawāhir al-durar fī mawlid sayyid al-bashar*'; C: biography of the Prophet (sīra). (cf. no. 77)

202b 12b/1–2 *wa-Zahr al-ḥadāʾiq*; A: IAH; C: biography of the Prophet (sīra). (cf. no. 103a for identification)

202c 12b/1–2 *wa-al-Mashyakha al-wusṭā*; A: IAH; S: IAH, *Tasmiya*, fol. 56b; MS: D 3256/2, fols 59–62 [FM/2, pp. 257–8], written in 876/1471–2; autograph; fragment; rebinding; C: mashyakha.

202d 12b/1–2 *wa-al-Muʿjam*; FI: wa-*ghayr dhālika ghālibuhu taṣnīfī*; IAH states that most of the works in this CM ('*ghālibuhu*') are by himself and the other three titles can securely be ascribed to him. In consequence this title is most likely by a different author, but the title is too generic to identify this work.

203a 12b/3–6 *wa-Majmūʿ fīhi Tuḥfat al-muntaẓir*; A: IAH taṣnīfī; not identified.

203b 12b/3–6 *wa-Irshād al-mathābir*; A: IAH taṣnīfī; not identified.

203c 12b/3–6 *wa-Taʿjīl al-manfaʿa*; A: IAH taṣnīfī; not identified.

203d 12b/3–6 *wa-al-Masāʾil al-shimālīya*; A: IAH taṣnīfī; not identified.

203e 12b/3–6 *wa-Ḥusn al-siyar*; A: IAH taṣnīfī; not identified.

203f 12b/3–6 *wa-Badʾ*[66] *al-ṣayyib*; A: IAH taṣnīfī; not identified.

203g 12b/3–6 *wa-Tanbīh al-insān*; A: IAH taṣnīfī; not identified.

203h 12b/3–6 *wa-al-Musalsala bi-al-Kūfa*; A: IAH taṣnīfī; FI: *taṣnīfī*; C: ḥadīth – collection – musalsalāt – regional.

204a 12b/7–9 *wa-Majmūʿ fīhi al-Taḥsīn*; A: IAH taṣnīfī; not identified.

204b 12b/7–9 *wa-al-Thanāʾ*; A: IAH taṣnīfī; not identified.

204c 12b/7–9 *wa-al-Masʾala al-Dimashqīya*; A: IAH taṣnīfī; not identified.

204d 12b/7–9 *wa-Wuṣlat al-ʿānī*; A: IAH taṣnīfī; not identified.

204e 12b/7–9 *wa-Ẓuhūr al-nabāt*; A: IAH taṣnīfī; not identified.

204f 12b/7–9 *wa-al-Bayān*[67]; A: IAH taṣnīfī; FI: *taṣnīfī*; could refer to either his legal work *Bayān al-qawl al-sadīd* (cf. no. 174c) or his ṣūfī-work *al-Bayān fī badīʿ khalq al-insān* (cf. no. 11).

205a 12b/10–16 *wa-Majmūʿ fīhi ʿAsharat al-Ḥasan*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 55b; MS: Cairo, Dār al-Kutub MS2237/11 (ḥadīth), fols 84–6, written 12.7.889/1484 in his house in al-Sahm al-aʿlā; autograph; rebinding; fol. 84a IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan, Bulbul *umm walad* Ḥasan, 12.4.897/1492; C: ḥadīth – collection – 10.

205b 12b/10–16 *wa-ʿAsharat al-Ḥusayn*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 55b; MS: Cairo, Dār al-Kutub MS2237/12 (ḥadīth), fols 87–90, written 14.7.889/1484 in his house in al-Sahm al-aʿlā; autograph; rebinding; fol. 87a IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan, Bulbul, 12.4.897/1492; C: ḥadīth – collection – 10.

205c 12b/10–16 *wa-Arbaʿīn al-Dārimī*; A: IAH taṣnīfī; MS: Cairo, Dār al-Kutub MS2237/13 (ḥadīth), fols 91–6, written 14.7.889/1484; autograph; rebinding; fol. 87a IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan, Bulbul, 12.4.897/1492; C: ḥadīth – collection – 40.

[66] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 480 reads نداء.
[67] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 488 reads الثبات.

205d 12b/10–16 *wa-Arbaʿīn ʿAbd b. Ḥumayd*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 48a; MS: Cairo, Dār al-Kutub MS2237/14 (ḥadīth), fols 97–104, written 27.6.889/1484 in his garden in al-Sahm al-aʿlā; autograph; rebinding; fol. 97a IAH-*samāʿ* for Ḥasan, ʿAbd al-Hādī(p), ʿAbd Allāh(p), 11.4.897/1492; C: ḥadīth – collection – 40.

205e 12b/10–16 *wa-Arbaʿīn al-Ḥāfiẓ ʿAbd al-Ghanī*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b; MS: Cairo, Dār al-Kutub MS2237/15 (ḥadīth), fols 105–12, written 22.6.889/1484 in his house in al-Sahm al-aʿlā; autograph; rebinding; fol. 105a IAH-*samāʿ* for Ḥasan, Ḥ's mother Bulbul, ʿAbd Allāh, ʿA's mother Jawhara, 11.4.897/1492; C: ḥadīth – collection – 40.

205f 12b/10–16 *wa-ʿAsharat al-Thaqafiyāt*; A: IAH taṣnīfī; MS: Cairo, Dār al-Kutub MS2237/16 (ḥadīth), fols 113–15, written in ?.7.889/1492; autograph; rebinding; fol. 113a IAH-*samāʿ* for Ḥasan, Bulbul, Jawhara, ʿAbd al-Hādī, 11.4.897/1492; C: ḥadīth – collection – 10.

205g 12b/10–16 *wa-al-Musalsalāt bi-al-Muḥammadīn*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b: '*al-Arbaʿīn al-musalsala bi-al-Muḥammadīn*'; MS: Cairo, Dār al-Kutub MS2238/1 (ḥadīth), fols 1–10, written 26.7.896/1491; autograph; rebinding; fol. 1a IAH-*samāʿ* for ʿAbd al-Hādī, Ḥasan, Bulbul, Jawhara(p), Ghazāl(p), 12.4.897/1492; fols 9b–10a IAH-*samāʿ* for scholars, 15.8.896/1491; fol. 10a IAH-*samāʿ* for 2 scholars incl. Ibn Ṭūlūn, 1.7.897/1492; C: ḥadīth – collection – musalsalāt.

205h 12b/10–16 *wa-al-Arbaʿīn al-musalsala bi-al-Ābāʾ*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b; MS: Cairo, Dār al-Kutub MS2238/3 (ḥadīth), fols 27–36, written 4.7.889/1492 in his house in al-Sahm al-aʿlā; autograph; rebinding; fol. 27a IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh, Bulbul, Ḥasan(p), Jawhara(p), 11.4.897/1492; C: ḥadīth – collection – 40.

205i 12b/10–16 *wa-Arbaʿīn Ibn Nāṣir al-Dīn*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 48a; MS: Cairo, Dār al-Kutub MS2238/4 (ḥadīth), fols 38–48, written 5.7.889/1492 in his house in al-Sahm al-aʿlā; autograph; rebinding; fol. 38a IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, Bulbul, ʿAbd al-Hādī(p), 11.4.897/1492; C: ḥadīth – collection – 40.

205j 12b/10–16 *wa-ʿAsharat Ibn al-Ṣadr*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 55b; MS: Cairo, Dār al-Kutub MS2237/17 (ḥadīth), fols 116–19, written

5.7.889/1484 in his house in al-Sahm al-aʿlā; autograph; rebinding; fol. 116a IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, Bulbul, ʿAbd al-Hādī, 11.4.897/1492; C: ḥadīth – collection – 10.

205k 12b/10–16 *wa-ʿIshrīn Ibn al-Ṣafī*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 56a; MS: Cairo, Dār al-Kutub MS2237/18 (ḥadīth), fols 120–4, written 8.7.889/1484 in his house in al-Sahm al-aʿlā; autograph; rebinding; fol. 120a IAH-*samāʿ* for Ḥasan, Bulbul, ʿAbd al-Hādī, ʿAbd Allāh, 11.4.897/1492; C: ḥadīth – collection – 20.

205l 12b/10–16 *wa-ʿAsharat Ibn Nāẓir al-Ṣāḥiba*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 55b; MS: Cairo, Dār al-Kutub MS2237/19 (ḥadīth), fols 125–8, written 7.7.889/1484 in his house in al-Sahm al-aʿlā; autograph; rebinding; fol. 125a IAH-*samāʿ* for Ḥasan, Bulbul, ʿAbd al-Hādī, ʿAbd Allāh, 11.4.897/1492; C: ḥadīth – collection – 10.

205m 12b/10–16 *wa-Arbaʿīn al-Nasāʾī*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 48a; MS: Cairo, Dār al-Kutub MS2237/20 (ḥadīth), fols 129–35, written 18.7.889/1484; autograph; rebinding; fol. 129a IAH-*samāʿ* for Ḥasan, Bulbul, ʿAbd al-Hādī, ʿAbd Allāh, 11.4.897/1492; C: ḥadīth – collection – 40.

205n 12b/10–16 *wa-ʿIshrīn al-Shaykh ʿImād al-Dīn*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 55b; FI: *taṣnīfī*; MS: Cairo, Dār al-Kutub MS2237/21 (ḥadīth), fols 136–9, written in ?.7. 889/1484; autograph; rebinding; fol. 136a IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, Bulbul, 11.4.897/1492; C: ḥadīth – collection – 20.

206a 13a/1–8 *wa-Majmūʿ fīhi al-Mujtanā min al-āthār*; A: IAH; S: IAH, *Tasmiya*, fol. 57a: '*al-Mujtanā min al-āthār al-marwīya ʿan ahl Bayt al-Ābār*'; C: ḥadīth – collection – marwīyāt.

206b 13a/1–8 *wa-al-ʿUmda*[68]; A: IAH; As this CM mostly consists of works by IAH this refers most likely to his *ʿUmdat al-rusūkh*. C: mashyakha. (cf. no. 198a)

206c 13a/1–8 *wa-Khamsat Wādī Muḥassir*; referring to the valley near Mecca; A: IAH; S: IAH, *Tasmiya*, fol. 51a: '*al-Khamsa al-marwīya bi-Wādī Muḥassir*'; C: ḥadīth – collection – 5.

[68] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 504 reads العدة.

206d 13a/1–8 *wa-al-Manhal al-ahnā*; A: IAH; S: IAH, *Tasmiya*, fol. 57a: '*al-Manhal al-ahnā fīmā tayassara jamʿuhu min marwīyāt ahl Kafr Baṭnā*'; C: ḥadīth – collection – marwīyāt.

206e 13a/1–8 *wa-al-ʿAshara al-Dārānīya*; A: IAH; S: IAH, *Tasmiya*, fol. 55a; C: ḥadīth – collection – 10.

206f 13a/1–8 *wa-al-ʿAshara al-Jamāʿīlīya*; referring to the *nisba* (relational name) carried by members of the Maqdisī family; A: IAH; S: IAH, *Tasmiya*, fol. 55b; C: ḥadīth – collection – 10.

206g 13a/1–8 *wa-al-ʿAshara al-Ḥarastānīya*; referring to either Ḥarastā al-Zaytūn or Ḥarastā al-Qanṭara, two villages in the Ghūṭa, to which Ibn ʿAbd al-Hādī devoted *ḥadīth* booklets (Ibn Ṭūlūn, *Ḍarb*, p. 156); A: IAH; S: IAH, *Tasmiya*, fol. 55a; C: ḥadīth – collection – 10. (cf. no. 226m)

206h 13a/1–8 *wa-Marwīyāt Jawbar*; referring to the extramural quarter east of Damascus; A: IAH; S: IAH, *Tasmiya*, fol. 50b: '*al-thalāthata ʿashara al-mukhtāra min marwīyāt Ahl Jawbar*'; C: ḥadīth – collection – marwīyāt.

206i 13a/1–8 *wa-al-Arbaʿīn al-Miṣrīya*; A: IAH; S: IAH, *Tasmiya*, fol. 48b; C: ḥadīth – collection – 40.

206j 13a/1–8 *wa-ʿAsharat al-Sahm*; referring to IAH's neighbourhood in Ṣāliḥīya (*al-Sahm al-aʿlā*); A: IAH; S: IAH, *Tasmiya*, fol. 55a; C: ḥadīth – collection – 10.

206k 13a/1–8 *wa-al-ʿIshrīn al-Ḥamawīya*; A: IAH; S: IAH, *Tasmiya*, fol. 55b; C: ḥadīth – collection – 20.

206l 13a/1–8 *wa-al-Thamāniya al-rabbānīya*[69]; A: IAH; S: IAH, *Tasmiya*, fol. 50b; C: ḥadīth – collection – 8.

206m 13a/1–8 *wa-al-Khamsa al-Thulāthīyātīya*[70]; A: IAH; S: IAH, *Tasmiya*, fol. 51a; C: ḥadīth – collection – 5.

206n 13a/1–8 *wa-al-Thamānīya al-ʿAyn Thurmāwīya*; referring to ʿAyn Thurmā east of Damascus; A: IAH; S: IAH, *Tasmiya*, fol. 50b; C: ḥadīth – collection – 8.

[69] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 514 reads الزياتية.
[70] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 515 reads التلتياثية.

206o 13a/1–8 *wa-Marwīyāt al-kursī*; A: IAH; S: IAH, *Tasmiya*, fol. 54b [title only partly legible as cut off in margin of manuscript]; C: ḥadīth – collection.

206p 13a/1–8 *wa-Marwīyāt Maqrā*; referring to the Damascene quarter/ village between the Old City and Ṣāliḥīya; A: IAH; S: IAH, *Tasmiya*, fol. 54b: '*al-Sitta al-mukhtāra min marwīyāt Maqrā*'; C: ḥadīth – collection – marwīyāt.

206q 13a/1–8 *wa-al-Sitta al-marwīya bi-al-Hāma*; referring to the village north-west of Damasus; A: IAH; C: ḥadīth – collection – 6.

206r 13a/1–8 *wa-ʿAsharat Qaṣr al-Labbād*; A: IAH; S: IAH, *Tasmiya*, fol. 55b; C: ḥadīth – collection – 10.

206s 13a/1–8 *wa-ʿAsharat al-Mayṭūr*; referring to the village on the Qāsyūn mountain (cf. Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 521); A: IAH; S: IAH, *Tasmiya*, fol. 55a; C: ḥadīth – collection – 10.

206t 13a/1–8 *wa-Amālī al-ʿIrāqī*; A: ʿAbd al-Raḥīm b. al-Ḥusayn al-ʿIrāqī (d. 806/1404); VP: *ajzāʾ min*; FI: *ghālibuhu taṣnīfī*; C: ḥadīth – collection – amālī.

207a 13a/9–12 *wa-Majmūʿ fihi al-Ḥikāyāt al-manthūra*; A: IAH; S: IAH, *Tasmiya*, fol. 51a: '*al-Ḥikāyāt al-manthūra bi-al-asānīd al-mashhūra*'; C: ḥadīth – collection.

207b 13a/9–12 *wa-ʿAwālī Zaynab bt. al-Kamāl*; most likely A: IAH and identical with his *Arbaʿīn Zaynab bt. al-Kamāl* (cf. no. 220f); C: ḥadīth – collection – ʿawālī.

207c 13a/9–12 *wa-Juzʾ al-Mukharrimī*; A: ʿAbd Allāh b. Muḥammad al-Mukharrimī (d. 265/878–9); author identification on basis of entry no. 399m; C: ḥadīth – collection.

207d 13a/9–12 *wa-ʿAwālī juzʾ al-Anṣārī*; most likely A: IAH who authored several *ḥadīth* collections referring to al-Anṣārī (e.g. nos. 195c and 226g); C: ḥadīth – collection – ʿawālī.

207e 13a/9–12 *wa-al-Mutaḥābbīn*; A: Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); S: ed. Kh. al-Sharīf, Damascus: Dār al-Ṭabbāʿ, 1991. (cf. nos. 394f & 412f for further copies)

207f 13a/9–12 *wa-Farāʾiḍ Sufyān al-Thawrī*; A: Sufyān b. Saʿīd al-Thawrī (d. 161/778); C: fiqh. (cf. no. 470d for 2nd copy)

207g 13a/9–12 *wa-Nuzhat al-masāmir*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 57b; C: poetry – commentary. (cf. no. 106)

207h 13a/9–12 *wa-Juzʾ al-Jullābī*; A: Muḥammad b. ʿAlī al-Jullābī (d. 542/1148); FI: *ghālibuhu taṣnīfī*; C: ḥadīth – collection.

208a 13a/13–15 *Majmūʿ fīhi Muʿjam al-buldān*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 57a; MS: Princeton, Garrett 273H/1, fols 2–46, undated; ON Ibrāhīm b. Sulaymān b. Muḥammad b. ʿAbd al-ʿAzīz al-Ḥanafī (dated 1078/1667); fol. 2a IAH-*samāʿ* for Bulbul, Ḥasan, his daughter Fāṭima, her mother Jawhara, ʿAbd Allāh, ʿAbd al-Hādī; title page fol. 2a IAH note (content list of CM); C: geography.

208b 13a/13–15 *wa-Tasmiya li-kutubī*; A: IAH taṣnīfī; MS: Princeton, Garrett 273H/2, fols 47–58, undated; C: bibliography.

208c 13a/13–15 *wa-Ashyāʾ min shiʿr Shaykhinā al-Bāʿūnī*; A: IAH taṣnīfī; MS: Princeton, Garrett 273H/3, fols 59–66, undated; referring to his teacher Burhān al-Dīn Ibrāhīm b. Aḥmad al-Bāʿūnī (d. 870/1465); C: poetry – collection.

208d 13a/13–15 *wa-Laqaṭ al-fawāʾid*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 56b; MS: Princeton, Garrett 273H/4, fols 67–77, undated; fol. 67a IAH-*samāʿ* for Bulbul, son Badr al-Dīn(p), Fāṭima(p), Jawhara(p), 21.4.897/1492; title page fol. 67a also carries a *fatwā* by IAH on sale issue; C: ḥadīth – collection.

208e 13a/13–15 *wa-al-Mukhtāra min aḥādīth masānīd Abī Ḥanīfa*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 57a; FI: *kulluhu taṣnīfī*; MS: Princeton, Garrett 273H/5, fols 79–83, written 15.12.887/1483 in his house in al-Sahm al-aʿlā; fol. 79a IAH-*samāʿ* for ʿAbd al-Hādī(p); C: ḥadīth – collection.

209a 13b/1–6 *wa-Majmūʿ fīhi al-Qawl al-musaddad*; This is most likely the work by A: Ibn Ḥajar (d. 852/1449) because IAH states that most of the titles in this CM are by himself and all the other titles can indeed be ascribed to IAH. MS: D 3749/1, fols 1–22 [FMMU 12, pp. 57–60] has this work under the title *al-Qawl al-musaddad fī al-dhabb ʿan musnad al-imām Aḥmad* and carries on fol. 3a an IAH note (copied it for himself). This item

(together with another work by Ibn Ḥajar, cf. no. 263) was rebound with the remainder of CM 3749 at a later point as fol. 23a carries a contents list with the other items. This CM was endowed by Ibn Ṭūlūn to the ʿUmarīya Madrasa (e.g. fol. 25a). As some of its other titles were also taken from the IAH-collection (cf. nos. 11 & 263) it seems that Ibn Ṭūlūn created with D 3749 a new *ḥadīth* related CM, mostly with titles by Ibn Ḥajar. rebinding; C: ḥadīth – study of.

209b 13b/1–6 *wa-al-Intiṣār al-aḥmad*; A: IAH; S: IAH, *Tasmiya*, fol. 48b: '*al-Intiṣār al-aḥmad bi-musnad al-imām Aḥmad*'; C: ḥadīth – study of.

209c 13b/1–6 *wa-ʿAsharat ʿArafāt*; A: IAH; S: IAH, *Tasmiya*, fol. 55b; C: ḥadīth – collection – 10.

209d 13b/1–6 *wa-al-ʿAshara al-qudsīya*; A: IAH; S: IAH, *Tasmiya*, fol. 56a; C: ḥadīth – collection – 10.

209e 13b/1–6 *wa-al-Khamsa al-Khalīlīya*; A: IAH; S: IAH, *Tasmiya*, fol. 51a; C: ḥadīth – collection – 5.

209f 13b/1–6 *wa-al-Khamsa al-maḥṣūra*; A: IAH; S: IAH, *Tasmiya*, fol. 51a; C: ḥadīth – collection – 5.

209g 13b/1–6 *wa-al-Nashāṭ*; A: IAH; S: IAH, *Tasmiya*, fol. 57b: '*al-Nashāṭ li-dhikr man rumiya bi-al-ikhtilāṭ*'; probably modelled on *al-Ijtibāṭ li-maʿrifat man rumiya bi-al-ikhtilāṭ* by Ibrāhīm b. Muḥammad Sibṭ Ibn al-ʿAjamī (d. 841/1438) (ed. ʿA. ʿAbd al-Ḥamīd, *Thalāth rasāʾil fī ʿulūm al-ḥadīth*, al-Zarqā: Al-Wikāla al-ʿArabīya, c. 1984; C: ḥadīth – study of.

209h 13b/1–6 *wa-al-ʿAshara al-Yūnānīya*; referring to the village of Yūnān close to Baalbek (Baʿlabakk; Yāqūt, *Muʿjam*, V, p. 453); A: IAH; S: IAH, *Tasmiya*, fol. 56a; C: ḥadīth – collection – 10.

209i 13b/1–6 *wa-al-Taḥsīs*; A: IAH; S: IAH, *Tasmiya*, fol. 50a: '*al-Taḥsīs ʿalā man yuʿrafu bi-al-tadlīs*'; C: ḥadīth – study of.

209j 13b/1–6 *wa-al-Khamsa al-Karakīya*; A: IAH; S: IAH, *Tasmiya*, fol. 51a; C: ḥadīth – collection – 5.

209k 13b/1–6 *wa-al-Tabyīn*; A: IAH; As all titles in this CM, with the exception of the first, are by IAH and are in his *Tasmiya*-list we can expect the same for this title. In S: IAH, *Tasmiya*, fol. 50a we find two titles with

the keyword *tabyīn*. The first of these (*Tabyīn kidhb al-muftarīn*) is matched further down (cf. no. 348a). In consequence the title here is most likely the second entry in the *Tasmiya*-list, his *Tabyīn taʿdād al-mukhaḍramīn*; C: ḥadīth – study of.

209l 13b/1–6 *wa-al-Khamsa al-Nābulusīya*; A: IAH; S: IAH, *Tasmiya*, fol. 51a; C: ḥadīth – collection – 5.

209m 13b/1–6 *wa-al-Riyāḍ al-murtaʿa*; A: IAH; S: IAH, *Tasmiya*, fol. 54a: '*al-Riyāḍ al-murtaʿa fī tahdhīb Taʿjīl al-manfaʿa fī rijāl al-aʾimma al-arbaʿa*'; most likely referring to *Taʿjīl al-manfaʿa bi-zawāʾid rijāl al-aʾimma al-arbaʿa* by Ibn Ḥajar (d. 852/1449) (ed. I. al-Ḥaqq, Beirut: DBI, 1996); FI: *ghālibuhu taṣnīfī*; C: ḥadīth – study of.

210a 13b/7–9 *wa-Majmūʿ fīhi al-Taṣrīḥ*; possibly A: IAH; not identified.

210b 13b/7–9 *wa-Ghāyat al-nuhan*; possibly A: IAH; not identified.

210c 13b/7–9 *wa-al-Raghba*; possibly A: IAH; not identified.

210d 13b/7–9 *wa-al-Ihtimām*; A: IAH; not identified. (cf. nos. 141c, 178e, 418d for further copies)

210e 13b/7–9 *wa-al-Raghba*; possibly A: IAH; not identified.

210f 13b/7–9 *wa-Arbaʿīn Asmāʾ al-Mihrawānīya*; referring to the Damascene scholar Asmāʾ bt. ʿAbd Allāh al-Mihrawānīya (d. 867/1462); most likely A: IAH; FI: *wa-ghayr dhālika ghālibuhu taṣnīfī*.

211a 13b/10–15 *Majmūʿ fīhi Tuḥfat al-ikhwān*; A: IAH taṣnīfī; not identified.

211b 13b/10–15 *wa-Faḍl yawm ʿArafa*; A: IAH taṣnīfī; C: ḥadīth – merits.

211c 13b/10–15 *wa-Faḍl ʿĀshūrāʾ*; A: IAH taṣnīfī; C: ḥadīth – merits.

211d 13b/10–15 *wa-Faḍl Ṣawm sittat Shawwāl*; A: IAH taṣnīfī; C: ḥadīth – merits.

211e 13b/10–15 *wa-al-Qawl al-sadād*; A: IAH taṣnīfī; not identified.

211f 13b/10–15 *wa-Iẓhār al-asrār*; A: IAH taṣnīfī; not identified.

211g 13b/10–15 *wa-al-Akhbār al-muʿadda*; A: IAH taṣnīfī; not identified. (cf. no. 178c)

211h 13b/10–15 *wa-al-Walūʿ*; A: IAH taṣnīfī; not identified.

211i 13b/10–15 *wa-Ḥusn al-maqāla*; A: IAH taṣnīfī; not identified; probably identical with 176d: '*Ḥusn al-maqāl*'.

211j 13b/10–15 *wa-Mā warada fī yawm al-thulāthāʾ*; A: IAH taṣnīfī; not identified. (see also 180f)

211k 13b/10–15 *wa-al-Iʿlām*; A: IAH taṣnīfī; not identified.

211l 13b/10–15 *wa-Lāʾiq al-maʿnā*; A: IAH taṣnīfī; FI: *kulluhu taṣnīfī*; not identified.

212a 14a/1–6 *Majmūʿ fīhi al-Umūr al-muhimma*; A: IAH taṣnīfī; not identified.

212b 14a/1–6 *wa-Irshād al-ikhwān*; A: IAH taṣnīfī; not identified. (cf. no. 222h for 2nd copy)

212c 14a/1–6 *wa-al-Iqtibās*; A: IAH taṣnīfī; Most likely his *al-Iqtibās li-waṣīyatihi* (*invoc.*) *li-Ibn ʿAbbās* (al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, V, pp. 60–1). His second main title with this keyword, *al-Iqtibās li-ḥall mushkil sīrat Ibn Sayyid al-nās*, is manuscript D 3794/1, fols 1–47, but it was written after this *fihrist* had been composed, namely 15.11.907/1502.

212d 14a/1–6 *wa-Maʿrifat al-ujūr al-bashīsha*; tentative reading; A: IAH taṣnīfī; not identified.

212e 14a/1–6 *wa-Istiḥbāb tatrīb al-kitāb*; A: IAH taṣnīfī; not identified.

212f 14a/1–6 *wa-al-Āthār al-marhūna*; A: IAH taṣnīfī; not identified.

212g 14a/1–6 *wa-Kashf al-labīsa*; A: IAH taṣnīfī; not identified.

212h 14a/1–6 *wa-Irshād al-ḥayy*; A: IAH taṣnīfī; not identified.

212i 14a/1–6 *wa-Bayān faḍīlat shahr Nīsān*; A: IAH taṣnīfī; C: ḥadīth – merits.

212j 14a/1–6 *wa-Ishghāl al-bāl*; A: IAH taṣnīfī; not identified.

212k 14a/1–6 *wa-Hadīyat al-ruʾasāʾ*; A: IAH taṣnīfī; not identified; FI: *kulluhu taṣnīfī*.

213a 14a/7–11 *wa-Majmūʿ fīhi Irshād al-thiqāt*; A: IAH taṣnīfī; not identified.

213b 14a/7–11 *wa-Sharr al-ayyām ʿinda iqtirāb al-sāʿa*; A: IAH taṣnīfī; C: eschatology.

213c 14a/7–11 *wa-Irshād al-malaʾ*; A: IAH taṣnīfī; MS: D 3216/17, fols 193–201 [FM/2, pp. 241–8], written 13.2.892/1487; autograph; rebinding; fol. 193a IAH-*samāʿ* for Abū Bakr ʿAbd Allāh, ʿĀʾisha, Badr al-Dīn Ḥasan, Bulbul, Maryam, her mother Fāṭima bt. ʿUmar, Ghazāl *umm walad* ʿĪsā, 12.7.897/1492; C: adab.

213d 14a/7–11 *wa-Īḍāḥ kidhb al-muftirīn al-fajira*; A: IAH taṣnīfī; not identified.

213e 14a/7–11 *wa-Zawāl al-labas*; A: IAH taṣnīfī; not identified.

213f 14a/7–11 *wa-al-Shurb al-zulāl*; A: IAH taṣnīfī; not identified.

213g 14a/7–11 *wa-Ṭarḥ al-takalluf*; A: IAH taṣnīfī; not identified.

213h 14a/7–11 *wa-al-Mandīl wa-al-qānūn*[71]; A: IAH taṣnīfī; not identified.

213i 14a/7–11 *wa-al-Shidda wa-al-baʾs*; A: IAH taṣnīfī; not identified.

213j 14a/7–11 *wa-al-Masāʾil al-najdīya*; A: IAH taṣnīfī; FI: *kulluhu taṣnīfī*; not identified.

214a 14a/12–16 *wa-Majmūʿ fīhi Arbaʿīn Abī Muṣʿab*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 48a; '*al-Arbaʿīn al-mukhtāra min al-Muwaṭṭaʾ riwāyat Abī Muṣʿab*'; C: ḥadīth – collection – 40.

214b 14a/12–16 *wa-ʿAsharat al-Ḥārith b. Abī Usāma*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 55b; C: ḥadīth – collection – 10.

214c 14a/12–16 *wa-Arbaʿīn al-Ḥumaydī*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 48b; C: ḥadīth – collection – 40.

214d 14a/12–16 *wa-Arbaʿīn Ibn Abī Shayba*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 48a; C: ḥadīth – collection – 40.

214e 14a/12–16 *wa-al-Arbaʿīn al-mukhtāra min al-Zuhd*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 48a; '*al-Arbaʿīn al-mukhtāra min al-Zuhd li-l-imām Aḥmad*'; C: ḥadīth – collection – 40.

71 Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 515 proposes الصابون.

214f 14a/12–16 *wa-ʿAsharat Ḥanbal*; A: IAH taṣnīfī; C: ḥadīth – collection – 10.

214g 14a/12–16 *wa-al-Arbaʿīn al-musalsala bi-al-asmāʾ*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b; C: ḥadīth – collection – 40.

214h 14a/12–16 *wa-Arbaʿīn al-Sarrāj*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 48b: '*al-Arbaʿīn al-mukhtāra min musnad al-Sarrāj*'; C: ḥadīth – collection – 40.

214i 14a/12–16 *wa-Arbaʿīn al-Ḥajjār*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 48a; C: ḥadīth – collection – 40.

214j 14a/12–16 *wa-Arbaʿīn Ibn Ḥajar*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 48a; C: ḥadīth – collection – 40.

214k 14a/12–16 *wa-al-Thimār al-shahīya*; A: IAH taṣnīfī; VP: 4th; C: ḥadīth – collection. (cf. nos. 229c & 230a for identification)

214l 14a/12–16 *wa-ʿIshrīn Ḥamdānī*[72]; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 55b; C: ḥadīth – collection – 20.

214m 14a/12–16 *wa-ʿIshrīn Ibn al-Shaykh Khalīl*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 55b; FI: *kulluhu taṣnīfī*; C: ḥadīth – collection – 20.

215 14b/1 *wa-Kitāb fīhi Ṣifat al-muʾmin wa-al-imān*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 54b: '*Ṣifat al-muʾmin wa-al-imān wa-mā warada fīhimā min sanad al-[illegible]*'; IAH started this entry erroneously with the term *majmūʿ*, which he crossed out and replaced with *kitāb*. C: ḥadīth – collection.

216a 14b/2–3 *wa-Majmūʿ fīhi al-Ighrāb*; A: IAH taṣnīfī; MS: D 3186/1, fols 1–59 [FM/2, pp. 233–4: '*al-Ighrāb fī aḥkām al-kilāb*'], written 10.11.894/1489; autograph; fol. 1a ON Muḥammad b. Ṭūlūn from ʿAbd al-Hādī [partly illegible]; fol. 59a, IAH-*samāʿ* for [not fully legible] ʿAbd al-Hādī, ʿAbd Allāh(p), Badr al-Dīn Ḥasan(p), Bulbul(p), ?.4.897/1492; fol. 59a, 2 copying ('*naskh*') notes in name of Muḥammad Ṣādiq Fahmī al-Māliḥ for Egypt (year 1338/1919–20) and Baghdad (year 1928); C: fiqh – ḥanbalī.

216b 14b/2–3 *wa-al-Hadāyā li-l-Jazalī*; This entry is unclear, but it might refer to fol. 60 and 61 in manuscript D 3186, which I was not able to access.

72 Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 597 reads جلابي.

216c 14b/2–3 *wa-Laqṭ al-sunbul*; A: IAH taṣnīfī; MS: D 3186/3, fols 62–9 [FM/2, pp. 233–4: '*Laqṭ al-sunbul fī akhbār al-Bulbul*'], undated; autograph; fol. 62a, IAH-*samāʿ* for Badr al-Dīn Ḥasan, Bulbul, ʿAbd Allāh, ʿĀʾisha; Ottoman Public Library: al-adabīyāt al-manthūra 15 (ʿUmarīya provenance); C: adab.

217a 14b/4–8 *wa-Majmūʿ fihi ʿAẓīm al-manna*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 55b; MS: D 3216/1, fols 1–13 [FM/2, pp. 241–8], written 20.12.888/1484; autograph; rebinding; fol. 1a, IAH-*samāʿ* for Badr al-Dīn Ḥasan, Bulbul, ʿĀʾisha, ʿAbd al-Hādī's wife Fāṭima bt. ʿUmar b. ʿAbd al-Hādī, Ḥalwa, ʿAbd al-Hādī(p), ʿAbd Allāh(p), 27.3.897/1492; C: paraenesis.

217b 14b/4–8 *wa-al-Sharḥ al-mukmal*; A: Muḥammad b. Abī Bakr al-Madīnī Abū Mūsā (d. 581/1185); S: *al-Sharḥ al-mukmal fī nasab al-ḥasan al-muhmal*, ed. ʿU. Fallātī, Medina 2005; C: ḥadīth – study of.

217c 14b/4–8 *wa-al-Balāʾ*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 49b: '*al-Balāʾ bi-ḥuṣūl al-ghalāʾ wa-mā yuhwīhi ʿalā al-nufūs*'; C: economic life.

217d 14b/4–8 *wa-Arbaʿīn min ḥadīth Anas*; IAH has this same title in his book list (IAH, *Tasmiya*, fol. 49a), but he does not explicitly claim authorship here as he does for other titles in this CM. C: ḥadīth – collection – 40.

217e 14b/4–8 *wa-Rāʾiq al-akhbār*; A: IAH taṣnīfī; VP: *ʿiddat ajzāʾ*; MS: D 3213/1, fols 1–61 [FM/2, pp. 239–40: '*Rāʾiq al-akhbār wa-fāʾiq al-ḥikāyāt wa-al-ashʿār*', vols 3–8], written 19.12.888/1484, 21.12.888, 22.12.888, ?.12.888, 22.12.888 and 22.12.888 in al-Sahm al-aʿlā; autograph; rebinding; fol. 1a IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan, Bulbul, 27.3.897/1492; fol. 11a IAH-*samāʿ* for ʿAbd al-Hādī, Bulbul, ʿAbd al-Hādī's wife Fāṭima b. ʿUmar(p), Badr al-Dīn Ḥasan(p), ʿAbd Allāh(p), 27.3.897/1492; fol. 21a, IAH-*samāʿ* for Abū Bakr ʿAbd Allāh, ʿAbd al-Hādī(p), Badr al-Dīn Ḥasan(p), Bulbul(p), 27.3.897/1492; fol. 31a IAH-*samāʿ* for Bulbul, ʿAbd al-Hādī(p), ʿAbd Allāh(p), Ḥasan(p), Umm ʿAbd Allāh Jawhara(p), ʿAbd al-Hādī's wife Fāṭima bt. ʿUmar(p), her daughter Maryam(p); fol. 42a, IAH-*samāʿ* ʿAbd Allāh, Bulbul, ʿAbd al-Hādī(p), Ḥasan(p); fol. 52a, IAH-*samāʿ* Bulbul, ʿAbd al-Hādī(p), ʿAbd Allāh(p), Ḥasan(p); Even though there are other copies of this work in the *fihrist,* this is the best match as the 'several parts' fit the vols

3–8. Ottoman Public Library: al-adabīyāt al-manthūra 42 (ʿUmarīya provenance); C: adab. (cf. nos. 174a, 191h, 233j, 235b for other copies)

217f 14b/4–8 *wa-Juzʾ al-Mukharrimī*; A: ʿAbd Allāh b. Muḥammad al-Mukharrimī (d. 265/878–9); author identification on basis of entry no. 399m; C: ḥadīth – collection.

217g 14b/4–8 *wa-Shifāʾ al-ghalīl*; A: IAH; VP: 2nd; C: medicine. (cf. nos. 110b for identification & 349p for summary)

217h 14b/4–8 *wa-al-Duʿāʾ wa-al-dhikr*; VP: 2nd; not identified.

218 14b/9 *wa-K. al-Minhāj*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 57a.

219a 14b/10–14 *Majmūʿ fihi Arbaʿīn Abī Hurayra*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 49a; C: ḥadīth – collection – 40.

219b 14b/10–14 *wa-Arbaʿīn Ibn ʿUmar*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b: '*al-Arbaʿīn al-mukhtāra min ḥadīth Abī Muḥammad Ibn ʿUmar*'; C: ḥadīth – collection – 40.

219c 14b/10–14 *wa-Arbaʿīn ʿĀʾisha*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 49a; C: ḥadīth – collection – 40.

219d 14b/10–14 *wa-Arbaʿīn Salama*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 49a; C: ḥadīth – collection – 40.

219e 14b/10–14 *wa-al-Arbaʿīn al-mukhtāra min al-Bukhārī*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b: '*al-Arbaʿīn al-mukhtāra min al-Bukhārī al-mutābayana al-asānīd*'; C: ḥadīth – collection – 40.

219f 14b/10–14 *wa-al-Arbaʿīn al-ʿawālī minhu [i.e. al-Bukhārī]*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 49a; C: ḥadīth – collection – 40.

219g 14b/10–14 *wa-Tafrīj*[73] *al-qulūb*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 50a: '*Tafrīj al-qulūb bi-ḥāl al-Malik al-Saʿīd Yaʿqūb*'. This seems to be another panegyric by IAH, but there is no Mamluk ruler by the name 'Yaʿqūb'. As the two previous panegyrics were both for Ottoman rivals of the Mamluks who were contemporary with IAH (cf. nos. 169d & 174e), it is likely that this title refers to another contemporary rival of the Mamluks, namely the Aqqoyunlu ruler Yaʿqūb b. Uzun Ḥasan (r. 883/1478–896/1490); C: panegyric.

[73] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 618 reads تفريح.

219h 14b/10–14 *wa-Mā rawāhu al-Bukhārī ʿan Aḥmad wa-sabab iqlālihi*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 57a; C: ḥadīth – study of.

219i 14b/10–14 *wa-Hidāyat al-muḥibbīn*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 57b: '*Hidāyat al-muḥibbīn ilā aḥādīth al-munkar ʿalayhim min al-muʿammarīn*'; FI: *wa-ghayr dhālika kulluhu taṣnīfī*; C: ḥadīth – study of.

220a 15a/1–7 *wa-Majmūʿ fīhi al-Arbaʿīn al-musalsala bi-al-Aḥmadīn*; A: IAH; S: IAH, *Tasmiya*, fol. 48b; C: ḥadīth – collection – 40.

220b 15a/1–7 *wa-Arbaʿīn Ibn Abī al-Dunyā*; A: IAH; S: IAH, *Tasmiya*, fol. 48a; C: ḥadīth – collection – 40.

220c 15a/1–7 *wa-Arbaʿīn al-Rūyānī*; A: IAH; S: IAH, *Tasmiya*, fol. 48b: '*al-Arbaʿīn al-mukhtāra min musnad al-Rūyānī*'; most likely referring to the *musnad* by Muḥammad b. Hārūn al-Rūyānī Abū Bakr (d. 307/920) (cf. no. 474); C: ḥadīth – collection – 40.

220d 15a/1–7 *wa-Arbaʿīn Abī Nuʿaym*; A: IAH; S: IAH, *Tasmiya*, fol. 48a; C: ḥadīth – collection – 40.

220e 15a/1–7 *wa-ʿIshrīn Yūsuf b. Khalīl*; A: IAH; S: IAH, *Tasmiya*, fol. 55b; C: ḥadīth – collection – 20.

220f 15a/1–7 *wa-Arbaʿīn Zaynab bt. al-Kamāl*; A: IAH; S: IAH, *Tasmiya*, fol. 48a; C: ḥadīth – collection – 40.

220g 15a/1–7 *wa-Arbaʿīn al-Dhahabī*; A: IAH; S: IAH, *Tasmiya*, fol. 48a; C: ḥadīth – collection – 40.

220h 15a/1–7 *wa-ʿIshrīn Ibn al-Ḥabbāl*; probably referring to IAH's teacher Zayn al-Dīn ʿAbd al-Raḥmān b. Ibrāhīm al-Ḥabbāl (d. 866/1462); most likely A: IAH; C: ḥadīth – collection – 20.

220i 15a/1–7 *wa-ʿIshrīn al-Luʾluʾī*; referring to Zayn al-Dīn ʿUmar al-Luʾluʾī (d. 873/1468; on him cf. IAH, *al-Jawhar*, pp. 105–6 and manuscript notes in nos. 493g & 504j); A: IAH; S: IAH, *Tasmiya*, fol. 56a: '*al-ʿIshrīn al-mukhtāra min marwīyāt shaykhinā al-Luʾluʾī*'; C: ḥadīth – collection – 20.

220j 15a/1–7 *wa-ʿIshrīn Ibn Munajjā*; referring to his teacher Asʿad b. Munajjā (d. 871/1466–7; on him cf. IAH, *al-Jawhar*, p. 22 and manuscript

note in no. 542o); A: IAH; S: IAH, *Tasmiya*, fol. 55b: '*al-ʿIshrīn al-mukhtāra min ḥadīth shaykhinā Asʿad b. Munajjā*'; C: ḥadīth – collection – 20.

220k 15a/1–7 *wa-ʿIshrīn Ibn al-Sharīfa*; A: IAH; S: IAH, *Tasmiya*, fol. 56a; C: ḥadīth – collection – 20.

220l 15a/1–7 *wa-al-Arbaʿīn al-Ṣāliḥīya*; A: IAH; S: IAH, *Tasmiya*, fol. 47b: '*al-Arbaʿīn al-marwīya ʿan mashāyikh al-Ṣāliḥīya*'; C: ḥadīth – collection – 40.

220m 15a/1–7 *wa-Kifāyat Ibn Manda*; A: ʿAbd al-Raḥmān b. Muḥammad Ibn Manda (d. 470/1077); C: ḥadīth – collection. (cf. no. 92b)

220n 15a/1–7 *wa-al-Arbaʿīn al-mughniya ʿan al-muʿīn*; most likely A: IAH taṣnīfī; FI: *ghālibuhu taṣnīfī*; C: ḥadīth – collection – 40.

221a 15a/8–15 *wa-Majmūʿ fīhi Arbaʿīn Musaddad*; referring to Musaddad b. Musarhad (d. 228/843); A: IAH; S: IAH, *Tasmiya*, fol. 48b; C: ḥadīth – collection – 40.

221b 15a/8–15 *wa-Arbaʿīn Abī Yaʿlā*; referring to Aḥmad b. ʿAlī Abū Yaʿlā al-Mawṣilī (d. 307/919); A: IAH; S: IAH, *Tasmiya*, fol. 48a; C: ḥadīth – collection – 40.

221c 15a/8–15 *wa-Arbaʿīn al-Tawḥīd*; A: IAH; S: IAH, *Tasmiya*, fol. 48b; taken from the work '*al-Tawḥīd*' by Ibn Khuzayma (d. 311/924, cf. no. 63); C: ḥadīth – collection – 40.

221d 15a/8–15 *wa-Juzʾ Abī al-Faḍl*; most likely A: Aḥmad b. Malāʿib Abū al-Faḍl (d. 275/888–9); C: ḥadīth – collection.

221e 15a/8–15 *wa-Thalāthīn al-Ṭabarānī al-Awsaṭ*; A: IAH; S: IAH, *Tasmiya*, fol. 50b; C: ḥadīth – collection – 30.

221f 15a/8–15 *wa-Arbaʿīn al-Majd b. Taymīya*; referring to Majd al-Dīn ʿAbd al-Salām b. ʿAbd Allāh Ibn Taymīya (d. 652/1254); most likely A: IAH; C: ḥadīth – collection – 40.

221g 15a/8–15 *wa-al-Arbaʿīn bi-sanad wāḥid*; A: IAH; S: IAH, *Tasmiya*, fol. 48a; C: ḥadīth – collection – 40.

221h 15a/8–15 *wa-al-ʿIshrīn bi-sanad wāḥid*; possibly A: IAH; C: ḥadīth – collection – 20.

221i 15a/8–15 *wa-al-Arbaʿīn bi-sanadayn*; A: IAH; S: IAH, *Tasmiya*, fol. 48b; C: ḥadīth – collection – 40.

221j 15a/8–15 *wa-al-Arbaʿīn bi-arbaʿat asānīd*; A: IAH; S: IAH, *Tasmiya*, fol. 48b; C: ḥadīth – collection – 40.

221k 15a/8–15 *wa-Juzʾ Ṭālūt*; A: Ṭālūt b. ʿAbbād al-Ṣayrafī (d. 238/852); C: ḥadīth – collection.

221l 15a/8–15 *wa-al-Arbaʿīn al-Makkīya*; A: IAH; S: IAH, *Tasmiya*, fol. 47b; C: ḥadīth – collection – 40.

221m 15a/8–15 *wa-al-Arbaʿīn al-buldānīya*; A: IAH; S: IAH, *Tasmiya*, fol. 47b; C: ḥadīth – collection – 40.

221n 15a/8–15 *wa-al-Arbaʿīn al-Baghdādīya*; A: IAH; S: IAH, *Tasmiya*, fol. 47b; C: ḥadīth – collection – 40.

221o 15a/8–15 *wa-al-Sabʿa al-musalsala bi-al-abāʾ*; A: IAH; S: IAH, *Tasmiya*, fol. 47b: '*al-Sabʿa al-musalsala bi-al-abāʾ min ḥadīth shaykh al-islām al-Anṣārī*'; FI: *ghālibuhu taṣnīfī*; C: ḥadīth – collection – 7.

222a 15b/1–4 *wa-Majmūʿ fīhi Futūḥ al-ghayb*; A: IAH taṣnīfī; not identified.

222b 15b/1–4 *wa-Ḥusn al-kadd*; A: IAH taṣnīfī; not identified.

222c 15b/1–4 *wa-al-Indhār*; A: IAH taṣnīfī; not identified.

222d 15b/1–4 *wa-al-ʿIṭra*[74] *al-munʿisha*; A: IAH taṣnīfī; not identified.

222e 15b/1–4 *wa-al-Nadb*; A: IAH taṣnīfī; not identified.

222f 15b/1–4 *wa-al-Niyāḥa*; A: IAH taṣnīfī; not identified.

222g 15b/1–4 *wa-Ṣidq al-wuʿūd*; A: IAH taṣnīfī; not identified.

222h 15b/1–4 *wa-Irshād al-ikhwān*; A: IAH taṣnīfī; not identified. (cf. no. 212b for 2nd copy)

222i 15b/1–4 *wa-Jawāz al-taḥdīth wa-al-tanwīh*; A: IAH taṣnīfī; FI: *kulluhu taṣnīfī*; not identified.

223a 15b/5–7 *wa-Majmūʿ fīhi Faḍl saqī al-māʾ*; A: IAH taṣnīfī; not identified.

223b 15b/5–7 *wa-Ḥadīth al-ʿaṣīda*; A: IAH taṣnīfī; not identified.

[74] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 618 reads القطرة.

223c 15b/5–7 *wa-al-Nubdha al-marḍīya*; A: IAH taṣnīfī; not identified.

223d 15b/5–7 *wa-Bayān al-shibh*[75] *wa-al-tazāmīk*; A: IAH taṣnīfī; not identified.

223e 15b/5–7 *wa-al-Hamm wa-al-nakad*; A: IAH taṣnīfī; FI: *kulluhu taṣnīfī*; not identified.

224 15b/8 *wa-K. al-Muʿjam al-kabīr*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 57a; MS: D 4551 (*Muʿjam al-shāfiʿīya*), incomplete; autograph; written 13.6.888/1483 (Martel-Thoumian, *Catalogue*, 242) in his house in al-Sahm al-aʿlā (al-ʿĪsh, *Fihris makhṭūṭāt al-tārīkh*, I, pp. 258–9). The fragment starts with the biography of ʿAlī b. Aḥmad b. Jaʿfar al-Qurashī al-Hāshimī and ends by stating that the section on *kunya* names will follow, but this is missing. The work consists of short biographies with references to their entries in the prosopographical works by al-Subkī, Ibn Qāḍī Shuhba, al-Asnawī etc.; FI: *wa-mā fīhi*; C: biographical dictionary – shāfiʿī.

225a 15b/9–12 *wa-Majmūʿ fīhi Ghirās al-āthār*; A: IAH; S: IAH, *Tasmiya*, fol. 55b; MS: D 3193 '*Ghirās al-āthār wa-thimār al-akhbār*', written 13.1.889/1484 (1st volume); autograph; rebinding; fragment; fol. 9a IAH-*samāʿ* (2nd volume), for Ḥasan, ʿAbd al-Hādī(p), Bulbul(p), 21.4.897/1492; Ottoman Public Library: al-adabīyāt al-manthūra 22 (ʿUmarīya provenance); C: adab.

225b 15b/9–12 *wa-al-Wuqūf*; A: IAH; S: IAH, *Tasmiya*, fol. 57b: '*al-Wuqūf ʿalā labs al-ṣūf*'; C: Sufism. (cf. no. 185a)

225c 15b/9–12 *wa-al-Aḥādīth al-miʾa al-mutabāyana al-asānīd*; A: Muḥammad b. Aybak al-Sarūjī (d. 744/1343); C: ḥadīth – collection.

225d 15b/9–12 *wa-Nuskhat Nuʿaym b. Ḥammād*; A: Nuʿaym b. Ḥammād al-Marwazī (d. c. 228/843); C: ḥadīth – collection.

225e 15b/9–12 *wa-Ḥadīth Ibn Ṣāʿid*; A: Yaḥyā b. Muḥammad Ibn Ṣāʿid (d. 318/930); VP: 2nd; C: ḥadīth – collection.

225f 15b/9–12 *wa-al-Safīna al-Baghdādīya*; A: Aḥmad b. Muḥammad al-Silafī (d. 576/1180); S: al-Dhahabī, *Siyar*, XXI, p. 21; VP: 8th; FI:

[75] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 618 reads السنة.

ghālibuhu taṣnīfī; IAH states that most of the works in this CM ('*ghālibuhu*') are by himself, but here four of the six titles are definitely by different authors (225c–f). C: ḥadīth – collection.

226a 15b/13–16a/4 *wa-Majmūʿ fīhi al-Arbaʿīn al-mutabāyana al-asānīd*; A: IAH; S: IAH, *Tasmiya*, fol. 48b; '*al-Arbaʿīn al-mutabāyana al-asānīd laysa fī sanad rajul min al-sanad al-ākhar*'; MS: D 3794/8, fols 121–31 [FMMU 58, pp. 287–9], undated; autograph; rebinding; fol. 120a IAH *akhbaranā*-note; C: ḥadīth – collection – 40.

226b 15b/13–16a/4 *wa-al-Taghlīẓ al-shadīd*; A: IAH; S: IAH, *Tasmiya*, fol. 50a: '*al-Taghlīẓ al-shadīd wa-al-takhwīf wa-al-tahdīd li-kull mubtadiʿ ʿanīd*'.

226c 15b/13–16a/4 *wa-Arbaʿīn al-Sarrāj*; A: IAH; S: IAH, *Tasmiya*, fol. 48a; C: ḥadīth – collection – 40.

226d 15b/13–16a/4 *wa-Arbaʿīn al-Rāzī*; A: IAH; S: IAH, *Tasmiya*, fol. 48a: '*al-Arbaʿīn al-mukhtāra min musnad al-Rāzī*'; C: ḥadīth – collection – 40.

226e 15b/13–16a/4 *wa-al-Mustajād*; referring to Aḥmad b. Salmān al-Najjād Abū Bakr (d. 348/960); A: IAH; S: IAH, *Tasmiya*, fol. 57a: '*al-Mustajād min ḥadīth al-Najjād*'; C: ḥadīth – collection. (cf. no. 232f)

226f 15b/13–16a/4 *wa-ʿIshrīn Ibn al-Sunnī*; A: IAH; S: IAH, *Tasmiya*, fol. 56a; C: ḥadīth – collection – 20.

226g 15b/13–16a/4 *wa-Arbaʿīn al-Qāḍī Abī Bakr*; A: IAH; S: IAH, *Tasmiya*, fol. 48b: '*al-Arbaʿīn al-mukhtāra min ḥadīth Abī Bakr al-Anṣārī*'; C: ḥadīth – collection – 40.

226h 15b/13–16a/4 *wa-al-Arbaʿīn al-Madanīya*; A: IAH; S: IAH, *Tasmiya*, fol. 47b; C: ḥadīth – collection – 40.

226i 15b/13–16a/4 *wa-al-ʿIshrīn al-Ḥalabīya*; A: IAH; S: IAH, *Tasmiya*, fol. 55b; C: ḥadīth – collection – 20.

226j 15b/13–16a/4 *wa-al-ʿAshara al-musalsala bi-al-ḥuffāẓ*; most likely A: IAH taṣnīfī; C: ḥadīth – collection – 10.

226k 15b/13–16a/4 *wa-ʿIshrīn Ibn al-Latī*; A: IAH; S: IAH, *Tasmiya*, fol. 55b: '*al-ʿIshrīn al-mukhtāra min shaykhinā Ibn al-Latī*'; C: ḥadīth – collection – 20.

226l 15b/13–16a/4 *wa-Majālis Ibn al-Bakhtarī*; A: Muḥammad b. ʿAmr Ibn al-Bakhtarī al-Razzāz (d. 339/950); C: ḥadīth – collection.

226m 15b/13–16a/4 *wa-al-Arbaʿīn al-Ḥarastānīya*; referring to either Ḥarastā al-Zaytūn or Ḥarastā al-Qanṭara, two villages in the Ghūṭa, to which Ibn ʿAbd al-Hādī devoted *ḥadīth* booklets (Ibn Ṭūlūn, *Ḍarb*, p. 156); A: IAH; S: IAH, *Tasmiya*, fol. 47b; C: ḥadīth – collection – 40. (cf. no. 206g)

226n 15b/13–16a/4 *wa-al-Taḥdhīr*; most likely A: IAH; cf. no. 186g for this title.

226o 15b/13–16a/4 *wa-al-Arbaʿīn al-Dimashqīya*; A: IAH; S: IAH, *Tasmiya*, fol. 48b; FI: *ghālibuhu taṣnīfī*; C: ḥadīth – collection – 40.

227a 16a/5–11 *wa-Majmūʿ fīhi Muʿjam al-ṣanāʾiʿ*; A: IAH; S: IAH, *Tasmiya*, fol. 57a; Judging from the title this work is most likely closely linked with his work on the markets of Damascus (cf. 184b). C: urban life.

227b 16a/5–11 *wa-al-Khamsa al-Filasṭīnīya*; A: IAH; S: IAH, *Tasmiya*, fol. 51a; C: ḥadīth – collection – 5.

227c 16a/5–11 *wa-al-Arbaʿīn al-ʿawālī lī*; A: IAH; S: IAH, *Tasmiya*, fol. 48b; C: ḥadīth – collection – 40.

227d 16a/5–11 *wa-al-Arbaʿīn al-musalsala bi-al-Muḥammadīn*; A: IAH; S: IAH, *Tasmiya*, fol. 48b; C: ḥadīth – collection – 40.

227e 16a/5–11 *wa-Ḥadīth ʿAlī b. al-Jaʿd*; A: ʿAlī b. al-Jaʿd al-Jawharī (d. 230/845); S: Abū al-Qāsim al-Baghawī: *al-Jaʿdīyāt: Ḥadīth ʿAlī b. al-Jaʿd al-Jawharī*, ed. R. ʿAbd al-Muṭṭalib, Cairo: Maktabat al-Khanjī, 1994; VP: 3rd; C: ḥadīth – collection.

227f 16a/5–11 *wa-Khamsat al-Qābūn*; A: IAH; C: ḥadīth – collection – 5. (cf. no. 167l for identification)

227g 16a/5–11 *wa-Khamsat Minā*; most likely A: IAH; C: ḥadīth – collection – 5.

227h 16a/5–11 *wa-Arbaʿīn al-khulafāʾ*; A: IAH; S: IAH, *Tasmiya*, fol. 48b; MS: Cairo, Dār al-Kutub MS2238/5 (ḥadīth), fols 49–59, date illegible; autograph; rebinding; C: ḥadīth – collection – 40.

227i 16a/5–11 *wa-Ḥadīth ʿAlī b. al-Jaʿd*; A: ʿAlī b. al-Jaʿd al-Jawharī (d. 230/845); S: Abū al-Qāsim al-Baghawī: *al-Jaʿdīyāt: Ḥadīth ʿAlī b. al-Jaʿd al-Jawharī*, ed. R. ʿAbd al-Muṭṭalib, Cairo: Maktabat al-Khanjī, 1994; VP: 12th & 13th; C: ḥadīth – collection.

227j 16a/5–11 *wa-Arbaʿīn al-umarāʾ*; A: IAH; S: IAH, *Tasmiya*, fol. 48b; C: ḥadīth – collection – 40.

227k 16a/5–11 *wa-ʿAqīdat al-Ṭaḥāwī*; A: Aḥmad b. Muḥammad al-Ṭaḥāwī (d. 321/933); S: ed. M. al-Albānī, Beirut: al-Maktab al-Islāmī, 1978; C: creed.

227l 16a/5–11 *wa-al-Thaqafīyāt*; most likely A: Muḥammad b. Isḥāq al-Thaqafī al-Sarrāj (d. 313/925–6); VP: 10th; C: ḥadīth – collection. (cf. no. 205f)

227m 16a/5–11 *wa-al-Burda*; A: Muḥammad b. Saʿīd al-Būṣīrī (d. c. 694/1294); *Qaṣidat al-burda*/*Qaṣīdat al-kawākib al-durrīya fī madḥ khayr al-barīya*; S: Daub, *Formen und Funktionen*; C: Prophet Muḥammad – praise. (cf. no. 572n)

227n 16a/5–11 *wa-al-Ashriba al-marūqa*; A: IAH; S: IAH, *Tasmiya*, fol. 49a: '*al-Ashriba al-marūqa fī maʿnā qawlihi [invoc.] ṭawqa*'; FI: *ghālibuhu taṣnīfī*; C: ḥadīth – study of.

228a 16a/12–15 *wa-Majmūʿ fīhi al-Taqwā*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, I, p. 161; C: paraenesis.

228b 16a/12–15 *wa-Yamm al-balāʾ*; A: IAH; S: IAH, *Tasmiya*, fol. 58a: '*Yamm al-balāʾ fī al-bukhl wa-al-bukhalāʾ*'; C: adab.

228c 16a/12–15 *wa-Asmāʾ kutubī*; A: IAH; C: bibliography.

228d 16a/12–15 *wa-Ḥikāyāt al-afwāh*; A: IAH; S: IAH, *Tasmiya*, fol. 51a; VP: *ajzāʾ min*. (cf. no. 143h, 188e, 247d)

228e 16a/12–15 *wa-Ẓilāl al-asḥār*; A: IAH; S: IAH, *Tasmiya*, fol. 55a: '*Ẓilāl al-asḥār fī zulāl al-ashʿār*'; C: poetry – criticism.

228f 16a/12–15 *wa-al-Mughnī ʿan al-ḥifẓ wa-al-kitāb*; most likely A: IAH; not identified. (cf. no. 398g for 2nd copy)

228g 16a/12–15 *wa-Yāqūtat al-qaṣr*; A: IAH; S: IAH, *Tasmiya*, fol. 58a: ʻ*Yāqūtat al-qaṣr fī abnāʾ al-ʿaṣr*ʼ; FI: *ghālibuhu taṣnīfī*; C: biographical dictionary.

229a 16b/1–9 *wa-Majmūʿ fīhi al-Arbaʿīn al-makhṭūṭa*; A: IAH; S: IAH, *Tasmiya*, fol. 48b: ʻ*al-Arbaʿīn al-makhṭūṭa min marwīyāt al-Ghūṭa*ʼ; C: ḥadīth – collection – 40.

229b 16b/1–9 *wa-al-Bishāra bi-al-ḥaẓẓ al-asʿad*; A: IAH; S: IAH, *Tasmiya*, fol. 49b: ʻ*al-Bishāra bi-al-ḥaẓẓ al-asʿad li-man yusamma bi-Aḥmad aw Muḥammad*ʼ; C: ḥadīth – study of.

229c 16b/1–9 *wa-al-Thimār al-shahīya*; A: IAH; S: ed. ʿA. al-Kundarī, in: *LAAMḤ* 15/1, Beirut: DBI, 2013, no. 191 (based on MS D 9390, but foliation is wrong); MS: D 9390, fols 41–61; autograph; fol. 55a IAH-*samāʿ* for Ibn Ṭūlūn, ʿAbd al-Hādī(p), 6.5.897/1492; *al-Thimār* occurs elsewhere in the *fihrist*, but it is very likely that D 9390 matches entry 229c as this autograph manuscript does indeed contain ʻseveral partsʼ of this work. FI: ʻ*iddat ajzāʾ*ʼ; C: ḥadīth – collection. (cf. nos. 214k & 230a [identification])

229d 16b/1–9 *wa-ʿIshrīn Yaḥyā b. Maʿīn*; A: IAH; S: IAH, *Tasmiya*, fol. 55b; C: ḥadīth – collection – 20.

229e 16b/1–9 *wa-ʿAsharat Ibn Zurāra*; referring to ʿUmar b. Zurāra (d. 238/852–3); A: IAH; S: IAH, *Tasmiya*, fol. 56a; C: ḥadīth – collection – 10.

229f 16b/1–9 *wa-al-ʿAshara al-Ramlīya*; A: IAH; S: IAH, *Tasmiya*, fol. 55a; C: ḥadīth – collection – 10.

229g 16b/1–9 *wa-al-Khamsa al-Yāfūnīya*; referring to the town of Yāfā; A: IAH; S: IAH, *Tasmiya*, fol. 51a; C: ḥadīth – collection – 5.

229h 16b/1–9 *wa-al-Khamsa al-Lādhiqīya*; A: IAH; S: IAH, *Tasmiya*, fol. 51a; C: ḥadīth – collection – 5.

229i 16b/1–9 *wa-al-ʿAshara al-Ḥimṣīya*; A: IAH; S: IAH, *Tasmiya*, fol. 55a; C: ḥadīth – collection – 10.

229j 16b/1–9 *wa-al-Khamsa al-Bayrūtīya*; A: IAH; C: ḥadīth – collection – 5. (cf. no. 182b for identification)

229k 16b/1–9 *wa-al-ʿAshara al-Ṣaydāwīya*; A: IAH; S: IAH, *Tasmiya*, fol. 55a; C: ḥadīth – collection – 10.

229l 16b/1–9 *wa-al-Khamsa al-Ḥawrānīya*; A: IAH; S: IAH, *Tasmiya*, fol. 51a; C: ḥadīth – collection – 5.

229m 16b/1–9 *wa-al-ʿAshara al-Adhraʿīya*; A: IAH; S: IAH, *Tasmiya*, fol. 55a; C: ḥadīth – collection – 10.

229n 16b/1–9 *wa-al-ʿAshara al-Barzīya*; referring to the village of Barza to the north of Damascus (Yāqūt, *Muʿjam*, I, p. 382); A: IAH; S: IAH, *Tasmiya*, fol. 55a; C: ḥadīth – collection – 10.

229o 16b/1–9 *wa-ʿAsharat Bayt Lihyā*; referring to the village east of Damascus (Yāqūt, *Muʿjam*, I, p. 522); A: IAH; S: IAH, *Tasmiya*, fol. 55a; C: ḥadīth – collection – 10.

229p 16b/1–9 *wa-al-Khamsa al-Ḥurdānīya*; referring to the village east of Damascus (Yāqūt, *Muʿjam*, II, p. 240); A: IAH; S: IAH, *Tasmiya*, fol. 51a; FI: *ghālibuhu taṣnīfī*; IAH's statement that 'most' of the titles in this CM are by him is slightly surprising as in fact every single title can be securely ascribed to him. Either this was a mistake or there were other items in this CM which he did not list. C: ḥadīth – collection – 5.

230a 16b/10–17 *wa-Majmūʿ fīhi al-Thimār al-shahīya*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 50b: '*al-Thimār al-shahīya al-multaqaṭa min āthār khayr al-barīya…*'; VP: *ajzāʾ*; MS: D 3249/6, fols 149–72 [FM/2, pp. 252–7], written in 889/1484–5 in his house in al-Sahm al-aʿlā; autograph; rebinding; ON Muḥammad b. Ṭūlūn (FM/2, p. 255); *al-Thimār* occurs elsewhere in the *fihrist*, but it is very likely that 3249/6 matches entry 230 as 3249/4 matches 230g; C: ḥadīth – collection. (cf. nos. 214k & 229c for further copies)

230b 16b/10–17 *wa-Arbaʿīn al-Shaykh ʿAbd al-Qādir*; referring to al-Shaykh ʿAbd al-Qādir b. ʿAbd Allāh al-Ṣāliḥī al-Kīlānī (d. 561/1166); A: IAH taṣnīfī; MS: Cairo, Dār al-Kutub MS2237/4 (ḥadīth), fols 27–37, written in 1.5.889/1484; autograph; rebinding; fol. 27a IAH-*samāʿ* for ʿAbd al-Hādī, AH's daughter Maryam, AH's wife Fāṭima bt. ʿUmar, IAH's children ʿAbd Allāh, Ḥasan, Fāṭima, Ḥ's mother Bulbul, *mawlātī* Ḥalwa, 11.3.897/1492; C: ḥadīth – collection – 40.

230c 16b/10–17 *wa-al-Thalātha al-mawḍūʿa li-l-Mubtadī*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 50b; MS: Cairo, Dār al-Kutub MS2237/5 (ḥadīth), fols 38–43, written 1.5.889/1484; autograph; rebinding; fol. 38a IAH-*samāʿ* for

scholars and his sons ʿAbd al-Hādī, Ḥasan, ʿAbd Allāh, 11.3.897/1492; fol. 42a IAH-*samāʿ* for scholars and a Kāfūr b. ʿAbd Allāh al-Sayfī, 8.5.889/1484; fol. 42b IAH-*samāʿ* for Ibn Ṭūlūn (writer), scholars, 9.6.899/1494, ʿUmarīya Madrasa; C: ḥadīth – collection.

230d 16b/10–17 *wa-al-Arbaʿīn al-mukhtāra min ḥadīth Abī Dāwūd*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b: '*al-Arbaʿīn al-mukhtāra min sunan Abī Dāwūd*'; MS: Cairo, Dār al-Kutub MS2237/1 (ḥadīth), fols 1–9, written 1.5.889/1484; autograph; rebinding; fol. 1a IAH-*samāʿ* for ʿAbd al-Hādī, Maryam, M.'s mother Fāṭima bt. ʿUmar; Ḥasan, Ḥ's mother Bulbul bt. ʿAbd Allāh, 11.3.897/1492; fol. 9a *samāʿ* under authority of Muḥammad b. Ṭūlūn, Qāsyūn Mountain, 16.5.923/1517 (ʿAlī, son of IAH, is named; the date errenously reads '823' for the year); C: ḥadīth – collection – 40.

230e 16b/10–17 *wa-Arbaʿīn Ibn Taymīya*; A: IAH taṣnīfī; MS: Cairo, Dār al-Kutub MS2237/2 (ḥadīth), fols 10–17, written 17.4.889/1484; autograph; rebinding; fol. 10a IAH-*samāʿ* for Fāṭima bt. ʿUmar b. Muḥammad b. Aḥmad b. ʿAbd al-Hādī ('bint ibn ʿammī and the wife of my son [ʿAbd al-Hādī]'), their daughter Maryam, ʿAbd al-Hādī(p), Ḥasan(p), Bulbul(p), 11.3.897/1492; C: ḥadīth – collection – 40.

230f 16b/10–17 *wa-Arbaʿīn al-Tirmidhī*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b; MS: Cairo, Dār al-Kutub MS2237/3 (ḥadīth), fols 18–26, written 15.5.889/1484; autograph; rebinding; fol. 18a IAH-*samāʿ* for ʿAbd al-Hādī , ʿAbd Allāh, Ḥasan, Muḥammad b. al-Aʿmash, […], Bulbul *mawlāt wālidī*, Fāṭima bt. ʿUmar b. ʿAbd al-Hādī, 12.3.897/1492, written by ʿAbd al-Hādī; C: ḥadīth – collection – 40.

230g 16b/10–17 *wa-al-Ikhtiyār*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 49a: '*al-Ikhtiyār fī bayʿ al-ʿaqār*', ed. ʿA. al-Kamālī, in: *LAAMḤ* 9, Beirut: DBI, 2007, no. 102; MS: D 3249/4, fols 70–3 [FM/2, pp. 252–7], written in 889/1484–5; C: ḥadīth – collection.

230h 16b/10–17 *wa-Arbaʿīn al-Ṭabarānī*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b: '*al-Arbaʿīn al-mukhtāra min muʿjam al-Ṭabarānī*'; MS: Cairo, Dār al-Kutub MS2237/8 (ḥadīth), fols 57–62, written in ?.4.889/1484; autograph; rebinding; fol. 57a IAH-*samāʿ* for ʿAbd al-Hādī, Maryam, Fāṭīma bt. ʿUmar, Bulbul, Ḥasan(p), ʿAbd Allāh(p), 12.3.897/1492; C: ḥadīth – collection – 40.

230i 16b/10–17 *wa-al-Tawaʿʿud wa-al-tahdīd*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 50a: '*al-Tawaʿʿud wa-al-tahdīd li-man ashāra ʿalā akhīhi al-muslim bi-al-ḥadīd*'.

230j 16b/10–17 *wa-al-Iḥtisāb*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b: '*al-Iḥtisāb fī ittiṣāl al-ansāb*'; no. 192e has a different title with the key term *Iḥtisāb*; C: onomastics.

230k 16b/10–17 *wa-al-Arbaʿīn al-musalsala bi-al-Quḍāt*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b; MS: Cairo, Dār al-Kutub MS2238/7 (ḥadīth), fols 70–81, written 1.4.889/1484; autograph; rebinding; fol. 70a IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, Bulbul, ʿAbd al-Hādī, AH's daughter Maryam, Maryam's mother Fāṭima bt. ʿUmar, 12.3.897/1492; C: ḥadīth – collection – 40.

230l 16b/10–17 *wa-Arbaʿīn Ibn al-Jawārish*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 49a; MS: Cairo, Dār al-Kutub MS2237/6 (ḥadīth), fols 44–52, written 24.4.889/1484; autograph; rebinding; fol. 44a IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh Abū Bakr, Fāṭima, Bulbul b. ʿAbd Allāh Umm Ḥasan, Badr al-Dīn Ḥasan(p), Muḥammad b. ʿAlī b. al-Aʿmash al-Qināwī/Qubāwī(p), 12.3.897/1492; C: ḥadīth – collection – 40.

230m 16b/10–17 *wa-al-Arbaʿīn al-musalsala bi-al-waṣf*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b; MS: Cairo, Dār al-Kutub MS2238/8 (ḥadīth), fols 82–95, written 14.5.889/1484; autograph; rebinding; fol. 82a IAH-*samāʿ* for ʿAbd Allāh, Fāṭima, Bulbul, ʿAbd al-Hādī(p), Ḥasan(p), 12.3.897/1492; C: ḥadīth – collection – 40.

230n 16b/10–17 *wa-ʿAsharat al-Fūlādhī*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 55b; referring to his teacher Aḥmad b. Muḥammad al-Fūlādhī (d. 867/1462; al-Sakhāwī, *al-Ḍawʾ al-lāmiʿ li-ahl al-qarn al-tāsiʿ*, Beirut: Dār Maktabat al-Ḥayāt, c. 1975 (repr. Cairo, 1934/36), II, p. 164); FI: *kulluhu taṣnīfī*; MS: Cairo, Dār al-Kutub MS2237/7 (ḥadīth), fols 53–6, undated, written in his house in al-Sahm al-aʿlā; autograph; rebinding; fol. 53a IAH-*samāʿ* for ʿAbd Allāh Abū Bakr, Badr al-Dīn Ḥasan, Bulbul, ʿAbd al-Hādī, Maryam, AH's wife Fāṭima bt. ʿUmar, 12.3.897/1492; C: ḥadīth – collection – 10.

231a 17a/1–4 *wa-Majmūʿ fīhi Manẓūmat al-ʿIrāqī*; A: ʿAbd al-Raḥīm b. al-Ḥusayn al-ʿIrāqī (d. 806/1404); S: *Manẓūmat al-ḥāfiẓ Zayn al-Dīn al-ʿIrāqī*, ed. R. al-Ghufaylī, 2007; C: ḥadīth – study of – didactic poem.

231b 17a/1–4 *wa-Manẓūmat ʿIzz al-Dīn*; not identified.

231c 17a/1–4 *wa-Fawāʾid*[76] *Ibn ʿAbd al-Hādī*; A: Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343); C: ḥadīth – collection.

231d 17a/1–4 *wa-al-Mirāḥ*; A: Aḥmad b. ʿAlī b. al-Masʿūd (fl. c. 700/1300); S: *Kitāb mirāḥ al-arwāh*, eds A. ʿInāya/ʿA. Muṣṭafā, Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī, 2009; FI: *wa-ghayruhu fī taṣrīf*; C: syntax.

231e 17a/1–4 *wa-Ikhtiyārāt aṣḥāb al-imām Aḥmad*; arguably A: IAH; S: IAH, *Tasmiya*, fol. 47b: '*Ikhtiyārāt li-l-aṣḥāb*'; C: ḥadīth – collection.

232a 17a/5–10 *wa-Majmūʿ fīhi al-Arbaʿīn fī ṣifāt rabb al-ʿālamīn*; A: IAH; S: IAH, *Tasmiya*, fol. 47b; C: ḥadīth – collection – 40.

232b 17a/5–10 *wa-Amālī al-ʿAṭṭār*; A: Muḥammad b. Mukhallad al-Khaṭīb al-ʿAṭṭār (d. 331/942–3); VP: *majlis min*; MS: D 3787/9, fols 97–102 [FMMU 51, pp. 257–62], undated; rebinding; fol. 97a IAH-*samāʿ* for Ibn Ṭūlūn (reading took place on basis of different MS); numerous *samāʿ*s starting from 721/1321; C: ḥadīth – collection.

232c 17a/5–10 *wa-al-Fawāʾid al-Jannābīya*; A: al-Ḥusayn b. Muḥammad al-Jannābī; MS: D 3249/12, fols 339–60 [FM/2, pp. 252–7]; rebinding; C: ḥadīth – collection.

232d 17a/5–10 *wa-Nisāʾ Jabal Qāsyūn*; tentative reading of '*nisāʾ*'; This might be a biographical dictionary of female scholars, especially *ḥadīth* transmitters, who played such a prominent role in the Ḥanbali community of Ṣāliḥīya. C: biographical dictionary – women.

232e 17a/5–10 *wa-Fawāʾid al-Kawkabī*; referring to Muḥammad b. ʿUmar al-Kawkabī (d. 410/1019–20) or al-Ḥusayn b. al-Qāsim al-Kawkabī (d. 323/934–5); arguably A: IAH; S: IAH, *Tasmiya*, fol. 57a: '*Muntaqā min amālī al-Kawkabī*'; C: ḥadīth – collection.

232f 17a/5–10 *wa-al-Mustajād*; A: IAH; S: IAH, *Tasmiya*, fol. 57a: '*al-Mustajād min ḥadīth al-Najjād*'; referring to Aḥmad b. Salmān al-Najjād Abū Bakr (d. 348/960); C: ḥadīth – collection. (cf. no. 226e)

[76] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 618 reads مولد.

232g 17a/5–10 *wa-al-Thamānīn al-mukhtāra*; A: IAH; S: IAH, *Tasmiya*, fol. 50b: '*al-Thamānīn al-mukhtāra min al-mukhtāra*'; C: ḥadīth – collection – 80.

232h 17a/5–10 *wa-al-ʿAshara al-muntaqāt*; A: IAH; probably identical to his S: IAH, *Tasmiya*, fol. 50b: '*Juzʾ min ḥadīth al-ʿashara muntaqā min al-Musnad*' or fol. 55a: '*al-ʿAshara al-muntaqāt min al-mukhtāra*'; C: ḥadīth – collection – 10.

232i 17a/5–10 *wa-al-Arbaʿīn*; A: IAH; VP: 6th; on account of the numerous *arbaʿūn* works of IAH not identifiable; C: ḥadīth – collection – 40.

232j 17a/5–10 *wa-al-Khamsa al-muntaqāt*; A: IAH; S: IAH, *Tasmiya*, fol. 51a: '*al-Khamsa al-muntaqāt min al-mukhtāra*'; C: ḥadīth – collection – 5.

232k 17a/5–10 *wa-Fawāʾid al-Ṣūlī*; A: Muḥammad b. Yaḥyā al-Ṣūlī (d. 335/947); S: *al-Juzʾ fīhi aḥādīth wa-akhbār ʿan … al-Ṣūlī*, in: Ibn Manda, *al-Fawāʾid*, ed. Kh. ʿAbd al-Samīʿ, Beirut: DKI, 2002, II, pp. 10–18; C: ḥadīth – collection.

232l 17a/5–10 *wa-al-Arbaʿīn al-mukhtāra*; A: IAH; S: IAH, *Tasmiya*, fol. 47b: '*al-Arbaʿīn al-mukhtāra min al-mukhtāra*'; FI: *ghālibuhu taṣnīfī*; C: ḥadīth – collection – 40.

233a 17a/11–17 *wa-Majmūʿ fīhi Amālī Ibn Nāṣir al-Dīn*; A: Muḥammad b. ʿAbd Allāh Ibn Nāṣir al-Dīn (d. 842/1438); VP: *majlis min*; C: ḥadīth – collection.

233b 17a/11–17 *wa-K. al-Taḥdhīr min al-qaḍāʾ*; A: IAH; S: IAH, *Tasmiya*, fol. 50a: '*al-Taḥdhīr min al-qaḍāʾ fī al-sukhṭ wa-al-riḍā*'; C: fiqh.

233c 17a/11–17 *wa-Masāʾil Ibn Hāniʾ ʿan Aḥmad*; A: Isḥāq b. Ibrāhīm Ibn Hāniʾ (d. 275/888–9); S: *Masāʾil al-imām Aḥmad b. Ḥanbal riwāyat Isḥāq b. Ibrāhīm Ibn Hāniʾ*, ed. Z. al-Shāwīsh, Beirut: al-Maktab al-Islāmī, 1979–80; C: fiqh – ḥanbalī. (cf. no. 389)

233d 17a/11–17 *wa-Fatḥ al-bārī*; A: IAH; S: IAH, *Tasmiya*, fol. 55b: '*Fatḥ al-bārī bi-tarjamat Ibn al-Bukhārī*'; referring to ʿAlī b. Aḥmad al-Maqdisī Ibn al-Bukhārī (d. 690/1291); C: biography – individual.

233e 17a/11–17 *wa-Mā rawāhu Dhū al-Rumma*; referring to Ghaylān b. ʿUqba Dhū al-Rumma (d. 117/735); A: IAH; S: IAH, *Tasmiya*, fol. 50b: '*Juzʾ fīmā rawāhu Dhū al-Rumma*'; C: poetry – Umayyad.

233f 17a/11–17 *wa-Faḍl laylat al-niṣf*; A: IAH; Even though the title is not mentioned in the *Tasmiya li-kutubī* list this is most likely a work by IAH. IAH states that 'most of' the titles (*ghālibuhu*) in this CM are by himself and a substantial number of titles in this CM are by other authors. '*Laylat al-niṣf*' refers to the rituals performed on the eve of the middle of the month of Shaʿbān. C: rituals.

233g 17a/11–17 *wa-al-Muntaqā min al-bukhalāʾ*; A: al-Qāsim b. Muḥammad al-Birzālī (d. 739/1339); MS: Princeton, Garrett 3879y, written in 736/1335 in Damascus; fol. 1a IAH note (claims *ijāza* for himself); C: ḥadīth – collection.

233h 17a/11–17 *wa-Taḥrīm al-khāliq*; A: IAH; S: IAH, *Tasmiya*, fol. 50a: '*Taḥrīm al-khāliq ikrām al-fāsiq*'; C: fiqh – ḥanbalī.

233i 17a/11–17 *wa-Amālī al-Iṣbahānī*; A: Aḥmad b. ʿAbd Allāh al-Iṣfahānī Abū Nuʿaym (d. 430/1038); S: *Majlis min Amālī al-Iṣbahānī*, ed. S. Ibn Ghāzī, Ṭanṭā: Dār al-Ṣaḥāba, 1990; VP: 4th; C: ḥadīth – collection.

233j 17a/11–17 *wa-Rāʾiq al-akhbār*; A: IAH; for identification see no. 191h; VP: *juzʾ min*; C: adab. (cf. nos. 174a, 191h, 217e, 235b for other copies).

233k 17a/11–17 *wa-Fawāʾid Abī al-Fawāris*; A: Aḥmad b. Muḥammad al-Ṣābūnī Abū al-Fawāris (d. 349/960); VP: 2nd; C: ḥadīth – collection.

233l 17a/11–17 *wa-Amālī Ibn Bishrān*; A: ʿAbd al-Malik b. Muḥammad Ibn Bishrān (d. 430/1039); VP: *majlis min*; FI: *wa-ghayr dhālika ghālibuhu taṣnīfī*; C: ḥadīth – collection.

234 17b/1 *K. Fatāwā sanat thamān wa-thamānīn – Fatwas of the year 888*; A: IAH; S: IAH, *Tasmiya*, fol. 55b: '*Fatāwā sanat thamānin*'; FI: *wa-mā maʿahu*; C: fiqh – ḥanbalī – fatwas.

235a 17b/2–6 *Majmūʿ fīhi Akhbār al-shuhadāʾ*; A: IAH; S: IAH, *Tasmiya*, fol. 49a: '*Akhbār al-shuhadāʾ wa-aḥwāl al-suʿadā*".

235b 17b/2–6 *wa-Rāʾiq al-akhbār*; A: IAH; for identification see no. 191h; VP: *juzʾ min*; C: adab. (cf. nos. 174a, 191h, 217e, 233j for other copies)

235c 17b/2–6 *wa-al-Taḥdhīr min maẓālim al-ʿibād*; A: IAH; S: IAH, *Tasmiya*, fol. 50a: '*al-Taḥdhīr min maẓālim al-ʿibād wa-al-irshād li-man arāda al-inqiyādh*'; C: political thought.

235d 17b/2–6 *wa-Mā warada min muhūr al-ḥūrr al-ʿayn*; A: IAH; S: IAH, *Tasmiya*, fol. 57a; C: fiqh.

235e 17b/2–6 *wa-Ḥadīth al-Dībājī*; A: Sahl b. Aḥmad al-Dībājī (d. 380/990–1); VP: *juzʾ min*; MS: Princeton, Garrett 610y/8, fols 76–91 [*al-juzʾ al-thānī*], written in 7th/13th century (*samāʿ* in hand of copyist from year 672/1273); fol. 76a IAH-*samāʿ* for Ḥasan, Bulbul, Fāṭima bt. ʿUmar(p), Maryam(p), ʿAbd Allāh(p), ʿAbd al-Hādī(p), 6.4.897/1492; C: ḥadīth – collection.

235f 17b/2–6 *wa-al-Fawāʾid [al-]ghazīra*; tentative reading; could refer to same title either by his brother Aḥmad b. Ḥasan Ibn ʿAbd al-Hādī (d. 895/1490, cf. no. 337e) or by Ismāʿīl b. ʿAbd al-Raḥmān Ibn al-Ṣābūnī (d. 449/1057, cf. no. 509n).

235g 17b/2–6 *wa-Dhamm al-muskir*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); S: ed. M. Shuʿayb, Amman: Dār al-Nafāʾis, 1999; C: paraenesis. (cf. 461a)

235h 17b/2–6 *wa-Juzʾ Ibn Abī Thābit*; most likely A: Ibrāhīm b. Muḥammad Ibn Abī Thābit (d. 338/949–50) as IAH refers further down (cf. 421g) with 'Ibn Abī Thābit' to a title by this scholar; C: ḥadīth – collection.

235i 17b/2–6 *wa-al-Radd ʿalā man qāla bi-fanāʾ al-janna wa-al-nār*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); S: ed. M. al-Simharī, Riyad: Dār Balansīya, 1995; C: theology. (cf. 379c)

236a 17b/7–8 *Majmūʿ fīhi al-Jawhar al-munaḍḍad*; A: IAH taṣnīfī; S: ed. ʿA. al-ʿUthaymīn, Cairo: Maktabat al-Khānjī, 1987; IAH, *Tasmiya*, fol. 50b: '*al-Jawhar al-munaḍḍad fī ṭabaqāt mutaʾakhkhirī aṣḥāb Aḥmad*'; C: biographical dictionary – ḥanbalī.

236b 17b/7–8 *wa-Kull al-marām*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 56a: '*Kull al-marām fī akhbār ʿUrwa b. Ḥizām [d.c. 30/650]*'; FI: *kullāhumā taṣnīfī*; C: poetry – ʿAbbāsid.

237 17b/9 *Jamʿ al-jawāmiʿ*; A: IAH; S: IAH, *Tasmiya*, fol. 50b; VP: 15 *juzʾan*; FI: *musawwada*; MS: private library Ibrāhīm b. Ṣāliḥ al-Bassām (ʿUnayza, Saudi Arabia) (mentioned in al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, V, p. 74 and al-Salāma, *Muʿjam muʾallafāt*, p. 55); I was able to obtain reproductions of two different manuscripts of that work that belonged to this private library. They are both autographs and one is identified as '*juzʾ* 63'. fol. 1a ON ʿAbd al-Raḥmān b. Muḥammad al-Najdī; C: fiqh – ḥanbalī. (cf. no. 91 for the final version and 378)

238a 17b/10–11 *Majmūʿ fihi Ahwāl al-qubūr*; A: Ibn Rajab (d. 795/1392); S: ed. Kh. al-ʿAlamī, Beirut: Dār al-Kitāb al-ʿArabī, 1990; MS: D 4132; C: theology.

238b 17b/10–11 *wa-Mushkil al-aḥādīth al-wārida*; A: Muḥammad b. al-Ḥasan Ibn Fūrak (d. 406/1015); S: *Bayān mushkil al-aḥādīth*, ed. R. Köbert, Rome: Pontificium Institutum Biblicum, 1941; C: ḥadīth – study of.

239 17b/12 *K. Maʿdin al-jawāhir*; A: Muḥammad b. ʿAlī al-Karājakī (d. 449/1057); S: *Maʿdin al-jawāhir wa-riyāḍat al-khawāṭir*, ed. Qumm: al-Majlisī; C: paraenesis.

240a 17b/13–14 *Majmūʿ fihi ʿAqīdat al-Shaykh Muwaffaq al-Dīn*; A: al-Shaykh Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); arguably the fragmentary theological treatise MS: D 3783/1, fols 1–13 [FMMU 47, pp. 239–46] that carries IAH notes; rebinding; C: creed. (cf. no 359r for 2nd copy)

240b 17b/13–14 *wa-K. al-ʿArsh*; A: Muḥammad b. Aḥmad al-Dhahabī (d. 748/1348); arguably the fragmentary treatise MS: D 3783/13, fols 104–11 [FMMU 47, pp. 239–46]; rebinding; C: theology.

241 18a/1 *K. Wuqūʿ al-Balāʾ*; A: IAH taṣnīfī; S: Malti-Douglas, *Autograph*; MS: D 3211, undated; autograph; fol. 1a ON Muḥammad b. Ṭūlūn from ʿAbd al-Hādī; fol. 1a IAH-*samāʿ* for ʿAbd al-Hādī(p), ʿAbd Allāh(p), Ḥasan(p); Ottoman Public Library: al-adabīyāt al-manthūra 40 (ʿUmarīya provenance); C: adab.

242a 18a/2–6 *Majmūʿ fihi Dawāʾ al-muṣība*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 51b.

242b 18a/2–6 *wa-Sharḥ al-Muqniʿ*; A: The author is given as 'Najm al-Dīn', but no commentator of the *Muqniʿ* with this *laqab* (honorific name) is known. Elsewhere this *laqab* refers to Aḥmad b. ʿAbd al-Raḥmān al-Maqdisī Najm al-Dīn (d. 689/1290) (cf. no. 516), but no such work by him is known. Similar to no. 151 this is most likely a commentary on the *Muqniʿ* by Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223, cf. nos. 25 & 162); FI: *qiṭʿa min*; C: fiqh – ḥanbalī.

242c 18a/2–6 *wa-Ashyāʾ*; A & Scr: *bi-khaṭṭ Jamāl al-Dīn al-Imām* (Yūsuf b. ʿAbd al-Raḥmān al-Mizzī, d. 742/1341, identified by IAH in his biographical dictionary as 'Jamāl al-Dīn al-Imām'; IAH, *al-Jawhar*, p. 173). (cf. nos. 341e & 341o)

242d 18a/2–6 *wa-Faḍl al-khiṭāb*; A: Muḥammad b. Muḥammad al-ʿUmarī Waṭwāṭ Rashīd al-Dīn (d.c. 481/1088–9); S: F.C. de Blois, 'Rashīd al-Dīn', in EI2 ('*Faḍl al-khiṭāb min kalām amīr al-muʾminīn ʿUmar b. al-Khaṭṭāb*'); C: collection of sayings – early Islam.

242e 18a/2–6 *wa-al-Niẓām al-muwashshaḥ*[77]; tentative reading; not identified.

242f 18a/2–6 *wa-Masʾalat taʿlīl al-makhlūqāt*; not identified; possibly C: theology.

242g 18a/2–6 *wa-Masʾalat wuqūʿ al-najāsāt fī al-māʾiʿāt*; not identified; C: fiqh.

242h 18a/2–6 *wa-Masālik al-abṣār*; FI: *wa-ghayr dhālika*; not identified.

243a 18a/7–8 *wa-Majmūʿ fīhi Fawāʾid Ibn Qāḍī al-Jabal*; A: Aḥmad b. al-Ḥasan Ibn Qāḍī al-Jabal (d. 771/1370).

243b 18a/7–8 *wa-Ashyāʾ*; A: al-Shaykh Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); Scr: *bi-khaṭṭ al-Shaykh Muwaffaq al-Dīn*.

244a 18a/9–13 *wa-Majmūʿ fīhi al-Aḥādīth al-muntaqāt*; VP: 1st; C: ḥadīth – collection.

244b 18a/9–13 *wa-Aswaʾ al-ḥāl*; A: IAH; S: IAH, *Tasmiya*, fol. 47b.

[77] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 792 reads الموشع.

244c 18a/9–13 *wa-al-Jawhar al-munaḍḍad*; A: IAH; S: ed. ʿA. al-ʿUthaymīn, Cairo: Maktabat al-Khānjī, 1987; C: biographical dictionary – ḥanbalī. (cf. no. 236a)

244d 18a/9–13 *wa-Ijmāʿ al-umma*; A: IAH; S: IAH, *Tasmiya*, fol. 47b: '*Ijmāʿ al-umma ʿalā shafaqat al-umm wa-al-khāla wa-al-ʿamma*'.

244e 18a/9–13 *wa-al-Adab al-kabīr*; A: IAH; S: IAH, *Tasmiya*, fol. 47b: '*K. al-adab*'; MS: D 3249/5, fols 76–148 [FM/2, pp. 252–7: '*K. fī al-adab*'], written in 888/1483–4; autograph; rebinding; C: adab.

244f 18a/9–13 *wa-al-Bidāya*; No such work of IAH is known and the title is too generic to allow identification.

244g 18a/9–13 *wa-Masʾalat awlād al-mushrikīn*; VP: *juzʾ fī*; C: theology.

244h 18a/9–13 *wa-al-Wāḍiḥ*; A: ʿAlī b. ʿAqīl al-Ḥanbalī (d. 513/1119); S: *al-Wāḍiḥ fī uṣūl al-fiqh*, ed. G. Makdisi, Stuttgart/Berlin 1996–2002; VP: 2nd; FI: *ghālibuhu taṣnīfī*; C: uṣūl al-fiqh – ḥanbalī. (cf. nos. 34 & 466a)

245 18a/14 *wa-K. al-Durr al-naqīy*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 51b; MS: D 2748, written in 870/1465; autograph; Ottoman Public Library: fiqh al-ḥanābila 59 (ʿUmarīya provenance); C: fiqh – ḥanbalī.

246a 18b/1–3 *wa-Majmūʿ fīhi Ladhdhat al-mawt*; A: IAH; S: IAH, *Tasmiya*, fol. 56b: '*Ladhdhat al-mawt wa-ʿadam al-ḥasra ʿalā al-fawt*'; C: paraenesis.

246b 18b/1–3 *wa-Mukhtaṣar al-bayān*[78]; not identified.

246c 18b/1–3 *wa-al-Durra al-muḍīya*; A: IAH; S: IAH, *Tasmiya*, fol. 51b: '*al-Durra al-muḍīya fī faḍāʾil al-Ṣāliḥīya*'; C: topography – merits.

246d 18b/1–3 *wa-Zahrat al-wādī*; A: IAH; S: IAH, *Tasmiya*, fol. 54a: '*Zahrat al-wādī fī tarjamat Ibn ʿAbd al-Hādī*', referring to Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343); C: biography – individual.

246e 18b/1–3 *wa-Fawāʾid*; A: Abū Bakr b. Ibrāhīm Ibn Qundus (d. 861/1457); Scr: *bi-khaṭṭ Shaykhinā Ibn Qundus*; FI: *ghālibuhu taṣnīfī*.

247a 18b/4–6 *wa-Majmūʿ fīhi al-ʿIqd al-tāmm*; A: IAH taṣnīfī; S: *al-ʿIqd al-tāmm fī man zawwajahu al-nabī*, ed. H. al-Saqqā, Riyad: Dār ʿĀlam

[78] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 792 reads الثبات.

al-Kutub, 1985; IAH, *Tasmiya*, fol. 55a; MS: D 3249/1, fols 1–10 [FM/2, pp. 252–7], written in 878/1474 (in ʿUmarīya Madrasa); autograph; rebinding; ON Muḥammad b. Ṭūlūn; C: ḥadīth – collection.

247b 18b/4–6 *wa-Muntakhab min mashyakhat Ibn Ṭarkhān*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 57a; most likely IAH's extracts of the *Mashyakha* of Muḥammad b. Abī Bakr Ibn Ṭarkhān (d. 735/1335) by Muḥammad b. Yaḥyā al-Maqdisī (ed. Ḥ. Tawfīq/ʿA. Fuʾād, Beirut: Dār al-Nawādir, 2013); C: mashyakha. (cf. no. 325)

247c 18b/4–6 *wa-al-Asʾila al-fāʾiqa*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b: '*al-Asʾila al-fāʾiqa wa-al-ajwiba al-lāʾiqa*'.

247d 18b/4–6 *wa-Ḥikāyāt al-afwāh*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 51a; VP: *juzʾ min*; FI: *wa-ghayr dhālika kulluhu taṣnīfī*. (cf. nos. 143h, 188e, 228d for further copies)

248 18b/7 *wa-K. al-Ḥuṣn al-ḥaṣīn*; A: Muḥammad b. Muḥammad Ibn al-Jazarī (d. 833/1429); S: ed. H. Ṭuʿaymī, Beirut: al-Maktaba al-ʿAṣrīya, 2004; C: ḥadīth – study of.

249 18b/8 *wa-K. al-Kifāya*; A: Ismāʿīl b. Muḥammad Ibn Bardas (d. 786/1384–5); MS: Berlin Lbg. 180 [Ahlwardt 1659], written in 811/1408; fol. 1a ON IAH[79]; fol. 1a ON Ḥasan b. ʿAbd al-Hādī[80]; fol. 1a ON al-Ḥājj Muḥammad b. Khalīl al-Baghdādī (dated 1150/1737–8); fol. 1a IAH *akhbaranā*-note; C: lexicography.

250 18b/9 *al-Tāj*; The extremely short title and the fact that he had it in unbound '*karārīs*' makes it likely that this is his own *al-Tāj al-mudabbaj* thus A: IAH; VP: *karārīs min*. (cf. no. 178j)

251a 18b/10–19a/5 *wa-Majmūʿ fīhi Amālī Ibn al-Anbārī wa-al-Zayyāt*; The first name is hardly legible, but the most likely reading is A: Muḥammad b. al-Qāsim (Ibn) al-Anbārī (d. 328/940) who has for example *amālī* in MS D 3824/10, fols 139–43; 'Al-Zayyāt' appears further down (cf. no. 538t) as A: ʿUmar b. Muḥammad al-Zayyāt Abū Ḥafṣ (d. 375/985–6); VP: 2nd; C: ḥadīth – collection.

[79] *'Malakahu min faḍl rabbihi Yūsuf Ibn ʿAbd al-Hādī min kutub wālidihi'.*

[80] *'(Ishtarā?) kātibuhu Ḥasan b. (ʿAbd al-Hādī?) min kutub al-shaykh … Aḥmad raḥimahu Allāh'.*

251b 18b/10–19a/5 *wa-Arbaʿīn al-Silafī*; A: Aḥmad b. Muḥammad al-Silafī (d. 576/1180); C: ḥadīth – collection – 40.

251c 18b/10–19a/5 *wa-al-Karam wa-al-Jūd*; A: IAH; MS: Berlin We 1708/1, fols 1–6 [Ahlwardt 5417], written in ?.9.865/1461; autograph; rebinding; fol. 1a IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh(p), Ḥasan(p), Ghazāl *mawlātī*, 11.2. 897/1491; fol. 1a *samāʿ* for Ibn Ṭūlūn; fol. 1a IAH *samāʿ*-note; (cf. no. 128 for other titles in We 1708); C: ḥadīth – collection.

251d 18b/10–19a/5 *wa-Fawāʾid al-Marzubān*; A: Muḥammad b. Khalaf Ibn al-Marzubān (d. 309/921); VP: *juzʾ min*; C: ḥadīth – collection.

251e 18b/10–19a/5 *wa-Amālī al-Busrī*; A: ʿAlī b. Aḥmad Ibn al-Busrī (d. 469/1076); VP: *majlis min*; C: ḥadīth – collection.

251f 18b/10–19a/5 *wa-R…*[81] *al-libās*; tentative reading.

251g 18b/10–19a/5 *wa-Muntaqā min masmūʿāt ʿAbd al-Razzāq*; Considering the other references to ʻʿAbd al-Razzāq' in this *fihrist* (cf. nos. 406g, 442m, 538b), this is most likely: A: ʿAbd al-Razzāq b. Hammām al-Ṣanʿānī (d. 211/827); C: ḥadīth – collection.

251h 18b/10–19a/5 *wa-Mashyakhat al-Muṭaʿʿim*; referring to the illiterate Damascene scholar ʿĪsā b. ʿAbd al-Raḥmān al-Muṭaʿʿim (d. 719/1320, S: al-Dhahabī, *Tārīkh al-islām*, years 701–46, p. 163); A: Muḥammad b. Aḥmad al-Dhahabī (d. 748/1348); S: ed. M. al-Tukla, in: *LAAMḤ* 15/1, Beirut: DBI, 2013, no. 190; C: mashyakha. (cf. no. 420i)

251i 18b/10–19a/5 *wa-Muntakhab min musnad al-Ḥārith*; A: al-Ḥārith b. Abī Usāma al-Tamīmī (d. 282/895); C: ḥadīth – collection.

251j 18b/10–19a/5 *wa-Fawāʾid al-Khalīlī*; VP: *juzʾ min*; not identified; C: ḥadīth – collection.

251k 18b/10–19a/5 *wa-K. al-Jumʿa*; A: Aḥmad b. ʿAlī al-Nasāʾī (d. 303/915); C: ḥadīth – collection. (cf. nos. 394h, 527f)

251l 18b/10–19a/5 *wa-al-ʿUshr*; A: Ibn Abi al-…[82]; not identified.

[81] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 825 reads أستر.
[82] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 831 reads العسر لابن أبي الدنيا.

251m 18b/10–19a/5 *wa-Majlisān*; A: ʿAbd al-Malik b. Muḥammad Ibn Bishrān (d. 430/1039) & Aḥmad b. Muḥammad al-Ṣābūnī Abū al-Fawāris (d. 349/960); C: ḥadīth – collection.

251n 18b/10–19a/5 *wa-juzʾ al-Ḥalāwa*; not identified.

251o 18b/10–19a/5 *wa-Amālī al-Mizzī*; A: ʿAbd al-Raḥmān b. Yūsuf al-Mizzī (d. 749/1348–9); VP: 1st; C: ḥadīth – collection.

251p 18b/10–19a/5 *wa-Juzʾ al-Biṭāqa*; Judging from the use of this title elsewhere in this *fihrist* (cf. no. 578) this is most likely the work by A: ʿAlī b. ʿUmar (d. 441/1049–50); C: ḥadīth – collection.

251q 18b/10–19a/5 *wa-Fawāʾid Zughba*; Judging from references in Damascene sources of the Mamluk period such as al-Dhahabī, *Tārīkh al-Islām*, this most likely refers to A: Aḥmad b. Ḥammād Ibn Zughba (d. 296/909) who is also often referred to as 'Zughba' without 'Ibn'; VP: 2nd; C: ḥadīth – collection.

251r 18b/10–19a/5 *wa-Thulāthīyāt al-Dārimī*; A: ʿAbd Allāh b. ʿAbd al-Raḥmān al-Dārimī (d. 255/869); MS: D 3787/4, fols 30–6 [FMMU 51, pp. 257–62], written in c. 774/1372–3; rebinding; fol. 30a IAH-*samāʿ* for Ibn Ṭūlūn, ?.8.877/1473; fol. 36a IAH-*samāʿ* for ʿAbd al-Hādī, Ḥasan (4 years), ʿĀʾisha (3 years), ʿUmar (1 year), Zaynab (mother of ʿĀʾisha & ʿUmar), 13.1.889/1484; C: ḥadīth – collection – thulāthīyāt.

251s 18b/10–19a/5 *wa-Thalāthīn Asmāʾ*; probably A: Asmāʾ bt. ʿUmays al-Khathʿamīya (d. 39/659–60); C: ḥadīth – collection – 30.

251t 18b/10–19a/5 *wa-Mashyakhat Ibn Taymīya*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: mashyakha.

251u 18b/10–19a/5 *wa-Mashyakhat al-shaykh Abī ʿUmar*; A: Muḥammad b. Aḥmad Abū ʿUmar al-Maqdisī (d. 607/1210); C: mashyakha.

251v 18b/10–19a/5 *wa-ʿAwālī al-Khaṭīb*; A: Aḥmad b. ʿAlī al-Khaṭīb al-Baghdādī (d. 463/1071); C: ḥadīth – collection – ʿawālī.

251w 18b/10–19a/5 *wa-K. al-Miḥna*[83]; several possibilities including the

[83] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 842 reads المحبة.

work by ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203; cf. S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, II, p. 479).

251x 18b/10–19a/5 *wa-al-Sunna*; A: ʿAbd Allāh b. Aḥmad Ibn al-Ḥanbal; S: ed. Delhi: al-Dār al-ʿIlmīya, 1984; VP: 1st; C: ḥadīth.

252 19a/6 *K. al-Lubāb*; on account of numerous titles with this keyword not identifiable; VP: 3 *mujalladāt*.

253 19a/7 *al-Ṭabarānī al-kabīr*; A: Sulaymān b. Ayyūb al-Ṭabarānī (d. 360/971); VP: *mujalladayn*; MS: D 1072, 1073 and 1074; All three volumes carry notes by IAH: D 1072 (*juz*ʾ 1–12; copied by Muḥammad b. ʿAbd al-Wāḥid Ḍiyāʾ al-Dīn (d. 643/1245); fols 21a, 47a & following title pages WḌ, fols 21a, 47a & following title pages IAH *akhbaranā*-note); D 1073 (*juz*ʾ 1 & 3; fol. 1a ON Muḥammad b. Ṭūlūn from ʿAbd al-Hādī; fol. 1a ON IAH; fol. 1a IAH *akhbaranā*-note) and D 1074 (fol. 1a IAH-*samā*ʿ for ʿAbd al-Hādī(p), ʿAlī(p), Ḥasan(p), Bulbul(p); fol. 1b IAH *akhbaranā*-note). IAH states explicitly that only 'two volumes' are part of his endowment. In consequence, either these two volumes were rebound at a later point into three volumes or – more likely – only two of these three volumes were part of his endowment. C: ḥadīth – collection.

254 19a/8 *K. Ṣifat al-ṣafwa*; A: Ibn al-Jawzī (d. 597/1200); VP: 4 *mujalladāt*; MS: D 3432–5, written in 561/1165; WʿUal-Najdī; Ottoman Public Library: ʿilm al-tārīkh 67–70 (ʿUmarīya provenance); C: biographical dictionary.

255 19a/9 *Sharḥ al-alfiya*; referring to the *Alfiyat* by Ibn Mālik; A: Ḥamza b. Mūsā Ibn Shaykh al-Salāmīya (d. 769/1368), on author cf. nos. 298 & 363; FI: *musawwada*; C: grammar.

256 19a/10–11 *al-Musnad*; most likely A: Aḥmad b. Ḥanbal (d. 241/855); Scr: *ajzāʾ bi-khaṭṭ al-Shaykh Muwaffaq al-Dīn* (Ibn Qudāma al-Maqdisī, d. 620/1223); VP: 3 *mujalladāt: al-awwal, al-nisāʾ, al-thālith*; C: ḥadīth – collection.

257a 19a/12 *Dhayl*; A: ʿAbd al-Raḥmān b. Ismāʿīl Abū Shāma (d. 665/1268); S: ed. I. al-Zaybaq ('*Mudhayyal ʿalā al-Rawḍatayn*'), Damascus: Dār al-Risāla al-ʿĀlamīya, 2010; C: history.

257b 19a/12 *wa-Dhayl ākhar*; A: ʿAbd al-Raḥmān b. Ismāʿīl Abū Shāma (d. 665/1268); Abū Shāma is not known to have authored another '*Dhayl*'. This is either another version of no. 257a or his *ʿUyūn al-Rawḍatayn*, an abridgement of his main chronicle (Hirschler, *Historiography*, 11/2); C: history.

258 19a/13 *Zawāʾid muʿjam al-Ṭabarānī*; most likely the work by A: ʿAlī b. Abī Bakr al-Haythamī (d. 807/1405); S: *Majmaʿ al-Baḥrayn fī zawāʾid al-muʿjamayn*, ed. M. al-Shāfiʿī, Beirut: DKI, 1998; VP: 2nd; C: ḥadīth – collection.

259 19a/14 *K. Laqṭ al-manāfiʿ*; A: Ibn al-Jawzī (d. 597/1200); S: *Laqṭ al-manāfiʿ fī ʿilm al-ṭibb*, ed. M. Ibrāhīm, Cairo: Dār al-Kutub wa-al-Wathāʾiq al-Qawmīya, 2011; C: medicine.

260 19a/15 *Tartīb al-musnad*; This is *al-Kawākib al-darārī fī tartīb musnad al-imām Aḥmad ʿalā abwāb al-Bukhārī* by A: ʿAlī b. Ḥusayn Ibn ʿUrwa al-Shaykh; VP: *ʿiddat mujalladāt*; The nine volumes MS: D 551, 552, 555, 557, 562, 566, 569, 573, 574 all carry ʿUmarīya endowment notes and were written between the years 824 (MS D 551) and 832 (MS D 555 and 557); C: ḥadīth – collection.

261 19b/1 *K. Maṣāriʿ al-ʿushshāq*; A: Jaʿfar b. Aḥmad al-Sarrāj (d. 500/1106); S: ed. Beirut: Dār Ṣādir, 1958; anthology of prose texts and poems about love and lovers; VP: *mujalladayn*; C: adab/love literature.

262 19b/2 *K. al-Sabʿ al-muʿallaqāt*; S: al-Qurashī, *Jamharat*, 124–428; C: poetry – anthology – pre-Islamic.

263 19b/3 *K. al-Khiṣāl al-mukaffira*; This is *al-Khiṣāl al-mukaffira li-l-dhunūb al-muqaddama* by A: Ibn Ḥajar (d. 852/1449); MS: D 3749/2, fols 25–30 [FMMU 12, pp. 57–60], which must be a fragment of the volume mentioned here. This fragment (together with another work by Ibn Ḥajar, cf. no. 209a) was rebound with the remainder of CM 3749 at a later point as fol. 23a carries a contents list, which does not have the two Ibn Ḥajar titles. Fol. 25a WʿUIṬ; rebinding; C: ḥadīth – study of.

264 19b/4 *K. al-Rawḍa fī al-fiqh*; A: Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); S: *Rawḍat al-nāẓir wa-jannat al-manāẓir fī uṣūl al-fiqh ʿalā madhhab al-imām Aḥmad Ibn Ḥanbal*, ed. S. al-Kātib, Beirut: Dār al-Kitāb al-ʿArabī, 2006; MS: D 2874; Ottoman Public

Library: uṣūl al-fiqh 80 (ʿUmarīya provenance); C: uṣūl al-fiqh – ḥanbalī. (cf. no. 345)

265 19b/5 K. *Dalāʾil al-nubūwa*; A: Aḥmad b. al-Ḥusayn al-Bayhaqī (d. 458/1066); S: ed. ʿA. Qalʿajī, Beirut: DKI, 1985; VP: 4 *mujalladāt*; MS: British Library, Or 3013 (1st volume); fol. 3a ON Ibrāhīm b. ʿUmar al-Biqāʿī (d. 885/1480); fol. 3a ON IAH; fol. 3a IAH *akhbaranā*-note; fol. 203b IAH-*samāʿ* for scholars, 905/1500; C: prophethood.

266 19b/6 *K. al-Aḥkām al-sulṭānīya*; A: al-Qāḍī Ibn Abī Yaʿlā al-Farrāʾ Abū al-Ḥusayn (d. 458/1066); MS: D 3245; WʿUal-Najdī; Ottoman Public Library: al-adabīyāt al-manthūra 75 (ʿUmarīya provenance); C: political thought.

267 19b/7 *Musnad ʿAbd b. Ḥumayd*; A: ʿAbd b. Ḥumayd (d. 249/863–4); FI: *nuskha ukhrā*; C: ḥadīth – collection. (cf. no. 46)

268 19b/8 *Majmūʿ min kalām Ibn Salāma fī uṣūl al-fiqh*; A: Mufaḍḍal b. Salama (d. after 290/903); C: uṣūl al-fiqh.

269 19b/9 *K. Tuḥfat al-mawdūd*; A: Ibn Qayyim al-Jawzīya (d. 751/1350); S: *Tuḥfat al-mawdūd bi-aḥkām al-mawlūd*, ed. A. Sulaymān, Cairo: Dār Ibn Rajab, 1999; C: fiqh – ḥanbalī.

270 19b/10 *wa-K. al-Tawwābīn*; A: al-Shaykh Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); MS: Paris BNF ar.1384 (discussed in George Makdisi's edition of this work, *Le livre des penitents*, Damascus: Inst. Français, 1961); fol. 146b ON IAH[84]; fol. 146a *samāʿ* for IAH (Ibn Hilāl) attended by his brother Abū Bakr, his sister Khadīja, Ibn Hilāl's son ʿAbd al-Wahhāb, Ibn Hilāl's daughter Baraka, Ibn Hilāl's daughter-in-law, 28.4.857/1453; fol. 146b *samāʿ* for IAH (Ḥasan al-Mardāwī), 861/1457; fols 4a, 21a, 41a, 65a, 83b, 109a, 146a *samāʿ* for IAH (Ibn al-Sharīfa), 870/1465; C: repentance. (cf. no. 299)

271 19b/11 *wa-K. Alfīyat Shaʿbān*; A: Shaʿbān b. Muḥammad al-Āthārī (d. 828/1425); S: *Alfīyat al-Āthārī kifāyat al-ghulām fī iʿrāb al-kalām*, ed. Z. Zāhid, Beirut: ʿĀlam al-Kutub, 1987; C: grammar.

[84] *'Hādhihī al-nuskha min kutub Yūsuf…'.*

272 19b/12 *wa-K. al-Riqqa wa-al-bukāʾ*; A: al-Shaykh Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); MS: D 3859 [FMMU 123, pp. 650–1]; fol. 1a WʿUIṬ; fol. 1a ON Ibn Ṭūlūn; C: paraenesis.

273 19b/13 *wa-K. al-Wābil al-ṣayyib*; A: Ibn Qayyim al-Jawzīya (d. 751/1350); S: ed. ʿI. ʿAbd al-Laṭīf, Baghdad: Maktabat al-Muthannā, 1987; Scr: *bi-khaṭṭ al-Khaṭīb*; IAH uses the term '*al-khaṭīb*' in this *fihrist* first and foremost to refer to al-Khaṭīb al-Baghdādī (d. 463/1071), but uses it also for ʿAlī b. Ibrāhīm al-Khaṭīb al-Nasīb (d. 508/1114–15; cf. no 541h) and Muḥammad b. Mukhallad al-Khaṭīb al-ʿAṭṭār (d. 331/942–3; cf . no 529f). All three lived too early to be the scribe mentioned here. C: ḥadīth.

274 19b/14 *wa-K. Manāqib al-Shāfiʿī*; A: Ibn Ḥajar (d. 852/1449); S: ed. A. al-Qāḍī, Beirut: DKI, 1986; C: biography – individual.

275 20a/1 *al-Nasāʾī al-ṣaghīr*; A: Aḥmad b. ʿAlī al-Nasāʾī (d. 303/915); VP: *ajzāʾ*; C: ḥadīth – collection. (cf. no. 414 for *al-Nasāʾī al-kabīr*)

276 20a/2 *Masʾalat al-istiwāʾ*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328). This might be linked with the question of God's attributes, namely the meaning of him sitting (*istiwāʾ*) on the throne, but the spelling in the *fihrist* is unconventional. C: theology. (cf. no. 334f)

277 20a/3 *K. Iḥkām al-dharīʿa*; A: Yūsuf b. Muḥammad al-Sarramarrī (d. 776/1374); S: ed. Ḥ. b. Ramaḍān, Riyad: Maktabat Ibn Taymīya, 2006; C: fiqh – ḥanbalī.

278 20a/4 *K. al-Radd bi-al-ḥaqq ṣidʿan*; tentative reading; not identified.

279 20a/5 *K. al-Muqniʿ fī al-uṣūl*; A: Aḥmad Ibn Ḥamdān al-Ḥanbalī (d. 695/1295); C: fiqh – ḥanbalī.

280 20a/6 *K. al-Ikhtiyārāt*; A: ʿAlī Ibn al-Laḥḥām ʿAlāʾ al-Dīn (d. 803/1401); C: fiqh – ḥanbalī.

281 20a/7 *K. al-Zarkashī ʿalā al-Bukhārī*; A: Muḥammad b. Bahādur al-Zarkashī (d. 794/1392); S: *Sharḥ Ṣaḥīḥ al-Bukhārī al-musammā bi-al-Tanqīḥ sharḥ al-Jāmiʿ al-ṣaḥīḥ*, ed. R. Riḍwān, Cairo: al-Hayʾa al-Miṣrīya al-ʿĀmma li-l-Kitāb, 2002–8; Scr: *bi-khaṭṭihi* (al-Zarkashī); arguably MS: Chester Beatty Ar 3074, which is indeed an autograph; C: ḥadīth – commentary.

282 20a/8 *K. Ibn Tamīm*; A: Muḥammad Ibn Tamīm al-Ḥarrānī; MS: D 2760, written in 820/1417–8; WʿU; Ottoman Public Library: fiqh al-ḥanābila 71 (ʿUmarīya provenance); C: fiqh – ḥanbalī.

283 20a/9 *K. Bayān al-adilla al-qaṭʿīya*; A: Abū al-Ḥasan al-Māsarjisī (d. c. 383/993); reading of name tentative; C: fiqh.

284a 20a/10 *Majmūʿ fīhi al-Qaḥṭānīya*; most likely the *nūnīya*-poem by A: ʿAbd Allāh b. Muḥammad al-Qaḥṭānī al-Andalusī (fl. 4th/10th century); S: ed. M. Aḥmad, Jedda 1989; C: paraenesis.

284b 20a/10 *wa-al-Naṣīḥa*; A: Abū Bakr Muḥammad b. al-Ḥusayn al-Ājurrī (d. 360/970); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, I, p. 347; VP: *juzʾ min*; C: fiqh – ḥanbalī.

285 20a/11 *K. Jalāʾ al-afhām*; A: Ibn Qayyim al-Jawzīya (d. 751/1350); S: ed. Ibn Ḥ. Āl Salmān, Riyad: Dār Ibn al-Jawzī, 1997; C: prayer.

286 20a/12 *K. Masbūk al-dhahab*; A: Ibn al-Jawzī (d. 597/1200); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, II, p. 407; C: fiqh – ḥanbalī.

287 20a/13 *K. al-ʿIbar*; A: Muḥammad b. Aḥmad al-Dhahabī (d. 748/1348); S: ed. Ṣ. al-Munajjid, Kuwait: Maṭbaʿat Ḥukūmat al-Kuwait, 1966; VP: *mujalladayn*; C: biographical dictionary.

288 20b/1 *Min Tārīkh Ibn Kathīr*; A: Ismāʿīl b. ʿUmar Ibn Kathīr (d. 774/1373); S: ed. ʿA. Shīrī, Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī, 1987; VP: 8 *mujalladāt*; C: history.

289 20b/2 *Sharḥ al-muḥarrar*; A: ʿAbd Allāh b. Muḥammad al-Zayrānī (d. 729/1329); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, IV, p. 5 ('al-Zarīrānī'); VP: 1st; C: fiqh – ḥanbalī.

290 20b/3 *al-Intiṣār*; A: Maḥfūẓ b. Aḥmad al-Kalwādhānī Abū al-Khaṭṭāb (d. 510/1116); VP: 1st; MS: D 2743; WʿUal-Najdī; fol. 1a ON IAH[85]; Ottoman Public Library: fiqh al-ḥanābila 54 (ʿUmarīya provenance); C: fiqh – ḥanbalī.

291 20b/4 *K. Marmūz al-ishārāt*; not identified.

[85] *'Malakahu min faḍl rabbihi Yūsuf Ibn ʿAbd al-Hādī min kutub wālidihi'.*

292 20b/5 *K. al-Tawḥīd*; A: Muḥammad b. Isḥāq Ibn Manda (d. 395/1005); MS: D 2945; Wʿ U; fol. 1a IAH note (claims *ijāza* for himself); Ottoman Public Library: ʿilm al-tawḥīd wa-al-kalām 36 (ʿUmarīya provenance); C: theology.

293 20b/6 *al-Jāmiʿ al-kabīr*; A: al-Qāḍī Ibn Abī Yaʿlā al-Farrāʾ Abū al-Ḥusayn (d. 458/1066) who is referred to as 'al-Qāḍī' elsewhere in this *fihrist* (cf. nos. 35, 50, 150); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, II, p. 43; VP: 2nd; C: fiqh – ḥanbalī.

294 20b/7 *K. al-Furqān*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); either his legal *al-Furqān bayna al-ḥaqq wa-al-bāṭil* or his dogmatic *al-Furqān bayna awliyāʾ al-raḥmān wa-awliyāʾ al-shayṭān*.

295a 20b/8 *Majmūʿ fihi al-Tashīl*; in this legal section of the *fihrist* most likely A: Muḥammad b. ʿAlī al-Baʿlī (d. 778/1376) whose *Tashīl* on Ḥanbali *fiqh* IAH discusses in his *al-Jawhar*, p. 143); C: fiqh – ḥanbalī.

295b 20b/8 *wa-al-ʿIbādāt al-khams*; A: Maḥfūẓ b. Aḥmad al-Kalwādhānī Abū al-Khaṭṭāb (d. 510/1116); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, II, p. 139 who refers to a manuscript in the private library of ʿAbd al-Raḥmān b. ʿAbd al-ʿAzīz al-Salīm in ʿUnayza, Saudi Arabia; C: fiqh – ḥanbalī – rituals.

296 20b/9 *K. Aḥkām al-nisāʾ*; A: Ibn al-Jawzī (d. 597/1200); S: ed. ʿA. ʿAbd al-Qādir, Damascus: Dār al-Wathāʾiq, 2006; C: fiqh – ḥanbalī.

297 20b/10 *K. al-Khiṣāl*; A: al-Ḥasan b. Aḥmad Ibn al-Bannāʾ (d. 471/1079); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, II, p. 74; C: fiqh – ḥanbalī.

298 20b/11 *K. Aḥkām al-ḥammām*; A: Ḥamza b. Mūsā Ibn Shaykh al-Salāmīya (d. 769/1368); IAH mentions this author's multi-volume '*Muntaqā fī al-aḥkām*' (IAH, *al-Jawhar*, pp. 34–7) of which this entry might be one part. C: fiqh – ḥanbalī.

299 20b/12 *K. al-Tawwābīn*; A: al-Shaykh Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); FI: *nuskha ukhrā*; C: repentance. (cf. no. 270)

300 20b/13 *K. al-Kalām ʿalā funūn min al-kilam*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); Scr: *bi-khaṭṭihi* (Ibn Taymīya).

301a 20b/14 *Majmūʿ fihi al-Ḥayda*; A: ʿAbd al-ʿAzīz b. Yaḥyā al-Kinānī (d.c. 235/849); S: ed. J. Ṣalībā, Damascus: al-Majmaʿ al-ʿIlmī al-ʿArabī, 1964; C: theology.

301b 20b/14 *wa-Awlād al-ṣaḥāba*; A: Muslim b. al-Ḥajjāj al-Naysābūrī (d. 261/875); S: al-Dhahabī, *Siyar*, XII, p. 579; C: ḥadīth – study of.

302 21a/1 *al-Mubhij*; A: ʿAbd al-Wāḥid b. Muḥammad al-Shīrāzī (d. 486/1093–4); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, II, p. 105; VP: *mujalladayn*; C: fiqh – ḥanbalī.

303 21a/2 *K. al-Tabyīn*; A: al-Shaykh Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); S: *al-Tabyīn fī ansāb al-Qurashīyīn*, ed. M.N. al-Dulaymī, Beirut: ʿĀlam al-Kutub, 1988; C: geneaology.

304 21a/3 *K. al-Muḥarrar*; A: Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343); S: ed. Y.ʿA. al-Marʿashlī/M.S. Samāra/J. al-Dhahabī, Beirut: Dār al-Maʿrifa, 1985; C: ḥadīth – study of. (cf. nos. 373c, 401h, 555)

305 21a/4 *Mashyakhat Ibn Rajab*; A: Ibn Rajab (d. 795/1392); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, IV, p. 105; C: mashyakha.

306 21a/5 *K. Aḥkām al-ʿimāma*; A: IAH; FI: *nushkha ukhrā*; IAH states that this is 'another copy' and he most likely refers to his work in no. 133a '*Rafʿ al-malāma fī istikhrāj aḥkām al-ʿimāma*'; C: fiqh – ḥanbalī.

307 21a/6 *K. al-Waraʿ*; A: Aḥmad b. Muḥammad al-Marūdhī (d. 275/888); S: ed. S. al-Zuhayrī, Riyad: Maktabat al-Maʿārif, 2000; C: paraenesis. (cf. no. 340c)

308 21a/7 *K. al-Khiraqī*; A: ʿUmar b. Ḥusayn al-Khiraqī (d. 334/945); S: *al-Mukhtaṣar fī al-fiqh*, ed. M. al-ʿAjamī, Kuwait: Dār al-Nawādir, 2008; C: fiqh – ḥanbalī.

309 21a/8 *K. al-Muwaṭṭaʾ riwāyat Yaḥyā b. Bukayr*; A: Mālik b. Anas (d. 179/796); transmitted by Yaḥyā b. Bukayr (d. 231/845); C: ḥadīth – collection/fiqh – māliki.

310 21a/9 *K. Makārim al-akhlāq*; A: Muḥammad b. Jaʿfar al-Kharāʾiṭī (d. 327/937); S: ed. M.M. al-Ḥāfiẓ/Gh. Budayr, Damascus: Dar al-Fikr, 1986; MS: Damascus, al-Majmaʿ al-ʿilmī 26; fols 9b, 19b, 29b, 39b IAH-*samāʿ* for scholar, 18–24.9.905/1500, ʿUmarīya Madrasa; The title page of this manuscript is lost and it is thus impossible to ascertain whether it carries the usual features of manuscripts owned by IAH. However, as this manuscript carries *samāʿ*s in his name, including one with his signature (fol. 29b), and as these

readings took place in the ʿUmarīya Madrasa, it is reasonable to suggest that no. 310 matches this manuscript. C: ethics (Prophet). (cf. 404m & 503j)

311 21a/10 *K. Sharḥ risālat Ibn Zaydūn*; A: Muḥammad b. Muḥammad Ibn Nubāta al-Miṣrī (d. 768/1366); S: ed. M.A. Ibrāhīm, Cairo: DF al-ʿArabī, 1964; C: adab.

312 21a/11 *K. Mukhtaṣar al-sīra*; A: ʿAlī b. ʿAbd al-Muḥsin Ibn al-Dūwālībī Shaykhunā (d. 858/1454); MS: D 1076 [FM/1, pp. 241–4], which contains the *sīra* (fols 1–5) and other (partly 'autobiographical') works by Ibn al-Dūwālībī; C: biography/ḥadīth.

313 21a/12 *K. al-Jihād*; A: Ismāʿīl b. ʿUmar Ibn Kathīr (d. 774/1373); S: *Kitāb al-ijtihād fī ṭalab al-jihād*, ed. ʿA. ʿAsyalān, Beirut: MR, 1981; C: ḥadīth – collection.

314 21a/13 *Sharḥ al-Bukhārī*; A: Ibn Rajab (d. 795/1392); S: *Fatḥ al-Bārī: sharḥ Ṣaḥīḥ al-Bukhārī*, ed. M. Ibn ʿAbd al-Maqṣūd, Medina: Maktabat al-Ghurabāʾ al-Atharīya, 1999; VP: 3 *mujalladāt*; C: ḥadīth – commentary. (cf. no. 573d)

315 21b/1 *Musnad Abī Yaʿlā*; A: Aḥmad b. ʿAlī Abū Yaʿlā al-Mawṣilī (d. 307/919); S: ed. M. ʿAṭāʾ, Beirut: DKI, 1998; VP: *mujallad 10 ajzāʾ min*; C: ḥadīth – collection. (cf. no. 449)

316 21b/2 *K. Manẓūmat al-Ṣarṣarī zawāʾid al-Kāfī*; referring to the work by ʿUmar b. al-Ḥusayn al-Khiraqī (d. 334/945, cf. no. 308); A: Yaḥyā b. Yūsuf al-Ṣarṣarī (d. 658/1258); MS: D 2749, fols 1–94 [FM/2, p. 107], '*Naẓm zawāʾid al-Kāfī ʿalā al-Khiraqī*'; The second title in this 'CM' is a 3–folio poem by the same author, again on Ḥanbali *fiqh*, and the third title is a 2-folio poem by another author, so IAH registered this MS as a single-text manuscript. C: fiqh – ḥanbalī – didactic poem.

317 21b/3 *K. Nukat Ibn Mufliḥ*: A: Muḥammad b. Mufliḥ al-Maqdisī al-Ḥanbalī (d. 763/1362); S: *al-Muḥarrar: wa-maʿahu al-Nukat wa-al-fawāʾid al-sanīya ʿalā mushkil al-Muḥarrar*, ed. ʿA. al-Turkī, Beirut: MR, 2007; C: fiqh – ḥanbalī.

318 21b/4 *K. al-Sīra*; A: Ibn Hishām (d. 218/833 or 213/828); VP: 4 *mujalladāt*; MS: D 1875 (vol. 22 and vol. 24), written in 548/1153–4, is most likely one

of the four volumes mentioned here as it was part of the ʿUmarīya Madrasa Library collection: Ottoman Public Library: al-sīra al-nabawīya 22 (ʿUmarīya provenance); Jerusalem, National Library of Israel, MS Yahuda 406 [Wust, *Catalogue*, pp. 643–4] carries on fol. 261b IAH-*samāʿ* for scholars, 904/1499, but this is the 'first of five parts *[ajzāʾ]*' and has a distinctively different layout so a match is thus rather unlikely. Leiden, University of Leiden, MS or. 482 has an IAH *akhbaranā*-note, but the work's title *Mukhtaṣar Sīrat Rasūl Allāh* makes it again a rather weak contender. C: biography of the Prophet (sīra).

319 21b/5 *K. Sunan Abī Dāwūd*; A: Abū Dāwūd al-Sijistānī (d. 275/889); VP: 3 *mujalladāt*; MS: D 1006, 1007, 1008; WʿU; Ottoman Public Library: ḥadīth 215–7 (ʿUmarīya provenance); C: ḥadīth – collection.

320 21b/6 *al-Radd al-kabīr*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, III, p. 467; VP: 1st; C: fiqh – ḥanbalī.

321 21b/7 *K. al-Laṭāʾif*; A: Ibn Rajab (d. 795/1392); S: *Laṭāʾif al-maʿārif fī mā li-mawāsim al-ʿām min al-waẓāʾif*, ed. Y. M. al-Sawwās, Damascus/ Beirut: DIK, 1998; C: rituals.

322 21b/8 *al-Manẓūma al-kubrā*; A: Muḥammad b. ʿAbd al-Qawī al-Maqdisī (d. 699/1299); VP: 1st; C: fiqh – ḥanbalī.

323 21b/9 *K. al-Hādī*; A: al-Shaykh Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); S: *Kitāb al-Hādī aw ʿUmdat al-ḥāzim fī al-zawāʾid ʿalā mukhtaṣar Abī al-Qāsim*, ed. N. Ṭālib, Damascus: Dār al-Nawādir, 2011; C: fiqh – ḥanbalī.

324 21b/10 *K. al-Ḥudūd*; A: Ibrāhīm b. ʿAlī al-Shīrāzī Abū Isḥāq (d. 476/1083); C: fiqh – shāfiʿī.

325 21b/11 *Mashyakhat Ibn Ṭarkhān*; A: Muḥammad b. Yaḥyā al-Maqdisī (d. 759/1357–8); S: ed. Ḥ. Tawfīq/ʿA. Fuʾād, Beirut: Dār al-Nawādir, 2013; C: mashyakha. (cf. 247b)

326 21b/12 *al-Tirmidhī [al-Jāmiʿ al-ṣaḥīḥ]*; A: Muḥammad b. ʿĪsā al-Tirmidhī (d. 279/892); VP: 1st; MS: D 1021; fol. 279a *waqf* by Ibn ʿUrwa; fol. 62a IAH *akhbaranā*-notes; fol. 62a *samāʿ* for IAH, 16.2.870/1465 (also

fol. 94a, 17.2.870 + marginal *bulūgh* notes); fol. 279a IAH note (reading '*muṭālaʿa*'); Ottoman Public Library: ḥadīth 230 (ʿUmarīya provenance); C: ḥadīth – collection. (cf. no. 336 for 2nd volume)

327a 21b/13–14 *Majmūʿ fīhi al-Minḥa*; This might be A: IAH's *al-Minḥa fī taḍmīn al-Mulḥa* (al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, V, p. 120), probably a commentary on the grammatical work *Mulḥat al-iʿrāb* by al-Qāsim b. ʿAlī al-Ḥarīrī al-Baṣrī (d. 516/1122, ed. B.Y. Habbūd, Sidon 1997) on which IAH's brother had also written a commentary (cf. no. 26). C: grammar.

327b 21b/13–14 *wa-Kitāb fī al-ʿarūḍ*; As neither author nor title are given, it is impossible to identify this book on C: metrics.

327c 21b/13–14 *wa-Badīʿīya*; Most likely a poem in praise of the Prophet Muḥammad. On account of the other titles in this CM arguably with a commentary on lexicographical and grammatical issues, similar to *al-Ḥulla al-siyarāʾ* (though less voluminous) by al-Ruʿaynī (d. 779/1377; cf. Bonebakker, *Ruʿaynī's commentary*). FI: *wa-ghayr dhālika*; C: rhetoric.

328 22a/1 *al-Radd ʿalā al-Rāfiḍī*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); Most likely a section against ʿAllāma al-Ḥillī (d. 726/1325) from the author's *Minhāj al-sunna* (ed. M. Sālim, Cairo: Maktabat Dār al-ʿUrūba, 1964); VP: *mujalladayn*; C: theology.

329a 22a/2 *Majmūʿ fīhi al-Ṭāʿūn*; A: Ibn Qayyim al-Jawzīya (d. 751/1350); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, IV, p. 94; C: medicine.

329b 22a/2 *wa-al-Jarād*; possibly A: IAH; C: fiqh – ḥanbalī. (cf. no. 76b for identification)

329c 22a/2 wa-*Dhamm al-taʾwīl*; A: al-Shaykh Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); S: in: *al-Rasāʾil al-sabʿa fī al-ʿaqāʾid*, Cairo: Dār al-Baṣāʾir, 2009; C: theology.

330 22a/3 *K. Manāzil al-sāʾirīn*; A: ʿAbd Allāh b. Muḥammad Shaykh al-islām al-Anṣārī al-Ḥanbalī (d. 481/1089); S: ed. T. Wahba, Cairo: Maktabat al-Thaqāfa al-Dīnīya, 2007; FI: *wa-mā maʿahu*; C: Sufism.

331a 22a/4–5 *Majmūʿ fīhi al-Burʾ*; on account of other titles in this CM referring most likely to the *Ḥīlat al-burʾ* by A: Galen;[86] arguably MS: Chester Beatty Ar 4001/2, fols 9b–14: '*Jawāmiʿ arbaʿat ʿashar maqāla min K. Jālīnūs fī ḥīlat al-burʾ*", written in 730/1329–30; C: pharmacology.

331b 22a/4–5 *wa-fīhi Risāla fī al-ḥudūd*; arguably MS: Chester Beatty Ar 4001/1, fols 1–9a; '*R. fī al-ḥudūd al-ṭibbīya*'; IAH unusually so repeates the term '*wa-fīhi*', probably because he mixed up the order of texts. C: medicine.

331c 22a/4–5 *wa-Fuṣūl Abqrāṭ*; probably referring to Galen's Commentary on Hippocrates' Aphorisms; A: Galen; S: Ullmann, *Medizin*, 50; C: medicine.

332 22a/6 *K. al-Muntakhab fī al-fiqh*; A: Aḥmad b. Muḥammad al-Adamī (d. c. 749/1348); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, IV, p. 355; C: fiqh – ḥanbalī. (cf. no. 172a for 2nd copy)

333 22a/7 *K. Asbāb al-hidāya*; A: Ibn al-Jawzī (d. 597/1200); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, II, p. 312; C: fiqh – ḥanbalī.

334a 22a/8–11 *Majmūʿ fīhi Masʾala fī qawlihi Yā ayyuhā al-nās*^{u} *uʿbudū rabbakum*. The titles in this CM are clearly not fully fledged book titles, but extracts and sections from larger texts. IAH defines this to be the work by 'al-Shaykh'. This title without any further name is used in this *fihrist* only for Ibn Taymīya. A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); S: in: *al-Fatāwā al-kubrā*, eds M. ʿAṭā/M. ʿAṭā, Beirut: DKI, V, pp. 154–218; C: theology.

334b 22a/8–11 *Masʾala fī al-khayr wa-al-sharr*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); not identified.

334c 22a/8–11 *wa-Faṣl min al-qawāʿid al-kibār*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: theology.

334d 22a/8–11 *wa-Suʾāl manẓūm*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328).

334e 22a/8–11 *wa-Qāʿida fī al-tawḥīd*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: theology.

[86] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 931 reads الروضة رسالة في الحدود and ascribes it to Sulaymān b. Khalaf al-Bājī (d. 474/1081).

334f 22a/8–11 *wa-Masʾalat al-istiwāʾ*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328). This might be linked with the question of God's attributes, namely the meaning of him sitting (*istiwāʾ*) on the throne, but the spelling in the *fihrist* is unconventional. C: theology. (cf. no. 276)

334g 22a/8–11 *wa-Masʾala fī daʿwat dhī al-nūn*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); S: in: *al-Fatāwā al-kubrā*, eds M. ʿAṭā/M. ʿAṭā, Beirut: DKI, V, pp. 218–36; FI: *wa-ghayr dhālika*; C: theology.

335 22a/12 *K. al-Radd ʿalā al-naṣārā*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); cf. no. 334a for identification of 'al-Sahykh'; VP: 3 *mujalladāt*; C: theology.

336 22a/13 *al-Tirmidhī [al-Jāmiʿ al-ṣaḥīḥ]*; A: Muḥammad b. ʿĪsā al-Tirmidhī (d. 279/892); VP: 2nd *mujallad*; MS: D 1022; That IAH records vols 1 and 2 of the same work as two separate entries (cf. no. 326 for 1st volume) requires an explanation: This could be down to mere oversight, but more likely this was a conscious decision as the two volumes were independent codicological units written in different hands and with a radically different page layout. They came together at some point (1022 has on fol. 1a the same *waqf* note by Ibn ʿUrwa (fragmentary) as 1021 on fol. 279a), but they must have retained independent identities. Ottoman Public Library: ḥadīth 231 (ʿUmarīya provenance); C: ḥadīth – collection.

337a 22b/1–4 *Majmūʿ taṣnīf akhī fihi Akhbār Ibn Adham*; A: Aḥmad b. Ḥasan Ibn ʿAbd al-Hādī (d. 895/1490), taṣnīf akhī; Together with nos. 357 and 358 this is one of the CMs that IAH describes with 'taṣnīf akhī'. I take this as referring to the authorship of his brother for the titles in the respective CM. Most of these titles are not identifiable either via references in other works or via extant manuscripts and numerous readings are tentative. The reading of the name in this title is tentative, but likely as IAH himself also has a title on this ascetic and *ṣūfī* Ibrāhīm b. Adham (d. 161/777–8?); C: biography – individual.

337b 22b/1–4 *wa-Muntaqā min kutub Ibn Rajab*; referring to Ibn Rajab (d. 795/1392); A: Aḥmad b. Ḥasan Ibn ʿAbd al-Hādī (d. 895/1490), taṣnīf akhī.

337c 22b/1–4 *wa-al-Zuhd*; A: Aḥmad b. Ḥasan Ibn ʿAbd al-Hādī (d. 895/1490), taṣnīf akhī.

337d 22b/1–4 *wa-al-Ḥiṣn al-kabīr*; A: Aḥmad b. Ḥasan Ibn ʿAbd al-Hādī (d. 895/1490), taṣnīf akhī; S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, V, p. 19. (cf. no. 357b)

337e 22b/1–4 *wa-al-Fawāʾid al-ghazīra*; A: Aḥmad b. Ḥasan Ibn ʿAbd al-Hādī (d. 895/1490), taṣnīf akhī.

337f 22b/1–4 *wa-Adʿiya*; A: Aḥmad b. Ḥasan Ibn ʿAbd al-Hādī (d. 895/1490), taṣnīf akhī; C: prayer book.

337g 22b/1–4 *wa-Mansak al-Shaykh Muwaffaq al-Dīn*; referring to al-Shaykh Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); A: Aḥmad b. Ḥasan Ibn ʿAbd al-Hādī (d. 895/1490), taṣnīf akhī; FI: *wa-ghayr dhālika*; C: rituals.

338 22b/5 *K. Ibn Abī al-Majd fī al-fiqh*; A: Abū Bakr b. Abī al-Majd (d. 804/1401); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, IV, p. 268: '*Mukhtaṣar fī al-fiqh*'; C: fiqh – ḥanbalī.

339a 22b/6–17 *Majmūʿ fīhi Maḥāsin al-adhkār*; most likely (cf. 165m) A: Aḥmad b. Muḥammad b. Abī Bakr Ibn Zayd Shihāb al-Dīn (d. 870/1465–6).

339b 22b/6–17 *wa-Sharḥ gharāmī ṣaḥīḥ*; Numerous commentaries of this didactic poem by Aḥmad b. Faraḥ al-Ishbīlī al-Shāfiʿī (d. 671/1273), who settled and died in Damascus, are extant. Consequently, it is impossible to speculate on the authorship of this specific commentary. C: ḥadīth – study of – didactic poem. (cf. no. 357h)

339c 22b/6–17 *wa-Ḥadīth ḍarb mathal al-ʿilm*; tentative reading; not identified.

339d 22b/6–17 *wa-K. Ghunyat al-ṭālib*; not identified.

339e 22b/6–17 *wa-Qāʿida nikāḥīya*[87]; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); S: in: *al-Fatāwā al-kubrā*, eds M. ʿAṭā/M. ʿAṭā, Beirut: DKI, III, pp. 227–33; C: fiqh – ḥanbalī.

[87] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 877 reads الخاصة.

339f 22b/6–17 *wa-Juzʾ*; unidentified text most likely by the great official and minor Ḥanbali scholar A: Muḥammad b. ʿUthmān al-Āmidī Ibn al-Ḥaddād (d. 724/1324, al-Dhahabī, *Tārīkh al-islām*, years 701–46, p. 230).

339g 22b/6–17 *wa-K. al-Muttafiq wa-al-muftariq*; extract from the work by A: Aḥmad b. ʿAlī al-Khaṭīb al-Baghdādī (d. 463/1071); S: ed. M. al-Ḥāmidī, Beirut/Damascus: Dār al-Qādirī, 1997; C: ḥadīth – study of.

339h 22b/6–17 *wa-al-Radd ʿalā man yudʿī al-waḍʿ ʿalā baʿḍ aḥādīth al-musnad*; not identified; C: ḥadīth – study of.

339i 22b/6–17 *wa-al-Tuḥfa wa-al-fāʾida*; A: Yūsuf b. Aḥmad Ibn Abī ʿUmar al-Ṣāliḥi (d. 798/1396); S: IAH, *al-Jawhar*, p. 174; C: fiqh – ḥanbalī.

339j 22b/6–17 *wa-Kalām Ibn al-Khaṭīb*; possibly A: Muḥammad b. ʿAbd Allāh Ibn al-Khaṭīb (d. 776/1375).

339k 22b/6–17 *wa-al-Thamara al-rāʾiqa*; A: IAH taṣnīfī; C: grammar. (cf. no. 128e for identification)

339l 22b/6–17 *wa-Rawḍ al-ḥadāʾiq*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 54a: ‘*Rawḍ al-ḥadāʾiq fī mawlid khayr al-khalāʾiq*’; C: biography of the Prophet (sīra).

339m 22b/6–17 *wa-Masāʾil fī al-ṣayd*; ascribed in al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, V, p. 111 to IAH, but there is no evidence for this; not identified; C: fiqh.

339n 22b/6–17 *wa-Zād al-maʿād*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 54a: ‘*Zād al-maʿād fī ḥusn al-iʿtiqād*’; C: paraenesis.

339o 22b/6–17 *wa-Fatwā fī al-uṣūl*; not identified.

339p 22b/6–17 *wa-Masāʾil*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); unidentified discussion of legal issues; C: fiqh – ḥanbalī.

339q 22b/6–17 *wa-Juzʾ fī al-Jamʿ bayna al-anṣibāʾ wa-al-ajzāʾ*; not identified.

339r 22b/6–17 *wa-Manāqib al-mashāyikh al-arbaʿa*; C: biography. (cf. nos. 143f, 397b)

339s 22b/6–17 *wa-Kalām ʿalā aḥādīth wa-nuqūl al-amṣār*; not identified; C: ḥadīth – commentary.

339t 22b/6–17 *wa-Qāʿida fīmā yaḥrumu min al-ṭalāq wa-mā yaḥillu*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); S: *Majmūʿ al-Fatāwā*, ed. ʿA. Ibn Qāsim, Riyad: Majmaʿ al-Malik Fahd, 1995, XXXIII, pp. 5–43; C: fiqh – ḥanbalī.

339u 22b/6–17 *wa-Dars al-Shaykh Taqī al-Dīn*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); FI: *wa-ghayr dhālika*.

340a 23a/1–4 *Majmūʿ fīhi al-Kharāj*; A: Ibn Rajab (d. 795/1392); S: *al-Istikhrāj li-aḥkām al-kharāj*, ed. J. al-Haytī, Riyad: Maktabat al-Rushd, 1989; C: fiqh – ḥanbalī.

340b 23a/1–4 *wa-al-Radd ʿalā Ibn ʿAqīl*; A: al-Shaykh Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); S: A. al-Mazīdī, Beirut: DKI, 2004; C: theology.

340c 23a/1–4 *wa-al-Waraʿ*; A: Aḥmad b. Muḥammad al-Marūdhī (d. 275/888); MS: D 1447/1, fols 1–29 [FM/1, 388–93]; rebinding; fol. 1a *waqf* note by Ibn ʿUrwa; Ottoman Public Library: ʿilm al-taṣawwuf 129 (ʿUmarīya provenance); C: paraenesis. (cf. no. 307)

340d 23a/1–4 *wa-al-Asʾila al-fāʾiqa*; A: IAH. (cf. no. 247c for identification)

340e 23a/1–4 *wa-al-Shafāʾ*; A: IAH taṣnīfī; most likely his *al-Shafāʾ fī mawlid al-Muṣṭafā*; C: biography of the Prophet (sīra). (cf. no. 192c)

340f 23a/1–4 *wa-Aḥkām al-dhirāʿ*; A: IAH taṣnīfī; FI: *musawwada*; not identified.

340g 23a/1–4 *wa-Ṭawāliʿ al-tarjīḥ*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 55a; FI: *wa-ghayr dhālika*.

341a 23a/5–12 *Majmūʿ fīhi Sharḥ al-luʾluʾa*; A: Yūsuf b. Muḥammad al-Sarramarrī (d. 776/1374); MS: D 3835/1, fols 1–65 [FMMU 99, pp. 522–7], written in 860/1456; fol. 1a ON IAH;[88] fol. 1a ON Aḥmad b. Yaḥyā [al-Najdī][89]; C: grammar. (cf. no. 359h)

[88] *'Mulk Yūsuf Ibn ʿAbd al-Hādī'.*

[89] *'Malakahu Aḥmad b. Yaḥyā b. ʿAṭwa min tarikat al-Sahykh Yūsuf b. Ḥ[asan]'.*

341b 23a/5–12 *wa-Sayr al-ḥāthth*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 54b; MS: D 3835/13, fols 203–21 [FMMU 99, pp. 522–7], written in 860/1456; autograph; rebinding; C: fiqh – ḥanbalī.

341c 23a/5–12 *wa-Masʾala*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); Scr: *bi-khaṭṭihi* (Ibn Taymīya); MS: D 3835/7, fols 105–19 '*Jawāb ʿan Mashhad Ḥusayn*' [FMMU 99, pp. 522–7]; autograph; rebinding; C: history.

341d 23a/5–12 *wa-Mashyakha min tarjamat al-shaykh Taqī al-Dīn*; referring to Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); A: Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343); MS: D 3818/14, fols 183–6 [FMMU 82, pp. 421–7]; fol. 183a IAH *akhbaranā*-note; C: mashyakha. (cf. no. 56)

341e 23a/5–12 *wa-Ashyāʾ*; A: Yūsuf b. ʿAbd al-Raḥmān al-Mizzī Jamāl al-Dīn al-Imām (d. 742/1341, identified by IAH in his biographical dictionary as 'Jamāl al-Dīn al-Imām'; IAH, *al-Jawhar*, p. 173); Scr: *bi-khaṭṭ Jamāl al-Dīn al-Imām*. (cf. nos. 242c & 341o)

341f 23a/5–12 *wa-Juzʾ Suʾāl al-muhājirī*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); MS: D 3835/10, fols 171–80 [FMMU 99, pp. 522–7]; rebinding; C: theology.

341g 23a/5–12 *wa-Kalām al-shaykh*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); Scr: *bi-khaṭṭ akhīhi* (ʿAbd Allāh Ibn Taymīya); FI: *shayʾ min*; MS: D 3835/2; fols 66–76 [FMMU 99, pp. 522–7]; rebinding; C: theology.

341h 23a/5–12 *wa-al-Ijtimāʿ wa-al-iftirāq*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); MS: D 3835/3, fols 74–81 [FMMU 99, pp. 522–7]; rebinding; C: theology.

341i 23a/5–12 *wa-Qāʿida*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); MS: D 3835/6, fols 97–104 [FMMU 99, pp. 522–7]; fol. 98a ON IAH's father[90]; rebinding; C: theology.

341j 23a/5–12 *wa-Nuskhat al-rūḥ*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); MS: D 3835/5, fols 88–96 [FMMU 99, pp. 522–7]; rebinding; C: theology.

[90] *'Intaqala bi-al-bayʿ al-sharʿī ilā mulk kātibihi Ḥasan b. ʿAbd al-Hādī'.*

341k 23a/5–12 *wa-Wafāt*; generic title with obituaries; not identified.

341l 23a/5–12 *wa-Radd*; A: Aḥmad b. al-Ḥasan Ibn Qāḍī al-Jabal (d. 771/1370); MS: D 3835/12, fols 193–202 [FMMU 99, pp. 522–7]; rebinding; C: theology.

341m 23a/5–12 *wa-Qawāʿid wa-masāʾil*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); MS: D 3835/11, fols 181–92 [FMMU 99, pp. 522–7]; rebinding; C: theology.

341n 23a/5–12 *wa-al-Tuḥfa al-ʿirāqīya*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); MS: D 3835/9, fols 134–69 [FMMU 99, pp. 522–7]; rebinding; fol. 134a ON IAH's father; C: theology.

341o 23a/5–12 *wa-Ashyāʾ*; A: Yūsuf b. ʿAbd al-Raḥmān al-Mizzī Jamāl al-Dīn al-Imām (d. 742/1341, identified by IAH in his biographical dictionary as 'Jamāl al-Dīn al-Imām'; IAH, *al-Jawhar*, p. 173); Scr: *bi-khaṭṭ Jamāl al-Dīn al-Imām*. (cf. nos. 242c & 341e)

342a 23a/13–16 *wa-Majmūʿ fīhi baʿḍ masmūʿāt lī*; A: IAH; C: ḥadīth.

342b 23a/13–16 *wa-Kalām al-Suhaylī*; most likely A: ʿAbd al-Raḥmān b. ʿAbd Allāh al-Suhaylī (581/1185); FI: *shayʾ min*.

342c 23a/13–16 *wa-al-Kalām ʿalā ḥadīth al-Mazraʿa*; A: IAH; S: IAH, *Tasmiya*, fol. 57a; C: ḥadīth – commentary.

342d 23a/13–16 *wa-Qiṣṣat Ibrāhīm Ibn Adham*; referring to the ascetic and *ṣūfī* Ibrāhīm b. Adham (d. 161/777–8?); most likey A: IAH; C: biography – individual.

342e 23a/13–16 *wa-al-Shawāhid*; most likely referring to IAH's *Shawāhid Ibn Mālik* (cf. no. 349c); A: IAH; FI: *shayʾ min*; C: grammar.

342f 23a/13–16 *wa-al-Ityān bi-al-ṭāʿa*; A: IAH; S: IAH, *Tasmiya*, fol. 47b: '*al-Ityān bi-al-ṭāʿa qabla ashrāṭ al-sāʿa*'; C: eschatology.

342g 23a/13–16 *wa-al-Lāʾiq*; A: IAH taṣnīfī; tentative reading, most likely S: IAH, *Tasmiya*, fol. 53b: '*al-Lāʾiq fī al-raqāʾiq*' [on fol. 58a '*al-Lāʾiq fī al-rāʾiq*']; C: paraenesis.

342h 23a/13–16 *wa-al-Nukat ʿalā Tajrīd al-ʿināya*; most likely A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 57b; FI: *ghālibuhu taṣnīfī, shayʾ min*; most

likely extracts from *Tajrīd al-ʿināya* by ʿAlāʾ al-Dīn ʿAlī Ibn al-Laḥḥām (d. 803/1401) (cf. no. 102) or glosses on this work; C: fiqh – ḥanbalī.

343 23b/1 *K. al-Takhwīf min al-nār*; A: Ibn Rajab (d. 795/1392); S: ed. M. Ghāzī, Cairo: Maktabat al-Īmān, 1981; C: theology.

344 23b/2 *K. Masāʾil al-Sharīf*; though rather unusual for IAH's books this seems to be *al-Masāʾil al-nāṣirīya* by the *imāmī* author A: ʿAlī b. al-Ḥusayn al-Sharīf al-Murtaḍā (d. 436/1044); S: *Masāʾil al-Murtaḍā*, ed. W. al-Kaʿbī, Beirut: Muʾassasat al-Balāgh, 2001. (cf. no. 514h)

345 23b/3 *K. al-Rawḍa*; A: al-Shaykh Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); S: *Rawḍat al-nāẓir wa-jannat al-manāẓir fī uṣūl al-fiqh ʿalā madhhab al-imām Aḥmad Ibn Ḥanbal*, ed. S. al-Kātib, Beirut: Dār al-Kitāb al-ʿArabī, 2006; MS: D 2875, written in 733/1333; fol. 1a WʿUal-Najdī; Ottoman Public Library: uṣūl al-fiqh 81 (ʿUmarīya provenance); C: uṣūl al-fiqh – ḥanbalī. (cf. no. 264)

346 23b/4 *K. al-Shāṭibīya*; A: Abū al-Qāsim b. Firruh al-Shāṭibī (d. 590/1194); S: *Ḥirz al-amānī fī wajh al-tahānī*, ed. ʿA. al-Ḍabbāʿ, Cairo 1937; C: Koran – recitation – didactic poem.

347 23b/5 *K. Ghāyat al-marām fī taʿbīr al-aḥlām*; A: Ibrāhīm b. Yaḥyā Ibn Ghannām al-Ḥanbalī al-Maqdisī (d. 693/1294); S: MS D 17281, which is not the manuscript mentioned here; C: dream interpretation.

348a 23b/6–15 *Majmūʿ fīhi Tabyīn kidhb al-muftarīn*; A: IAH; S: IAH, *Tasmiya*, fol. 50a.

348b 23b/6–15 *wa-ʿAwālī al-Raqqa*; most likely A: IAH as it fits the profile of his oeuvre and as the preceding and the following title in this CM are definitely by him. C: ḥadīth – collection – ʿawālī.

348c 23b/6–15 *wa-al-Muntakhab min muʿjam Abī al-ʿIzz*; A: IAH; S: IAH, *Tasmiya*, fol. 57a: '*al-Muntakhab min muʿjam Abī al-ʿIzz al-Anṣārī*'; C: mashyakha.

348d 23b/6–15 *wa-Juzʾ fī man ḥaddatha ʿan al-Nabī ṣallā Allāh ʿalayhi wa-sallam huwa wa-abūhu*; referring to *ḥadīth*s narrated at the same time by a transmitter and his father; C: ḥadīth – study of.

348e 23b/6–15 *wa-Masmūʿāt al-Ḍiyāʾ bi-al-Shām*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); VP: *juzʾ min*; C: ḥadīth – collection.

348f 23b/6–15 *wa-Arbaʿīn*; not identified; C: ḥadīth – collection – 40.

348g 23b/6–15 *wa-Juzʾ musalsalāt*; not identified; C: ḥadīth – collection – musalsalāt.

348h 23b/6–15 *wa-al-Arbaʿīn fī aʿmāl al-abrār al-muttaqīn*; not identified; C: ḥadīth – collection – 40.

348i 23b/6–15 *wa-al-Musābaqa*; tentative reading; not identified.

348j 23b/6–15 *wa-Majālis al-Bakhtarī*[91]; A: Muḥammad b. ʿAmr Ibn al-Bakhtarī al-Razzāz (d. 339/950); VP: *juzʾ min*; MS: D 3811/7, fols 91–100 [FMMU 75, pp. 380–6] could be a possibility as it contains '3 majālis' of this author and was written in the early 7th/13th century in Damascus, but there is no further evidence to match this title and this manuscript; C: ḥadīth – collection.

348k 23b/6–15 *wa-Ḥadīth al-Hamadhānī*; VP: *juzʾ min*; C: ḥadīth – collection.

348l 23b/6–15 *wa-Ḥadīth Ibn Kulayb*[92]; most likely (cf. nos. 464c & 518d) A: ʿAbd al-Munʿim b. ʿAbd al-Wahhāb Ibn Kulayb al-Ḥarrānī (d. 596/1200); VP: *juzʾ min*; C: ḥadīth – collection.

348m 23b/6–15 *wa-al-Sunna*; A: ʿUmar b. Aḥmad Ibn Shāhīn (d. 385/995); S: *Sharḥ madhāhib ahl al-sunna*, ed. ʿĀ. Ibn Muḥammad, Dār Qurṭuba, 1995; VP: 18th; C: ḥadīth. (cf. no. 503c)

348n 23b/6–15 *wa-K. al-Ghawāmiḍ wa-al-mubhamāt*; A: ʿAbd al-Ghanī b. Saʿīd al-Azdī (d. 409/1018); MS: D 1447/6, fols 117–27 [FM/1, 388–93]; rebinding; C: ḥadīth – study of.

348o 23b/6–15 *wa-Ḥadīth Khaythama*; A: Khaythama b. Sulaymān al-Shāmī (d. 343/958–9); VP: *juzʾ min*; MS: D 3818/2, fols 25–34 [FMMU 82, pp. 421–7]; rebinding; C: ḥadīth – collection.

[91] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 1018 reads النجيرمي.
[92] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 1020 reads ابن طيب.

348p 23b/6–15 *wa-Juzʾ Luwayn*; A: Muḥammad b. Sulaymān al-Miṣṣīṣī Luwayn (d. 245/859); MS: D 4555, written in 590/1194; rebinding; fol. 1a WḌIḤā; C: ḥadīth – collection.

348q 23b/6–15 *wa-Ḥadīth Sufyān b. ʿUyayna*; A: Sufyān b. ʿUyayna al-Hilālī (d. 196/811); VP: *juzʾ min*; C: ḥadīth – collection.

348r 23b/6–15 *wa-Juzʾ ḥadīth ʿan jamāʿa min al-Baghdādīyīn*; FI: *baʿḍuhu taṣnīfī*; C: ḥadīth – collection.

349a 24a/1–8 *Majmūʿ fīhi Jawāb baʿḍ al-khadam*; A: IAH; S: IAH, *Tasmiya*, fols 50b & 51a; MS: D 3776/1, fols 1–11 [FMMU 39, pp. 203–6], written in 890/1485; autograph; rebinding; fol. 1a IAH note (*ijāza* for his children); C: ḥadīth – study of.

349b 24a/1–8 *wa-Qaṣīdat Ibn ʿAlawī*; in praise of Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); A: Aḥmad b. ʿAlawī b. Ḥamza al-Ḥanbalī; MS: D 3776/3, fols 19–20 [FMMU 39, pp. 203–6], written in 813/1410; rebinding; C: biography – individual – poem.

349c 24a/1–8 *wa-Shawāhid Ibn Mālik*; A: Muḥammad b. ʿAbd Allāh Ibn Mālik (d. 672/1274); MS: D 3776/6, fols 53–84 [FMMU 39, pp. 203–6]; rebinding; C: grammar.

349d 24a/1–8 *wa-al-ʿAshara min marwīyāt Ṣāliḥ*; referring to Ṣāliḥ b. Aḥmad Ibn al-Ḥanbal (d. 265/878–9); A: IAH; MS: D 3776/7, fols 85–9 [FMMU 39, pp. 203–6], written in 890/1485 in his house in al-Sahm al-aʿlā; autograph; rebinding; C: ḥadīth – collection – 10.

349e 24a/1–8 *wa-Mā fī kalām Akmal al-Dīn min al-ishkāl*; A: ʿAlī b. ʿAlī Ibn Abī al-ʿIzz (d. 792/1390); MS: D 3776/8, fols 91–120 [FMMU 39, pp. 203–6]; rebinding; C: fiqh – ḥanafī.

349f 24a/1–8 *wa-al-Taysīr*; on account of other titles by him in this CM most likely A: IAH; S: IAH, *Tasmiya*, fol. 50a: '*al-Taysīr bi-intikhāb al-maqāṭīʿ al-muntaqāt min al-dīwān al-kabīr*'.

349g 24a/1–8 *wa-al-Ṭibb al-rūḥānī*; A: Ibn al-Jawzī (d. 597/1200); MS: D 3128/1, fols 1–26 [FM/2, pp. 212–15]; rebinding; C: medicine/ethics.

349h 24a/1–8 *wa-al-Wāsiṭīya*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); MS: D 3128/2, fols 27–35 [FM/2, pp. 212–15]; rebinding; C: theology.

349i 24a/1–8 *wa-Nubdha min Sīrat al-Shaykh Taqī al-Dīn*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); MS: D 3128/7, fols 70–5 [FM/2, pp. 212–15]; rebinding; C: biography – individual.

349j 24a/1–8 *wa-Fawāʾid*; Scr: *bi-khaṭṭ Ibn al-Taqī* (Ibrāhīm b. Muḥammad al-Maqdisī); MS: D 3874/15, fols 124–6 [FMMU 139, pp. 707–14]; rebinding; C: adab.

349k 24a/1–8 *wa-al-Ādāb al-ṣughrā*; A: Muḥammad b. ʿAbd al-Qawī al-Maqdisī (d. 699/1299); MS: D 3874/16, fols 127–35 [FMMU 139, pp. 707–14]; rebinding; C: adab.

349l 24a/1–8 *wa-Sharḥ al-taḥīyāt*; not identified.

349m 24a/1–8 *wa-Īḍāḥ aqwā al-madhhabayn*; A: ʿUmar b. ʿĪsā al-Shāfiʿī (d. 764/1263); C: fiqh.

349n 24a/1–8 *wa-al-Naẓm fī al-qirāʾāt al-sabʿ*; not identified; C: Koran – recitation – didactic poem.

349o 24a/1–8 *wa-Miʿrāj*; most likely anonymous account of the Prophet's ascension to Heaven; not identified; C: biography of the Prophet (sīra).

349p 24a/1–8 *wa-Mukhtaṣar min Shifāʾ al-ghalīl*; A: IAH; C: medicine. (cf. nos. 110b, 217g)

350 24a/9 *wa-K. Maʿārif al-inʿām*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 56b; ed. Damascus/Beirut: Dār al-Nawādir, 2011; MS: D1463, written in 857/1453; autograph; fol. 75 IAH-*samāʿ* for scholars and IAH's relative Abū Bakr (4 years old), 859/1455; Ottoman Public Library: ʿilm al-taṣawwuf 145 (ʿUmarīya provenance); C: paraenesis.

351 24a/10 *wa-K. Qawāʿid al-Qāḍī ʿAlāʾ al-Dīn*; A: ʿAlī Ibn al-Laḥḥām ʿAlāʾ al-Dīn (d. 803/1401); S: *al-Qawāʿid wa-al-fawāʾid al-uṣūlīya wa-mā yataʿallaqu bi-hā min al-aḥkām al-farʿīya*, ed. B. ʿAlī, Cairo: al-Maktaba al-Azharīya li-l-Turāth, 2015; MS: D 2853 [FM/1, 112–13], WʿUal-Najdī; C: uṣūl al-fiqh – ḥanbalī.

352 24a/11 *wa-K. al-Mughnī fī al-Ḍuʿafāʾ*; A: Muḥammad b. Aḥmad al-Dhahabī (d. 748/1348); S: ed. N. ʿItr; Aleppo: Dār al-Maʿārif, 1971; C: ḥadīth – study of – biographical dictionary.

353 24a/12 *wa-K. al-Maṣāḥif*; A: ʿAbd Allāh b. Sulaymān al-Sijistānī Ibn Abī Dāwūd (d. 316/929); S: ed. A. al-Hilālī, Kuwait: Ghirās, 2006; C: Koran – recitation.

354 24a/13 *K. al-Durra al-yatīma*; A: Yaḥyā b. Yūsuf al-Ṣarṣarī (d. 658/1258); C: fiqh – ḥanbalī – didactic poem.

355 24a/14 *K. al-Muntakhab min Faḍāʾil al-Jabal*; most likely referring to the Damascene Ṣāliḥīya Quarter (=al-Jabal); not identified; C: topography – merits.

356 24b/1 *K. Naẓm al-Wajīz*; versification of, most likely, the Ḥanbali *fiqh* work by al-Ḥusayn b. Yūsuf al-Dujaylī (d. 732/1331); C: fiqh – ḥanbalī – didactic poem. (cf. no. 556)

357a 24b/2–6 *Majmūʿ taṣnīf akhī fīhi al-Muḥibba*; A: Aḥmad b. Ḥasan Ibn ʿAbd al-Hādī (d. 895/1490), taṣnīf akhī; S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, V, p. 19: '*al-Muḥibba wa-al-mutaḥābbūn fī Allāh*'; FI: *shayʾ fī*.

357b 24b/2–6 *wa-al-Ḥiṣn al-kabīr*; A: Aḥmad b. Ḥasan Ibn ʿAbd al-Hādī (d. 895/1490), taṣnīf akhī; S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, V, p. 19. (cf. no. 337d)

357c 24b/2–6 *wa-al-Tarshīḥ*; A: Aḥmad b. Ḥasan Ibn ʿAbd al-Hādī (d. 895/1490), taṣnīf akhī; S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, V, p. 19: '*al-Tarshīḥ fī faḍl al-tasbīḥ*'.

357d 24b/2–6 *wa-al-Istighfār*; A: Aḥmad b. Ḥasan Ibn ʿAbd al-Hādī (d. 895/1490), taṣnīf akhī; S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, V, p. 19: '*al-istighfār wa-faḍluhu*'.

357e 24b/2–6 *wa-Mukhtaṣar sharḥ al-Mulḥa*; A: Aḥmad b. Ḥasan Ibn ʿAbd al-Hādī (d. 895/1490), taṣnīf akhī; S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, V, p. 20; most likely C: grammar. (cf. no. 26)

357f 24b/2–6 *wa-Muqaddima fī al-Farāʾiḍ*; A: Aḥmad b. Ḥasan Ibn ʿAbd al-Hādī (d. 895/1490), taṣnīf akhī; S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, V, p. 20; C: fiqh.

357g 24b/2–6 *wa-al-Duʿāʾ*; most likely A: Aḥmad b. Ḥasan Ibn ʿAbd al-Hādī (d. 895/1490), taṣnīf akhī; S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, V, p. 20: '*al-Zahr al-fāʾiq fī al-duʿāʾ al-rāthiq*'; However, this title is mentioned in the following *majmūʿ* with the more precise keywords '*al-Zahr al-fāʾiq*'. C: prayer. (cf. no. 358c)

357h 24b/2–6 *wa-Sharḥ qaṣīdat al-Ishbīlī*; referring to the didactic poem by Aḥmad b. Faraḥ al-Ishbīlī al-Shāfiʿī (d. 671/1273); A: Aḥmad b. Ḥasan Ibn ʿAbd al-Hādī (d. 895/1490), taṣnīf akhī; C: ḥadīth – study of – didactic poem.

357i 24b/2–6 *wa-Arbaʿīn Abī ʿUmar*; A: Aḥmad b. Ḥasan Ibn ʿAbd al-Hādī (d. 895/1490), taṣnīf akhī; C: ḥadīth – collection – 40.

357j 24b/2–6 *wa-Arbaʿīn Ibn Taymīya*; A: Aḥmad b. Ḥasan Ibn ʿAbd al-Hādī (d. 895/1490), taṣnīf akhī; Scr: *bi-khaṭṭihi* (IAH's brother); FI: *wa-ajzāʾ ghayr dhālika*; C: ḥadīth – collection – 40.

358a 24b/7–10 *wa-Majmūʿ taṣnīfihi ayḍan fīhi al-Faḥṣ al-ghawīṣ*; A: Aḥmad b. Ḥasan Ibn ʿAbd al-Hādī (d. 895/1490), taṣnīfuhu [IAH's brother]; S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, V, p. 19: '*al-Faḥṣ al-ghawīṣ fī ḥall al-masāʾil*'; C: fiqh.

358b 24b/7–10 *wa-al-Jalīyāt*; A: Aḥmad b. Ḥasan Ibn ʿAbd al-Hādī (d. 895/1490), taṣnīfuhu [IAH's brother]; not identified.

358c 24b/7–10 *wa-al-Zahr al-fāʾiq*; A: Aḥmad b. Ḥasan Ibn ʿAbd al-Hādī (d. 895/1490), taṣnīfuhu [IAH's brother]; S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, V, p. 20: '*al-Zahr al-fāʾiq fī al-duʿāʾ al-rāthiq*'; C: prayer. (cf. no. 357g)

358d 24b/7–10 *wa-al-Samar*; A: Aḥmad b. Ḥasan Ibn ʿAbd al-Hādī (d. 895/1490), taṣnīfuhu [IAH's brother].

358e 24b/7–10 *wa-al-Irshād*; A: Aḥmad b. Ḥasan Ibn ʿAbd al-Hādī (d. 895/1490), taṣnīfuhu [IAH's brother].

358f 24b/7–10 *wa-Mulḥa muʿarraba*; A: Aḥmad b. Ḥasan Ibn ʿAbd al-Hādī (d. 895/1490), taṣnīfuhu [IAH's brother].

358g 24b/7–10 *wa-Qawāʿid al-iʿrāb*; A: Aḥmad b. Ḥasan Ibn ʿAbd al-Hādī (d. 895/1490), taṣnīfuhu [IAH's brother]; C: grammar.

358h 24b/7–10 *wa-Sharḥ al-ʿanqūd*; A: Aḥmad b. Ḥasan Ibn ʿAbd al-Hādī (d. 895/1490), taṣnīfuhu [IAH's brother].

358i 24b/7–10 *wa-Rijāluhu fī al-manṭiq*; A: Aḥmad b. Ḥasan Ibn ʿAbd al-Hādī (d. 895/1490), taṣnīfuhu [IAH's brother]; FI: *wa-ghayr dhālika*.

359a 24b/11–25a/4 *Majmūʿ fīhi Naẓm tajrīd al-ʿināya*; A: Yūsuf b. Muḥammad al-Sarramarrī (d. 776/1374); didactic poem, could refer to *Tajrīd al-ʿināya* by ʿAlāʾ al-Dīn ʿAlī Ibn al-Laḥḥām (d. 803/1401), but the chronology is less than convincing; C: fiqh – ḥanbalī – didactic poem.

359b 24b/11–25a/4 *wa-Nihāyat al-maʾmūl*; not identified.

359c 24b/11–25a/4 *wa-Bulghat al-wuṣūl*; A: IAH; C: uṣūl al-fiqh – ḥanbalī – commentary. (cf. no. 161b for identification)

359d 24b/11–25a/4 *wa-al-Waraqāt*; A: ʿAbd al-Malik al-Juwaynī Imām al-Ḥaramayn (d. 478/1085); C: uṣūl al-fiqh.

359e 24b/11–25a/4 *wa-al-Tadhkira fī al-uṣūl*; A: al-Ḥasan b. Aḥmad al-Maqdisī (d. 773/1372); S: ed. N. Suwayd, Beirut: al-Maktaba al-ʿAṣrīya, 2011; C: uṣūl al-fiqh – ḥanbalī.

359f 24b/11–25a/4 *wa-Uṣūl al-Sāmarrī*; A: Muḥammad b. ʿAbd Allāh al-Sāmarrī (d. 616/1219); arguably his *al-Mustawʿib* (al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, III, p. 61); C: uṣūl al-fiqh.

359g 24b/11–25a/4 *wa-Urjūza fī al-farāʾiḍ*; C: fiqh – didactic poem.

359h 24b/11–25a/4 *wa-al-Luʾluʾa fī naḥw*; A: Yūsuf b. Muḥammad al-Sarramarrī (d. 776/1374); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, IV, p. 182; C: grammar. (cf. no. 341a)

359i 24b/11–25a/4 *wa-al-Jurūmīya*; A: Muḥammad b. Muḥammad Ibn Ājurrūm (d. 723/1323); S: *al-Muqaddima al-Ājurrūmīya fī ʿilm al-ʿArabīya*, Sharjah: al-Muntadā al-Islāmī, 2008; C: grammar.

359j 24b/11–25a/4 *wa-al-Sidra*[93]; tentative reading; not identified.

359k 24b/11–25a/4 *wa-Qawāʿid al-iʿrāb*; not identified; C: grammar.

359l 24b/11–25a/4 *wa-Arkān al-ṣalāt*; not identified; C: rituals.

93 Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 1077 reads الشذرة.

359m 24b/11–25a/4 *wa-Iʿrāb al-Fātiḥa*; not identified; C: grammar/ Koran – recitation.

359n 24b/11–25a/4 *wa-al-Radd al-wāfir*; in defence of Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); A: Muḥammad b. ʿAbd Allāh Ibn Nāṣir al-Dīn (d. 842/1438); S: ed. Z. al-Shāwīsh, Damascus: al-Maktab al-Islāmī, 1973–4; C: biography – individual.

359o 24b/11–25a/4 *wa-al-Adab*; not identified; C: adab.

359p 24b/11–25a/4 *wa-Urjūza*; not identified.

359q 24b/11–25a/4 *wa-Sīrat al-Shaykh Abī ʿUmar*; referring to Muḥammad b. Aḥmad Abū ʿUmar al-Maqdisī (d. 607/1210); A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); C: biography – individual. (cf. 517d)

359r 24b/11–25a/4 *wa-ʿAqīdat al-Shaykh Muwaffaq al-Dīn*; A: al-Shaykh Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); C: creed. (cf. no. 240a for 2nd copy)

359s 24b/11–25a/4 *wa-al-Zahr*; not identified.

359t 24b/11–25a/4 *wa-al-Anwār*; not identified.

359u 24b/11–25a/4 *wa-Ashyāʾ*; Scr: *bi-khaṭṭ Ibn al-Qayyim*; FI: *wa-ghayr dhālika*.

360 25a/5 *K. al-Furūq*; A: Muḥammad b. ʿAbd Allāh al-Sāmarrī (d. 616/1219); MS: D 2745, written in 856/1452; fol. 0a WʿUal-Najdī; Ottoman Public Library: fiqh al-ḥanābila 56 (ʿUmarīya provenance); C: fiqh – ḥanbalī.

361 25a/6 *K. Masāʾil*; A: Abū Yūsuf al-Qāḍī Yaʿqūb b. Ibrāhīm (d. 182/798); C: fiqh – ḥanafī.

362 25a/7 *K. Thulāthīyāt musnad Aḥmad*; A: Aḥmad b. Ḥanbal (d. 241/855); MS: D 1051/1, fols 1–53 [FM/1, pp. 225–6], written in 883/1429–30; fol. 2a WIbn Ṭūlūn; fol. 2a ON Aḥmad b. ʿAlī b. al-Bahāʾ al-Baghdādī (mentioned in *samāʿ* fol. 1a/b); fol. 2a ON Muḥammad b. Ṭūlūn; fol. 2a *samāʿ* for IAH (several teachers); fol. 1a/b massive IAH-*samāʿ* for scholars (incl. owner of MS) and his sons Ḥasan and ʿAlī, 28.9.905/1500; C: ḥadīth – collection – thulāthīyāt. (cf. nos. 373m & 468r)

363 25a/8 *al-Ādāb*; A: Ḥamza b. Mūsā Ibn Shaykh al-Salāmīya (d. 769/1368); S: IAH, *al-Jawhar*, p. 35: '*al-Ādāb al-sharʿīya*'; VP: 3rd; C: fiqh – ḥanbalī.

364a 25a/9–13 *Majmūʿ fihi ʿIjālat al-muntaẓir*; A: Ibn al-Jawzī (d. 597/1200); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, II, p. 372.

364b 25a/9–13 *wa-al-Masāʾil al-uṣūlīya*; A: al-Qāḍī Abī Yaʿlā al-ṣaghīr (d. 560/1175); S: *al-Masāʾil al-fiqhīya min Kitāb al-Riwāyatayn wa-al-wajhayn*, ed. ʿA. Lāḥim, Riyad: Maktabat al-Maʿārif, 1985; C: uṣūl al-fiqh – ḥanbalī. (cf. nos. 150 & 454)

364c 25a/9–13 *wa-Majlis*; Scr: *bi-khaṭṭ Shaykhinā Ibn Qundus* (Abū Bakr b. Ibrāhīm, d. 861/1457); not identified; C: ḥadīth.

364d 25a/9–13 *wa-Fawāʾid*; Scr: *bi-khaṭṭihi* (Abū Bakr b. Ibrāhīm Ibn Qundus, d. 861/1457); not identified; C: ḥadīth.

364e 25a/9–13 *wa-Risālat Jamāl al-Dīn al-imām ilā Ibn Rajab*; A: Yūsuf b. ʿAbd al-Raḥmān al-Mizzī Jamāl al-Dīn al-imām (d. 742/1341); not identified.

364f 25a/9–13 *wa-al-Iʿtiqād*; IAH uses this keyword in the *fihrist* generally with author's name and with the brevity given here not identifiable.

364g 25a/9–13 *wa-Burʾ sāʿa*; A: al-Rāzī (Rhazes) (d. 313/925 or 323/935); S: ed. Cairo: Lajnat al-Shabība al-Sūrīya, 1936; FI: *wa-ghayr dhālika*; C: medicine.

365 25b/1 *K. Faḍāʾil Bayt al-Maqdis*; A: Ibn al-Jawzī (d. 597/1200); S: ed. ʿA. Sharīf, Cairo: Maktabat al-Imām al-Bukhārī, 2013; C: ḥadīth – merits.

366 25b/2 *Sunan Ibn Māja*; A: Muḥammad b. Yazīd Ibn Māja (d. 273/887); S: ed. M. ʿAbd al-Bāqī, Cairo: Dār al-Ḥadīth, 1998; VP: 3rd; C: ḥadīth – collection.

367 25b/3 *K. al-Tanbīh*; A: ʿAbd al-ʿAzīz b. Jaʿfar Ghulām al-Khallāl Abū Bakr (d. 363/974); C: fiqh – ḥanbalī.

368 25b/4 *Tārīkh al-Quṭb*; A: ʿAbd al-Karīm b. ʿAbd al-Nūr Quṭb al-Dīn al-Ḥalabī (d. 735/1335); S: al-Dhahabī, *Tārīkh al-islām*, years 701–46, p. 305: '*tārīkh Miṣr fī ʿiddat mujalladayn bayyaḍa awāʾilahu*'; VP: *mujalladayn*; C: history.

369a 25b/5–6 *Majmūʿ fīhi Iʿtiqād al-Shāfiʿī*; on Muḥammad b. Idrīs al-Shāfiʿī (d. 204/820); A: ʿAlī b. Aḥmad al-Hakkārī; S: ed. ʿA. al-Barrāk, in: *Majmūʿ fīhi thalāth rasāʾil*, Riyad: Dār al-Waṭan, 1998; C: theology.

369b 25b/5–6 *wa-Ashyāʾ min kalām al-Shaykh Taqī al-Dīn*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); not identified.

370 25b/7 *K. al-Hamm wa-al-ḥuzn*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); S: ed. M. al-Sayyid, Cairo: Dār al-Salām, 1991; C: ḥadīth/paraenesis.

371 25b/8–9 *Fawāʾid al-Rāzī*; A: Tammām b. Muḥammad al-Rāzī (d. 414/1023); VP: 30 *juzʾan fī mujallada*; MS: D 3836 [FMMU 100, pp. 527–9]; fol. 31a IAH-*samāʿ* for Ḥasan, Bulbul, ʿĀʾisha(p), 1.6.897/1492; fol. 41a for ʿAbd Allāh(p), Ḥasan(p), 4.6.897/1492; fol. 54b for ʿAbd al-Hādī(p), ʿAbd Allāh(p), Ḥasan(p), no date; fol. 62a for Ḥasan, Bulbul, Shuqrāʾ bt. ʿAlī b. al-Aʿmash(p), Ḥalwa(p), 5.6.897/1492; fol. 72b for Bulbul, Jawhara, Ḥasan(p), ʿAbd Allāh(p), 8.6.897/1492; fol. 82b for Jawhara(p), Bulbul(p), ʿAbd al-Hādī(p), ʿAbd Allāh(p), Ḥasan(p), no date; fol. 95b for Ḥasan, Bulbul + *ijāza* for 'jamīʿ awlādī', no date; fol. 105b ʿAbd Allāh, Ḥasan, Bulbul, 8.6.897; fol. 115a for ʿAbd Allāh, Ḥasan, Bulbul, Ghazāl, 8.6.897; fol. 123b for Ḥasan, Bulbul, ʿAbd Allāh(p), ʿAbd al-Hādī(p), ʿAlī(p), 8.6.897; fol. 133b for Bulbul, ʿAlī(p), Ḥasan(p), ?.6.897; fol. 141b for Bulbul, Ḥasan(p), no date; fol. 151b for ʿAbd al-Hādī(p), ʿAbd Allāh(p), Ḥasan(p), ʿAlī(p), ʿĀʾisha(p), Fāṭima(p), no date; fol. 158b for Bulbul, 9.6.897; fol. 168b for Ḥasan, Bulbul, 9.6.897; fol. 177b for Ḥasan, Bulbul, 9.6.897; fol. 185b for Bulbul, 9.6.897; fol. 195b for Bulbul, ʿAlī(p), Maryam(p), 9.6.897; fol. 203b for Bulbul, ʿAbd al-Hādī(p), 9.6.897; fol. 210a for Bulbul, ʿAbd al-Hādī(p), ʿAbd Allāh(p), 9.6.897; fol. 220b for Bulbul, ʿAbd al-Hādī(p), Ḥasan(p), 9.6.897; fol. 233a for ʿAbd Allāh, ʿAbd al-Hādī(p), Maryam(p), Ḥasan(p), Shuqrāʾ bt. ʿAlī b. al-Aʿmash(p), 9.6.897; fol. 241b for ʿAbd al-Hādī, AH's daughter Maryam, Ḥasan, ʿAbd Allāh, *mawlātī* Dūlāt al-Kurdīya *zawjat* al-Shaykh ʿAlī, 9.6.897; fol. 250b for ʿAbd al-Hādī, Maryam, ʿAbd Allāh(p), Ḥasan(p), *al-walad* Muḥammad b. Ṭūlūn, 9.6.897; fol. 259a for Bulbul, Ḥasan(p), ʿAbd al-Hādī(p), 10.6.897; fol. 267a for Bulbul, Ḥasan(p), Ghazāl(p), 10.6.897; fol. 275a for Bulbul(p), Ḥasan(p),

10.6.897; fol. 283a for Bulbul, Ḥasan(p), no date; fols 137b & 147a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

372 25b/10 *Mashyakhat Ibn Abī al-Thābit*[94]; most likely referring to A: Ibrāhīm b. Muḥammad Ibn Abī Thābit (d. 338/949–50) who who appears in this *fihrist* either in the same form as here (cf. nos. 398e & 421g) or as Ibn Abī Thābit without the article (cf. 235h); C: mashyakha.

373a 25b/11–26a/2 *Majmūʿ fīhi al-Risāla al-qubrusīya*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); S: Raff, *Sendschreiben nach Zypern*. 'Qubrus' is here written with the letter *sīn* not *ṣād*, but we find this form also in other texts such as al-Ṣafadī, *al-Wāfī*, VII, p. 25; C: apologetics.

373b 25b/11–26a/2 *wa-Miftāḥ ṭarīq al-awliyāʾ*; A: Aḥmad b. Ibrāhīm al-Wāsiṭī (d. 711/1311); S: ed. M. al-Najmī, in: *LAAMḤ* 1, no. 1; C: Sufism.

373c 25b/11–26a/2 *wa-al-Ḥawāshī ʿalā al-Muḥarrar*; most likely referring either to *al-Muḥarrar fī al-fiqh* by ʿAbd al-Salām b. ʿAbd Allāh Ibn Taymīya (d. 652/1254) (cf. no. 88) or *al-Muḥarrar* by Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343) on *ḥadīth* (cf. nos. 304, 401h, 555, 560b).

373d 25b/11–26a/2 *wa-Tarjamat Ibn Rajab*; A: Ibn Rajab (d. 795/1392); C: biography – individual.

373e 25b/11–26a/2 *wa-Mukhtaṣar al-muṭliʿ*; A: IAH; S: IAH, *Tasmiya*, fol. 56b; most likely a summary of *al-Muṭliʿ ʿalā abwāb al-Muqniʿ* by Muḥammad b. Abī al-Fatḥ al-Baʿlī (d. 709/1309, cf. no. 415), which is a commentary on *K. al-Muqniʿ* by Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); C: fiqh – ḥanbalī.

373f 25b/11–26a/2 *wa-al-Ashwāq*; A: IAH; S: IAH, *Tasmiya*, fol. 47b: '*al-Ashwāq wa-maṣāriʿ al-ʿushshāq*'; C: adab/love literature.

373g 25b/11–26a/2 *wa-Mawlid*; arguably one of the numerous works by A: IAH on the Prophet's *mawlid* (cf. nos. 103a, 169a, 192c, 202a, 339l, 340e, 373j); C: biography of the Prophet (sīra).

373h 25b/11–26a/2 *wa-al-Nisāʾ*[95]; not identified.

[94] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 1106 reads التائب.
[95] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 1114 reads التبيين.

373i 25b/11–26a/2 *wa-Qāʿidat al-mawlāt*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); MS: D 3874/3, fols 60–7 [FMMU 139, pp. 707–14]; rebinding; C: fiqh – ḥanbalī.

373j 25b/11–26a/2 *wa-al-Ḍiyāʾ wa-al-anwār*; A: IAH; S: IAH, *Tasmiya*, fol. 55a: '*al-Ḍiyāʾ wa-al-anwār fī mawlid al-mukhtār*'; C: biography of the Prophet (sīra).

373k 25b/11–26a/2 *wa-Risālat al-imām Aḥmad*; A: Aḥmad b. Ḥanbal (d. 241/855); not identified.

373l 25b/11–26a/2 *wa-Dhamm al-waswās*; A: al-Shaykh Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); S: *Dhamm al-muwaswisīn wa-al-taḥdhir min al-waswasa*, Cairo: Munīrīya, 1931/32; C: paraenesis. (cf. nos. 419f & 494d)

373m 25b/11–26a/2 *wa-Thulāthīyāt al-musnad*; A: Aḥmad b. Ḥanbal (d. 241/855); FI: *wa-ashyāʾ ghayr dhālika*; C: ḥadīth – collection – thulāthīyāt. (cf. nos. 362 & 468r)

374 26a/3–4 *Majmūʿ fīhi al-Radd ʿalā Ibn ʿArabī wa-Ibn Fāriḍ*; A: Ibrāhīm b. ʿUmar al-Biqāʿī (d. 885/1480); against the two mystics Muḥammad b. ʿAlī Ibn ʿArabī (d. 638/1240) and Ibn Fāriḍ (632/1235); C: Sufism – polemics.

375 26a/5 *K. Minhāj al-qāṣidīn*; A: al-Shaykh Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); S: ed. Damascus: Maktabat Dār al-Bayān, 1978; C: rituals/ethics.

376 26a/6 *K. Tamām al-Riwāyatayn wa-al-wajhayn*; A: Abū al-Ḥusayn Muḥammad b. Muḥammad Ibn Abī Yaʿlā (d. 526/1131); most likely MS: D 2773, written in 781/1380; fol. 2a modern 'Umarīya' note; C: fiqh – ḥanbalī.

377 26a/7 *K. Tafsīr al-ḥamd wa-al-shukr*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: Koran – commentary.

378a 26a/8 *K. Jamʿ al-jawāmiʿ fī al-uṣūl*; A: IAH; C: fiqh – ḥanbalī. (cf. nos. 91 & 237)

378b 26a/8 *wa-al-Ikhlāṣ*; A: Ibn Rajab (d. 795/1392); S: *Sharḥ kalimat al-Ikhlāṣ*, ed. Y. al-ʿAskar, Riyad: Dar al-Tadmurīya, 2014; C: rituals.

379a 26a/9–14 *Majmūʿ min kalām al-shaykh fīhi al-Ṭurfa*; A: Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343); S: *Majmūʿ rasāʾil al-Ḥāfiẓ Ibn ʿAbd al-Hādī*, ed. A. Ibn ʿAkāsha, Cairo: al-Fārūq al-Ḥadītha, 2006, 278–308; C: grammar.

379b 26a/9–14 *wa-al-Kalām ʿalā ḥadīth inna min [afḍal] ayyāmikum yawm al-jumʿa*; A: Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343) (‘*lahu*’); C: ḥadīth – commentary.

379c 26a/9–14 *wa-Qāʿida fī al-radd ʿalā man qāla bi-fanāʾ al-janna wa-al-nār*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); S: ed. M. al-Simharī, Riyad: Dār Balansīya, 1995; C: theology. (cf. no. 235i).

379d 26a/9–14 *wa-al-Iʿtibār*; not identified. (cf. no. 143g)

379e 26a/9–14 *wa-Masʾalat al-Jabr*; most likely on question of predestination; not identified; C: theology.

379f 26a/9–14 *wa-al-Radd ʿalā al-Jahmīya*; A: Aḥmad b. Ḥanbal (d. 241/855); S: *al-Radd ʿalā al-Zanādiqa wa-al-Jahmīya*, ed. M. Rāshid, Cairo: al-Maṭbaʿa al-Salafīya, 1973; C: theology.

379g 26a/9–14 *wa-Tarjamat Muslim*; most likely referring to Muslim b. al-Ḥajjāj al-Naysābūrī (d. 261/875); C: biography – individual.

379h 26a/9–14 *wa-Faṣl fī al-mawāqīt*; generic title on prayer times; not identified; C: rituals.

379i 26a/9–14 *wa-Faṣl fī al-ṣamt*; generic title, probably referring to the work by Ibn Abī al-Dunyā (cf. no. 525a); FI: *wa-ashyāʾ ghayr dhālika*; C: paraenesis.

380 26b/1 *K. al-Thaqafīyāt*; A: al-Qāsim b. Faḍl al-Thaqafī (d. 489/1096); VP: 10 *ajzāʾ*; MS: D 4569 (part 10); possibly rebinding (IAH does not explicitly state that the 10 parts were bound); fol. 1a WḌ; fol. 4b IAH-*samāʿ* for Ibn Ṭūlūn, his sons ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan, ʿAlī and scholars, 18.5.897/1491; C: ḥadīth – collection.

381a 26b/2–4 *Majmūʿ min Amālīhi*; A: Ibrāhīm b. Aḥmad b. Ḥasan al-ʿAjlūnī; Scr: *ghālibuhu bi-khaṭṭ al-ʿAjlūnī*; C: ḥadīth – collection.

381b 26b/2–4 *wa-Amālī Ibn Nāṣir al-Dīn*; A: Muḥammad b. ʿAbd Allāh Ibn Nāṣir al-Dīn (d. 842/1438); C: ḥadīth – collection.

381c 26b/2–4 *wa-Amālī Ibn Ḥajar*; A: Ibn Ḥajar (d. 852/1449); MS: D 1025/8, fols 271–2 [FM/1, pp. 215–18], written by al-ʿAjlūnī; C: Koran – commentary.

381d 26b/2–4 *wa-Fawāʾid wa-athbāt*; FI: *wa-ghayr dhālika*; C: ḥadīth – collection/mashyakha.

382 26b/5 *K. al-Muḥaddith al-fāṣil*; (=*al-Muḥaddith al-fāṣil bayna al-rāwī wa-al-wāʿī*); A: al-Ḥasan b. ʿAbd al-Raḥmān Ibn Khallād al-Rāmahurmuzī (d. 360/971); MS: D 1191, fol. 1a WḌ; Ottoman Public Library: ḥadīth 400 (ʿUmarīya provenance); C: ḥadīth – study of.

383 26b/6 *K. al-Khulāṣa fī al-fiqh*; A: Asʿad b. al-Munajjā al-Ḥanbalī (d. 606/1209); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, III, p. 12. There are other possibilities for this entry, including the *Khulāṣat al-fatāwī fī tashīl asrār al-Ḥāwī* by the Shāfiʿi scholar Ibn al-Mulaqqin (MS D 2266–70). However, in the context of IAH's book collection the title by the Damascene Ḥanbali author al-Munajjā is most likely, especially as other authors routinely cite it as '*Khulāṣa*' (e.g. al-Dhahabī, *Tārīkh al-islām*, years 601–10, pp. 200–1); C: fiqh – ḥanbalī.

384 26b/7 *K. al-ʿUmda fī al-fiqh*; A: al-Shaykh Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); MS: D 2695, written in 743/1443; fol. 1a is heavily damaged, but WʿUal-Najdī is very faintly visible; Ottoman Public Library: fiqh al-ḥanābila 6 (ʿUmarīya provenance); C: fiqh – ḥanbalī.

385 26b/8 *K. Idrāk al-ghāya fī al-fiqh*; A: ʿAbd al-Muʾmin b. ʿAbd al-Ḥaqq al-Baghdadī (d. 639/1338); S: ed. Y. al-Mazrūʿī, Kuwait: Ghirās, 2009; C: fiqh – ḥanbalī.

386 26b/9 *Sharḥ al-alfiya*; A: Ibrāhīm b. Muḥammad Ibn Qayyim al-Jawzīya (767/1365); S: *Irshād al-sālik ilā ḥall Alfiyat Ibn Mālik*, ed. M. al-Sahlī, Riyad: Aḍwāʾ al-Salaf, 2002; FI: *wa-mā maʿahu*; C: grammar.

387 26b/10 *K. ʿ…ā*[96] *Miṣr*; unclear reading.

388 26b/11 K. *al-Īḍāḥ fī al-fiqh*; Even with the addition '*fī al-fiqh*', there are too many possible titles to securely identify this book. A strong contender, on

[96] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 1146 suggests عبرنا.

account of this book collection's profile is *al-Īḍāḥ li-qawānīn al-iṣṭilāḥ* by Ibn al-Jawzī (d. 597/1200, ed. F. al-Sadḥān, Riyad: Maktabat al-ʿUbaykān, 1991); C: fiqh.

389 26b/12 *K. Masāʾil Isḥāq b. Hāniʾ ʿan Aḥmad*; A: Isḥāq b. Ibrāhīm Ibn Hāniʾ (d. 275/888–9); S: *Masāʾil al-imām Aḥmad b. Ḥanbal riwāyat Isḥāq b. Ibrāhīm Ibn Hāniʾ*, ed. Z. al-Shāwīsh, Beirut: al-Maktab al-Islāmī, 1979–80; MS: Shāwīsh Library (Beirut/Amman), no classmark (reproduction in 1979–80 edition of this work), fol. 1a ON IAH[97]; C: fiqh – ḥanbalī. (cf. no. 233c)

390 27a/1 *K. Sharḥ muqaddimat al-uṣūl*; Most likely, though again unusual for this book collection (cf. 344 & 514a), this refers to an unidentified commentary on the introduction of *al-Dharīʿa ilā uṣūl al-sharīʿa* by the *imāmī* author ʿAlī b. al-Ḥusayn al-Sharīf al-Murtaḍā (d. 436/1044); C: uṣūl al-fiqh.

391a 27a/2–9 *Majmūʿ fihi Ghāyat al-khaṭir wa-al-lawm*; tentative reading; This entire MTM (more likely) or CM is in the hand of 'Ibn Ḥamdān'. This is most likely Aḥmad Ibn Ḥamdān al-Ḥanbalī (d. 695/1295) who repeatedly appears in this *fihrist* (cf. nos. 40, 194, 279 and 408). IAH also owned other manuscripts with texts by this author, which do not appear in this *fihrist* (for example D 2694 [FM/2, pp. 99–101] with ownership note by IAH and WʿUal-Najdī). The most striking element of the titles in this MTM/CM is that even though they are clearly legible, most of them are not identifiable, partly because the title is unknown (e.g. 391c) and partly because the keyword is too generic (eg.g. 391f). Scr: *bi-khaṭṭ Ibn Ḥamdān* (Aḥmad Ibn Ḥamdān al-Ḥanbalī, d. 695/1295).

391b 27a/2–9 *wa-Risālat ʿAbdūs*; A: Aḥmad b. Ḥanbal (d. 241/855); Scr: *bi-khaṭṭ Ibn Ḥamdān* (Aḥmad Ibn Ḥamdān al-Ḥanbalī, d. 695/1295); C: theology. (cf. no. 458b)

391c 27a/2–9 *wa-Khulāṣat al-ḥukm al-makhtūm*; Scr: *bi-khaṭṭ Ibn Ḥamdān* (Aḥmad Ibn Ḥamdān al-Ḥanbalī, d. 695/1295); not identified (cf. comments in no. 391a).

97 *'Malakahu Yūsuf b. Ḥasan Ibn ʿAbd al-Hādī min al-Khaṭīb'.*

391d 27a/2–9 *wa-Nukhbat al-iʿtiqād*; Scr: *bi-khaṭṭ Ibn Ḥamdān* (Aḥmad Ibn Ḥamdān al-Ḥanbalī, d. 695/1295); not identified (cf. comments in no. 391a).

391e 27a/2–9 *wa-Ḥaqīqat al-taḥqīq*; Scr: *bi-khaṭṭ Ibn Ḥamdān* (Aḥmad Ibn Ḥamdān al-Ḥanbalī, d. 695/1295); not identified (cf. comments in no. 391a).

391f 27a/2–9 *wa-al-Īḍāḥ*; Scr: *bi-khaṭṭ Ibn Ḥamdān* (Aḥmad Ibn Ḥamdān al-Ḥanbalī, d. 695/1295); not identified (cf. comments in no. 391a).

391g 27a/2–9 *wa-al-Ḥaqq al-fāṣil*; Scr: *bi-khaṭṭ Ibn Ḥamdān* (Aḥmad Ibn Ḥamdān al-Ḥanbalī, d. 695/1295); not identified (cf. comments in no. 391a).

391h 27a/2–9 *wa-al-Dīn al-qawīm*; Scr: *bi-khaṭṭ Ibn Ḥamdān* (Aḥmad Ibn Ḥamdān al-Ḥanbalī, d. 695/1295); not identified (cf. comments in no. 391a).

391i 27a/2–9 *wa-Taḥqīq al-ḥaqq wa-al-itqān*; Scr: *bi-khaṭṭ Ibn Ḥamdān* (Aḥmad Ibn Ḥamdān al-Ḥanbalī, d. 695/1295); not identified (cf. comments in no. 391a).

391j 27a/2–9 *wa-al-Radd ʿalā al-Sakhāwī*; Scr: *bi-khaṭṭ Ibn Ḥamdān* (Aḥmad Ibn Ḥamdān al-Ḥanbalī, d. 695/1295); not identified (cf. comments in no. 391a).

391k 27a/2–9 *wa-Ghāyat al-murād*; Scr: *bi-khaṭṭ Ibn Ḥamdān* (Aḥmad Ibn Ḥamdān al-Ḥanbalī, d. 695/1295); not identified (cf. comments in no. 391a).

391l 27a/2–9 *wa-al-Maqāma al-sinīya*; Scr: *bi-khaṭṭ Ibn Ḥamdān* (Aḥmad Ibn Ḥamdān al-Ḥanbalī, d. 695/1295). This title matches the work by IAH '*al-Maqāma al-sinīya wa-al-midḥa al-Yashabkīya*' (IAH, *Tasmiya*, fol. 57a), but for obvious chronological reasons this is not a possibility; not identified (cf. comments in no. 391a).

391m 27a/2–9 *wa-al-Taqrīb ilā Allāh al-ʿaẓīm*; Scr: *bi-khaṭṭ Ibn Ḥamdān* (Aḥmad Ibn Ḥamdān al-Ḥanbalī, d. 695/1295); not identified (cf. comments in no. 391a).

391n 27a/2–9 *wa-al-Sahm al-ṣāʾib*; Scr: *bi-khaṭṭ Ibn Ḥamdān* (Aḥmad Ibn Ḥamdān al-Ḥanbalī, d. 695/1295); FI: *wa-ghayr dhālika*; not identified (cf. comments in no. 391a).

392a 27a/10–12 *Majmūʿ fīhi Kitāb al-ʿIrāqī fī al-uṣūl*; A: Aḥmad b. ʿAbd al-Raḥīm al-ʿIrāqī (d. 826/1423); S: *al-Ghayth al-hāmi: sharḥ Jamʿ al-jawāmiʿ li-l-Subkī*, ed. M. Ḥijāzī, Beirut: DKI, 2004; C: uṣūl al-fiqh.

392b 27a/10–12 *wa-K. al-Miṣbāḥ fī ʿilm al-bayān*; A: Muḥammad b. ʿAbd Allāh Ibn Mālik (d. 672/1274); S: ed. Cairo: Khayrīya, 1922/23; C: rhetoric.

393 27a/13–14 *Majmūʿ fīhi Fawāʾid wa-taʿālīq*; Scr: *bi-khaṭṭī* (IAH); FI: *wa-ghayruhu*.

394a 27b/1–9 *Majmūʿ fīhi Amālī al-Qāḍī Abī Bakr*; VP: 7th; C: ḥadīth – collection.

394b 27b/1–9 *wa-Thabat lanā wa-li-ghayrinā bimā qaraʾahu al-Sakhāwī wa-ghayruhu*; A: IAH; C: mashyakha.

394c 27b/1–9 *wa-al-Akhbār wa-al-ḥikāyāt*; A: Muḥammad b. al-Qāsim Ibn Ḥabīb Ibn Maʿrūf (fl. 3rd/9th century); VP: 8th; C: adab.

394d 27b/1–9 *wa-al-Qanāʿa*; IAH uses the same keyword further down (cf. no. 493e) to refer to A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); S: *K. al-Qanāʿa wa-al-taʿaffuf*, ed. M. ʿAṭā, Beirut: Muʾassasat al-Kutub al-Thaqāfīya, 1993; The other possibility would be *al-Qanāʿa* by Aḥmad b. Muḥammad b. Masrūq al-Ṭūsī (d. 298/910) (cf. no. 431b). VP: 2nd; C: paraenesis. (cf. no. 429e)

394e 27b/1–9 *wa-Masʾalat al-iʿtiṣām*; not identified.

394f 27b/1–9 *wa-K. al-Mutaḥābbīn*; A: al-Shaykh Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); S: ed. Kh. al-Sharīf, Damascus: Dār al-Ṭabbāʿ, 1991; FI: *qiṭʿa min*; C: paraenesis. (cf. nos. 207e & 412f for further copies)

394g 27b/1–9 *wa-Amālī al-Khaṭīb*; A: Aḥmad b. ʿAlī al-Khaṭīb al-Baghdādī (d. 463/1071); VP: 1st; C: ḥadīth – collection.

394h 27b/1–9 *wa-K. al-Jumʿa*; A: Aḥmad b. ʿAlī al-Nasāʾī (d. 303/915); C: ḥadīth – collection. (cf. nos. 251k, 527f)

394i 27b/1–9 *wa-ʿAwālī Abī al-Shaykh*; A: ʿAbd Allāh b. Muḥammad Abū al-Shaykh (d. 369/979–80); VP: 1st; MS: D 3637/6, fols 56–65 [FM/2, pp. 355–8]; C: ḥadīth – collection.

394j 27b/1–9 *wa-Ḥadīth Abī Naṣr Ibn Ḥasnūn*; A: Aḥmad b. Muḥammad Ibn Ḥasnūn Abū al-Naṣr (d. 311/923–4); VP: 2nd; MS: D 3637/7, fols 69–74 [FM/2, pp. 355–8]; C: ḥadīth – collection.

394k 27b/1–9 *wa-Fawāʾid al-Dībājī*; A: Muḥammad b. ʿAlī al-Dībājī; VP: 2nd; MS: D 3637/8, fols 76–89 [FM/2, pp. 355–8]; C: ḥadīth – collection.

394l 27b/1–9 *wa-Aḥādīth al-Balkhī*; A: Muḥammad b. Abī Bakr al-Balkhī (d. 653/1255); MS: D 3637/5, fols 40–50 [FM/2, pp. 355–8], WḌ; C: ḥadīth – collection.

394m 27b/1–9 *wa-Risālat al-Daqqāq*; 'Ibn Daqqāq' refers below (cf. no. 417f) to A: Muḥammad b. ʿAbd al-Wāḥid al-Daqqāq (d. 516/1122); FI: *wa-ghayr dhālika*.

395a 27b/10–12 *Majmūʿ fīhi al-Ḥamawīya*; further down IAH refers with this term to the work by A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); S: *al-Fatwā al-ḥamawīya al-kubrā*, ed. Sh. Hazzāʿ, Cairo: Dār Fajr li-l-Turāth, 1991; C: theology. (cf. no. 417e)

395b 27b/10–12 *wa-al-Lumʿa*; A: al-Shaykh Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); S: *Lumʿat al-iʿtiqād*, ed. Ṭ. al-Zaynī, al-Azhar: al-Maṭbaʿa al-Munīrīya, 1372 [1953]; C: theology.

395c 27b/10–12 *wa-Ḥadīth Bishr b. Maṭar*; A: Bishr b. Maṭar al-Wāsiṭī (d. 262/875–6); VP: 1st; C: ḥadīth – collection.

395d 27b/10–12 *wa-Maḥāsin Dimashq*; A: al-Ḥasan b. Aḥmad al-Ibilī (d. 726/1326); C: topography.

395e 27b/10–12 *wa-Masāʾil ʿalā abwāb kutub al-fiqh*; not identified; C: fiqh.

396a 27b/13–15 *Majmūʿ fīhi Ṣifat al-munāfiq*; A: Jaʿfar b. Muḥammad al-Faryābī (d. 301/913); MS: D 3854/5, fols 12–20 & 23–4 [FMMU 118, pp. 630–4]; fol. 24b *akhbaranī*-note (Ibn al-Muḥibb); fol. 24b *akhbaranā*-note (grandfather); fol. 24b *samāʿ* for IAH (Ibn al-Sharīfa), his cousin ʿAbd Allāh, 870/1465; fol. 24b IAH-*samāʿ* for Ḥasan, ʿAbd Allāh, Bulbul, Jawhara(p), 13.6.897/1492; C: paraenesis.

396b 27b/13–15 *wa-al-Tijāra*; A: Aḥmad b. Muḥammad al-Khallāl (d. 311/923); MS: D 3854/7, fols 25–40 [FMMU 118, pp. 630–4];

fol. 25a IAH-*samāʿ* for Ḥasan, Bulbul, ʿAbd Allāh, Jawhara(p), Khadīja (IAH's sister), Fāṭima bt. ʿUmar (IAH's daughter-in-law), ʿAlī (IAH's son), Shuqrāʾ bt. ʿAlī b. al-Aʿmash, Ghazāl (his *umm walad*), 13.6.897/1492; fol. 26a *samāʿ* for IAH (Ibn al-Sharīfa), 869/1465; C: paraenesis. (cf. no. 485h)

396c 27b/13–15 *wa-Majālis al-Mukhalliṣ*; A: Muḥammad b. ʿAbd al-Raḥmān al-Mukhalliṣ (d. 393/1003); VP: *7 majālis*; MS: D 3854/8, fols 43–56 [FMMU 118, pp. 630–4]; fol. 43a IAH-*samāʿ* for Ibn Ṭūlūn, his son Ḥasan, al-Shaʿrānī, 10.6.897/1492; fol. 43a IAH *akhbaranā*-note (grandfather); IAH note (on transmission history of text); fol. 43b *samāʿ* for IAH (Niẓām al-Dīn), Ṣalāḥ al-Dīn al-Baʿlī (reader); fol. 43b *samāʿ* for IAH (Fāṭīma bt. al-Ḥarastānī), 869/1465; fol. 43b *samāʿ* for IAH (Ibn al-Sharīfa), 869/1465; C: ḥadīth – collection.

396d 27b/13–15 *wa-Ḥadīth Ḥimṣ*; VP: *juzʾ min*; on account of the preceding and following matches, possibly MS: D 3854/9, fols 59–74 [FMMU 118, pp. 630–4] though there are no IAH notes and the titles do not seem to match; C: ḥadīth – collection.

396e 27b/13–15 *wa-Majlisān min imlāʾ Abī Saʿīd al-Baghdādī*; A: Aḥmad b. Muḥammad al-Baghdādī Abū Saʿīd (d. 831/1427–8); MS: D 3854/10, fols 75–9 [FMMU 118, pp. 630–4]; fol. 75a IAH-*samāʿ* for Ibn Ṭūlūn, his son Ḥasan, al-Shaykh al-Shaʿrānī, 10.6.897/1492; fol. 75b *samāʿ* for IAH (Fāṭīma bt. al-Ḥarastānī), 869/1465; fol. 75b IAH *akhbaranā*-note (grandfather); At first glance this CM seems to be a case of rebinding, but in fact IAH just left out short titles, ranging between 1 folio (e.g. 3854/3) and 5 folia (e.g. 3854/1); C: ḥadīth – collection.

397a 28a/1–3 *Majmūʿ fīhi Aḥkām al-nabī ṣallā Allāh ʿalayhi wa-sallam*; C: fiqh.

397b 28a/1–3 *wa-fīhi Manāqib al-aʾimma al-arbaʿa*; C: biography. (cf. nos. 143f, 339r)

397c 28a/1–3 *wa-fīhi al-Arbaʿīn fī irshād al-sāʾirīn*; A: Muḥammad b. Muḥammad al-Ṭāʾī (d. 555/1160); S: ed. A.F. al-Mazīdī, Beirut: DKI, 1998; arguably MS: D 960, written in 730/1330; fol. 1a ON Muḥammad b. Ḥasan b. Yūsuf; fol. 71b reading note ʿAbd al-Ghanī al-J… for 'maktabat madrasat Abī ʿUmar fī al-Ṣāliḥīya'; copy note in Ẓāhirīya year 1329/1911;

Ottoman Public Library: ḥadīth 169 (ʿUmarīya provenance); C: ḥadīth – collection – 40.

397d 28a/1–3 *wa-fīhi Mā yataʿallaqu bi-al-Qurʾān*; not identified.

398a 28a/4–8 *Majmūʿ fīhi Taḥrīm al-ghayba*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, III, pp. 151–2.

398b 28a/4–8 *wa-al-Tawakkul*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); S: ed. J. al-Dawsarī, Beirut: DBI, 1987; C: paraenesis.

398c 28a/4–8 *wa-Faḍl iṭʿām al-ṭaʿām*; arguably A: IAH; S: IAH, *Tasmiya*, fol. 55a: '*Ṭabʿ al-kirām ʿalā iṭʿām al-ṭaʿām*'; C: adab.

398d 28a/4–8 *wa-K. al-Ādāb*; not identified; C: adab.

398e 28a/4–8 *wa-Ḥadīth Ibn Abī al-Thābit*[98]; most likely referring to A: Ibrāhīm b. Muḥammad Ibn Abī Thābit (d. 338/949–50). (cf. no. 421g)

398f 28a/4–8 *wa-Ashyāʾ mukharraja min kutub Abī ʿAbd al-Raḥmān al-Sulamī*; A: Muḥammad b. al-Ḥusayn al-Sulamī Abū ʿAbd al-Raḥmān (d. 412/1021); not identified.

398g 28a/4–8 *wa-al-Mughnī ʿan al-ḥifẓ wa-al-kitāb*; most likely A: IAH who refers to one of his works with exactly the same title above (cf. no. 228f).

398h 28a/4–8 *wa-Thawwāb qaḍāʾ ḥawāʾij al-ikhwān*; A: Muḥammad b. ʿAlī Ibn Maymūn al-Narsī (d. 510/1116); S: ed. ʿĀ. Ṣabrī, Beirut: DBI, 1993; C: ḥadīth – collection.

398i 28a/4–8 *wa-al-Aḥādīth allatī rawāhā Aḥmad ʿan al-Shāfiʿī*; referring to Aḥmad b. Ḥanbal (d. 241/855) and Muḥammad b. Idrīs al-Shāfiʿī (d. 204/820); probably A: IAH; S: IAH, *Tasmiya*, fol. 50b: '*Juzʾ arbaʿīn marwīyāt Aḥmad ʿan al-Shāfiʿī*'; C: ḥadīth – collection – marwīyāt.

399a 28a/9–17 *Majmūʿ fīhi al-Diyāt*; not identified; C: fiqh.

399b 28a/9–17 *wa-Thamānūn al-Ājurrī*; A: Abū Bakr Muḥammad b. al-Ḥusayn al-Ājurrī (d. 360/970); S: ed. M. al-Ḥusayn, in: *LAAMḤ* 13, Beirut: DBI, 2011, no. 152; C: ḥadīth – collection – 80.

98 Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 1199 reads التائب.

399c 28a/9–17 *wa-al-Tārīkh*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, I, p. 160; C: history.

399d 28a/9–17 *wa-Juzʾ al-kabāʾir*; A: Aḥmad b. Hārūn al-Bardījī (d. 301/913–4); MS: D 3817/1, fols 1–2 [FMMU 81, pp. 414–21]; rebinding; WḌ; fol. 1a IAH-*samāʿ* for Bulbul, Ḥasan, ʿAbd Allāh, 20.6.897/1492; fol. 1b IAH *akhbaranā*-note (Ibn al-Muḥibb, grandfather, Asmāʾ, Ibn al-Bālisī); fol. 2a IAH note (claims *ijāza* for himself); C: ḥadīth – study of.

399e 28a/9–17 *wa-Amālī Abī Yaʿlā*; A: al-Qāḍī Ibn Abī Yaʿlā al-Farrāʾ Abū al-Ḥusayn (d. 458/1066); VP: 1st & 2nd; MS: D 3817/3, fols 6–14 [FMMU 81, pp. 414–21]; rebinding; WḌ; fol. 9a IAH note (claims right of transmission with '*marwī li…*'); C: ḥadīth – collection.

399f 28a/9–17 *wa-Juzʾ al-Shāmūkhī*; A: al-Ḥasan b. ʿAlī al-Shāmūkhī (d. 443/1051–2); MS: D 3817/4, fols 17–23 [FMMU 81, pp. 414–21]; rebinding; WḌal-Ḥarrānī; fol. 17a IAH *akhbaranā*-note; fol. 17b IAH-*samāʿ* for Bulbul, Ḥasan(p), ʿAbd Allāh(p), 20.6.897/1492; C: ḥadīth – collection.

399g 28a/9–17 *wa-Ṭuruq man kadhaba ʿalayya*; A: Sulaymān b. Ayyūb al-Ṭabarānī (d. 360/971); MS: D 3817/5, fols 29–50 [FMMU 81, pp. 414–21]; rebinding; WḌ; fol. 28b IAH-*samāʿ* for Bulbul, Ḥasan(p), ʿAbd al-Hādī(p), ʿAlī(p), 20.6.897/1492; fol. 29a IAH *akhbaranā*-note; C: ḥadīth – collection.

399h 28a/9–17 *wa-Musnad ʿĀʾisha*; A: ʿAbd Allāh b. Sulaymān al-Sijistānī Ibn Abī Dāwūd (d. 316/929); MS: D 3817/6, fols 52–61 [FMMU 81, pp. 414–21]; rebinding; WḌ; fol. 52b IAH-*samāʿ* for Bulbul, Ḥasan, ʿAbd al-Hādī(p), 21.6.897/1492; fol. 53a IAH *akhbaranā*-note; C: ḥadīth – collection.

399i 28a/9–17 *wa-Ḥadīth al-Akfānī*; A: Hibat Allāh b. Aḥmad al-Akfānī (d. 524/1129); VP: *juzʾ min*; MS: D 3817/7, fols 65–72 [FMMU 81, pp. 414–21]; rebinding; WḌ; fol. 65a IAH-*samāʿ* for Bulbul, ʿAbd al-Hādī, Bulbul (*mawlāt akhī*), Jawhara(p) Khadīja (*zawjatī*)(p); fol. 65a IAH *akhbaranā*-note; C: ḥadīth – collection.

399j 28a/9–17 *wa-K. al-Raḥma*; VP: 3rd; MS: D 3817/8, fols 74–95 [FMMU 81, pp. 414–21]; rebinding; C: paraenesis.

399k 28a/9–17 *wa-Ḥāl al-Ḥallāj*; A: Muḥammad b. ʿAbd Allāh Ibn Bākawayh al-Shīrāzī (d. 428/1037); MS: D 3817/9, fols 96–106 [FMMU 81, pp. 414–21]; rebinding; WḌ; fol. 97b IAH-*samāʿ* for Bulbul, Ḥasan, ʿAbd al-Hādī(p), 21.6.897/1492; fol. 98a IAH *akhbaranā*-note; C: biography – individual.

399l 28a/9–17 *wa-Iṣlāḥ al-ghalaṭ fī al-ḥadīth*; A: Ḥamd b. Muḥammad al-Khaṭṭābī al-Bustī (d. c. 388/998); S: ed. M. al-Rudaynī, Damascus: Dār al-Maʾmūn, 1987; C: ḥadīth – study of.

399m 28a/9–17 *wa-Juzʾ ḥadīth al-Mukharrimī wa-al-Marūzī*; A: ʿAbd Allāh b. Muḥammad al-Mukharrimī (d. 265/878–9) & Zakarīyāʾ b. Yaḥyā al-Marūzī (d. 270/883–4); MS: D 3817/10, fols 110–28 [FMMU 81, pp. 414–21]; rebinding; WḌal-Ḥarrānī; fol. 110a IAH note (claims right of transmission with ‘*qaraʾtuhu ʿalā…*’); fol. 110a IAH *akhbaranī*-note (Ibn al-Bālisī); fol. 110b IAH-*samāʿ* for Ibn Ṭūlūn (reader), ʿAbd Allāh, ʿAbd al-Hādī(p), 24.6.897/1492; fol. 128a IAH-*samāʿ* for scholars, ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan, 23.5.897/1492; C: ḥadīth – collection.

399n 28a/9–17 *wa-Amālī Ibn ʿAsākir*; A: ʿAlī b. al-Ḥasan Ibn ʿAsākir (d. 571/1176); VP: *majlis min*; MS: D 3817/11, fols 130–4 [FMMU 81, pp. 414–21]; rebinding; WḌ; fol. 129a IAH *akhbaranā*-note; fol. 129a IAH-*samāʿ* for scholars, ʿAbd al-Hādī, ʿAbd Allāh; fol. 130a IAH-*samāʿ* for Bulbul, ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan, 21.6.897/1492; C: ḥadīth – collection.

399o 28a/9–17 *wa-al-Arbaʿūn*; A: Muḥammad b. Ibrāhīm Ibn al-Muqriʾ (d. 381/991–2); MS: D 3817/12, fols 136–54 [FMMU 81, pp. 414–21]; WḌ; fol. 137a IAH *akhbaranā*-note; fol. 137a IAH-*samāʿ* for Bulbul, ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan, 21.6.897/1492; fol. 137a IAH-*samāʿ* for Bulbul, ʿAbd al-Hādī, Bulbul (*mawlāt akhī*), Khadīja (*zawjatī*), Jawhara, 19.2.880/1475; C: ḥadīth – collection – 40.

399p 28a/9–17 *wa-Mukhtaṣar Makārim al-akhlāq*; A: Sulaymān b. Ayyūb al-Ṭabarānī (d. 360/971); VP: 2nd; MS: D 3817/13, fols 157–74 [FMMU 81, pp. 414–21]; WḌ; fol. 157a IAH *akhbaranā*-note; fol. 174a IAH-*samāʿ* for ʿAbd al-Hādī(p), Ḥasan(p), ʿAbd Allāh(p), Bulbul(p), 21.6.897/1492; C: ethics (Prophet).

399q 28a/9–17 *wa-al-Manẓūm wa-al-manthūr*; A: ʿAfīf b. Muḥammad al-Būshanjī (fl. 5th/11th century); MS: D 3817/14, fols 177–85 [FMMU 81, pp. 414–21]; WḌ; fol. 177a IAH *akhbaranā*-note; fol. 185b IAH-*samāʿ* for ʿAbd Allāh, ʿAbd al-Hādī(p), Ḥasan(p), 21.6.897/1492; C: ḥadīth – collection (+ poetry).

399r 28a/9–17 *wa-Tuḥfat ʿĪd al-fiṭr*; A: Zāhir b. Ṭāhir al-Shaḥḥāmī (d. 533/1138); MS: D 3817/15, fols 190–200 [FMMU 81, pp. 414–21]; WḌ; C: ḥadīth – collection.

400a 28b/1–11 *Majmūʿ fīhi Dhamm al-dunyā*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); MS: D 3782/1, fols 1–54 [FMMU 46, pp. 231–9]; fol. 1a IAH note (claims *ijāza* for himself); C: paraenesis.

400b 28b/1–11 *wa-Qaṣīdat Abī Muzāḥim*; A: Abū Muzāḥim Mūsā b. ʿUbayd Allāh al-Khāqānī (d. 325/937); MS: D 3782/2, fols 61–5 [FMMU 46, pp. 231–9]; fol. 61a IAH note (claims *ijāza* for himself); C: Koran – didactic poem.

400c 28b/1–11 *wa-Aḥādīth min Musnad Abī Hurayra*; A: Aḥmad b. Ḥanbal (d. 241/855); MS: D 3782/3, fols 67–81 [FMMU 46, pp. 231–9]; WḌ; fol. 67a IAH *akhbaranā*-note; fol. 80b IAH-*samāʿ* for Bulbul, ʿAbd al-Hādī, Jawhara(p), Aḥmad (IAH's brother)(p), 20.2.880/1475; fol. 81a IAH-*samāʿ* for Ḥasan and others, 21.6.897/1492; C: ḥadīth – collection.

400d 28b/1–11 *wa-Amālī Abī Nuʿaym*; A: Aḥmad b. ʿAbd Allāh al-Iṣfahānī Abū Nuʿaym (d. 430/1038); VP: *juzʾ min*; MS: D 3782/4, fols 83–91 [FMMU 46, pp. 231–9]; WḌIḤā; C: ḥadīth – collection.

400e 28b/1–11 *wa-al-Arbaʿīn min Musnad al-anṣār*; MS: D 3782/5, fols 93–105 [FMMU 46, pp. 231–9]; WḌal-Mawṣilī; fol. 95a IAH *akhbaranā*-note; fol. 95a IAH-*samāʿ* for Bulbul, sons; C: ḥadīth – collection – 40.

400f 28b/1–11 *wa-al-Arbaʿīn min Musnad al-Shāmīyīn*; MS: D 3782/6, fols 109–121 [FMMU 46, pp. 231–9]; WḌ; fol. 109a IAH *akhbaranā*-note (grandfather); fol. 109a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection – 40.

400g 28b/1–11 *wa-al-Arbaʿīn min Musnad al-Nisāʾ*; MS: D 3782/7, fols 125–40 [FMMU 46, pp. 231–9]; WḌ; fol. 126a IAH *akhbaranā*-note; fol.

126b IAH-*samāʿ* for Umm Khalīl al-Jamāʿīlīya, Bulbul, Jawhara, Bulbul (*mawlāt akhī*), Khadīja (*zawjatī*), Dūlāt (*mawlāt* of his cousin), Ibrāhīm, Muḥammad, Fāṭima (all 3 children of his cousin), ʿAbd al-Hādī (4 years), ʿĀʾisha, Fāṭima (his *mawlāt*), Baraka (her daughter), 15.5.880/1475; C: ḥadīth – collection – 40.

400h 28b/1–11 *wa-K. al-Makārim*; A: Sulaymān b. Ayyūb al-Ṭabarānī (d. 360/971); VP: 2nd; MS: D 3782/8, fols 143–54 [FMMU 46, pp. 231–9]; WḌ; fol. 143a IAH *akhbaranā*-note; C: ethics (Prophet).

400i 28b/1–11 *wa-Aḥādīth ʿan jamāʿa min mashāyikh Baghdād*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); MS: D 3782/9, fols 155–68 [FMMU 46, pp. 231–9]; WḌ; C: ḥadīth – collection.

400j 28b/1–11 *wa-Kalām al-imām Aḥmad*; A: Aḥmad b. Ḥanbal (d. 241/855); VP: *juzʾ min*; MS: D 3782/10, fols 155–68 [FMMU 46, pp. 231–9]; C: ḥadīth – study of.

400k 28b/1–11 *wa-Amālī Ibn al-Bakhtarī*; A: Muḥammad b. ʿAmr Ibn al-Bakhtarī al-Razzāz (d. 339/950); VP: 3 *majālis min*; MS: D 3782/11, fols 190–202 [FMMU 46, pp. 231–9]; C: ḥadīth – collection.

400l 28b/1–11 *wa-Muntaqā min Musnad al-ʿAshara*; VP: *juzʾ*; MS: D 3782/12, fols 205–14 [FMMU 46, pp. 231–9]; fol. 205a *samāʿ* for IAH; fol. 214a IAH-*samāʿ* for Ibn Ṭūlūn (reader), scholar, ʿAbd al-Hādī(p), 3.8. (year not given); C: ḥadīth – collection.

400m 28b/1–11 *wa-Amālī al-Ḥurfī*; A: ʿAbd al-Raḥmān b. ʿUbayd Allāh al-Ḥurfī (d. 423/1031–2); VP: 10 *majālis min*; MS: D 3782/13, fols 217–34 [FMMU 46, pp. 231–9]; C: ḥadīth – collection.

400n 28b/1–11 *wa-Akhbār al-Aṣmaʿī*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); VP: *ajzāʾ min*; MS: D 3782/14, fols 237–8 [FMMU 46, pp. 231–9].

400o 28b/1–11 *wa-Ḥadīth al-Mukhalliṣ*; A: Muḥammad b. ʿAbd al-Raḥmān al-Mukhalliṣ (d. 393/1003); VP: 2nd of 5th; MS: D 3782/15, fols 242–62 [FMMU 46, pp. 231–9]; fol. 242a IAH *akhbaranā*-note; C: ḥadīth – collection.

400p 28b/1–11 *wa-Mashyakhat al-ijāza*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); VP: 3rd; MS: D 3782/16, fols 265–76 [FMMU 46, pp. 231–9]; WḌ; fol. 265a IAH *akhbaranā*-note; C: mashyakha.

400q 28b/1–11 *wa-Imlāʾ Abī Muṭīʿ*; A: Muḥammad b. ʿAbd al-Wāḥid al-Miṣrī Abū Muṭīʿ (d. 497/1103–4); VP: *majlis min*; MS: D 3782/17, fols 279–86 [FMMU 46, pp. 231–9]; C: ḥadīth – collection.

400r 28b/1–11 *wa-al-Asmāʾ al-mufrada*; A: Aḥmad b. Hārūn al-Bardījī (d. 301/913–4); MS: D 3782/18, fols 288–306 [FMMU 46, pp. 231–9]; fol. 288a IAH note (claims *ijāza* for himself); C: ḥadīth – study of.

401a 28b/12–16 *Majmūʿ fihi Masāʾil ʿAbd Allāh b. Aḥmad*; A: Aḥmad b. Ḥanbal (d. 241/855); S: *Masāʾil al-Imām Aḥmad b. Ḥanbal: riwāyat ibnihi ʿAbd Allāh b. Aḥmad*, ed. Z. al-Shāwīsh, Beirut: al-Maktab al-Islāmī, 1981; C: fiqh – ḥanbalī.

401b 28b/12–16 *wa-Masāʾil mufrada*; Scr: *bi-khaṭṭ al-Qāḍī ʿAlāʾ al-Dīn Ibn al-Laḥḥām* (d. 803/1401), whom IAH praises for his book hand (IAH, *al-Jawhar*, 81); C: fiqh – ḥanbalī.

401c 28b/12–16 *wa-Masāʾil Abī Zurʿa al-Naṣrī ʿan Aḥmad*; A: Aḥmad b. Ḥanbal (d. 241/855) transmitted via Abū Zurʿa ʿAbd al-Raḥmān b. ʿAmr al-Dimashqī al-Naṣrī (d. 282/895); C: fiqh – ḥanbalī.

401d 28b/12–16 *wa-Masāʾil Ṣāliḥ*; A: Aḥmad b. Ḥanbal (d. 241/855) transmitted via his son Ibn Abī al-Faḍl Ṣāliḥ (d. 266/879–80); S: ed. Ṭ. Ibn Muḥammad, Riyad: Dār al-Waṭan, 1999; C: fiqh – ḥanbalī.

401e 28b/12–16 *wa-Masāʾil Ibrāhīm al-Ḥarbī*; A: Aḥmad b. Ḥanbal (d. 241/855) transmitted via Ibrāhīm b. Isḥāq al-Ḥarbī (d. 285/898–9); C: fiqh – ḥanbalī.

401f 28b/12–16 *wa-Khaṭʾ al-mukthir al-munhil*; A: IAH; S: IAH, *Tasmiya*, fol. 51a: ‘*Khaṭʾ al-mukthir al-munhil min sharb al-mushil*’.

401g 28b/12–16 *wa-K. al-Yaqīn*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); S: ed. Y. al-Sawwās, Beirut: DBI, 2004; C: paraenesis.

401h 28b/12–16 *wa-Ḥawāshī al-Muḥarrar*; referring to *al-Muḥarrar* by Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343); C: ḥadīth – study of. (cf. nos. 304, 373c, 555, 560b).

402a 29a/1–4 *Majmūʿ fīhi al-Itbāʿ wa-al-muzāwaja*; possibly A: Aḥmad Ibn Fāris (d. 395/1004); S: ed. M. Jumrān, Damascus: Manshūrāt Wizārat al-Thaqāfa, 1995; C: philology.

402b 29a/1–4 *wa-Qawāʿid al-shiʿr*; most likely A: Aḥmad b. Yaḥyā Thaʿlab (d. 291/904); S: ed. R. ʿAbd al-Tawwāb, Cairo: Dār al-Maʿrifa, 1966; C: poetry – criticism.

402c 29a/1–4 *wa-Risālat kitāb al-ishtiqāq*; not identified; C: grammar.

402d 29a/1–4 *wa-Tafsīr mā fī kitāb Sībawayh min al-gharīb*; most likely A: Abū Ḥātim al-Sijistānī (255/869); S: *Tafsīr gharīb mā fī kitāb Sībawayh min al-anbīyaʾ*, ed. M. al-ʿUmayrī, Mecca: al-Maktaba al-Tijārīya, 1996; C: lexicography/Koran.

402e 29a/1–4 *wa-K. al-Qawāfī*; numerous possibilities, including those by Saʿīd b. Masʿada al-Akhfash al-Awsaṭ (d. 215/830, ed. ʿI. Ḥasan, Damascus: Mudīrīyat iḥyāʾ al-turāth al-qadīm, 1970) and Ṣāliḥ b. Isḥāq al-Jarmī (d. 225/839; Ibn al-Nadīm, *Fihrist*, I/1, 162); C: poetry – rhyme.

402f 29a/1–4 *wa-ʿUmdat*[99] *al-shiʿr*; possibly A: Ḥasan b. Rashīq al-Qayrawānī (d. 456/1063–4 or 463/1070–1); S: *al-ʿUmda fī maḥāsin al-shiʿr wa-ādābihi*, ed. T. al-Nayfar, Carthage: al-Majmaʿ al-Tūnisī li-l-ʿUlūm wa-al-Ādāb wa-al-Funūn, 2009; C: poetry – criticism.

402g 29a/1–4 *wa-K. Maʿānī al-ḥarf*; perhaps the *K. maʿānī al-ḥurūf* by ʿAlī b. ʿĪsā al-Rummānī (d. 384/994), ed. ʿA. Shalabī, Cairo: Dār Nahḍat Miṣr, 1973; C: grammar.

402h 29a/1–4 *wa-al-Mujālasa*; possibly A: Aḥmad b. Marwān al-Dīnawarī (d. 310/922); S: *K. al-Mujālasa wa-jawāhir al-ʿilm*, ed. A. Āl Salmān, Beirut: Dār Ibn Ḥazm, 1998; VP: 2nd; C: adab.

402i 29a/1–4 *wa-K. al-Ikhlāṣ*; A: Ibn al-Jawzī (d. 597/1200). No such title by Ibn al-Jawzī is known and this is most likely an extract from his Koran commentary *Zād al-masīr fī ʿilm al-tafsīr*. C: Koran – commentary.

403a 29a/5–12 *Majmūʿ fīhi Ḥadīth Ibn al-Ḥāmiḍ*; A: ʿAbd Allāh b. Muḥammad al-Ḥāmiḍ (d. 329/941); VP: 1st & 3rd; MS: D 3828/1, fols 1–10

[99] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 1253 reads عبر.

[FMMU 92, pp. 477–86]; WḌ; fol. 1a IAH *akhbaranā*-note; C: ḥadīth – collection.

403b 29a/5–12 *wa-al-Tadhkira fī al-uṣūl*; arguably A: Muḥammad b. ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 613/1216–7); MS: D 3828/3, fols 16–43 [FMMU 92, pp. 477–86]; fol. 16a ON IAH[100]; C: uṣūl al-fiqh – ḥanbalī.

403c 29a/5–12 *wa-Fawāʾid al-Rāzī*; A: Tammām b. Muḥammad al-Rāzī (d. 414/1023); VP: 5th; MS: D 3828/5, fols 46–63 [FMMU 92, pp. 477–86]; W Dār al-Ḥadīth al-Nūrīya; C: ḥadīth – collection.

403d 29a/5–12 *wa-Ḥadīth Hishām b. ʿAmmār*; A: Hishām b. ʿAmmār al-Dimashqī (d. 245/859); VP: *juzʾ min*; MS: D 3828/7, fols 72–98 [FMMU 92, pp. 477–86]; WḌal-Mawṣilī; fol. 76a IAH *akhbaranā*-note; fol. 76a *samāʿ* for IAH (Ibn al-Sharīfa), 18.12.869/1465 (Muẓaffarī Mosque); C: ḥadīth – collection.

403e 29a/5–12 *wa-Faḍāʾil al-ṣaḥāba*; A: Khaythama b. Sulaymān al-Shāmī (d. 343/958–9); VP: 3rd; MS: D 3828/8, fols 102–10 [FMMU 92, pp. 477–86]; WḌIḤā; C: biography – ṣaḥāba. (cf. nos. 420j, 531r)

403f 29a/5–12 *wa-Majālis Abī Yaʿlā*; A: al-Qāḍī Ibn Abī Yaʿlā al-Farrāʾ Abū al-Ḥusayn (d. 458/1066); VP: *6 majālis*; MS: D 3828/9, fols 113–35 [FMMU 92, pp. 477–86]; WḌal-Mawṣilī; fol. 115a IAH *akhbaranā*-note; C: ḥadīth – collection.

403g 29a/5–12 *wa-Athbāt wa-samāʿāt*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245, wrongly identified in FMMU, p. 482 cf. *Thabat masmūʿāt*, ed. M. al-Ḥāfiẓ); MS: D 3828/10, fols 138–57 [FMMU 92, pp. 477–86]; WḌ; and A: ʿAbd Allāh b. ʿAbd al-Ghanī al-Maqdisī (d. 629/1232); MS2: D 3828/10, fols 158–76 [FMMU 92, pp. 477–86]; WḌ; C: mashyakha. (cf. no. 565e)

403h 29a/5–12 *wa-Musawwadāt*; title given in MS as *Musawwada al-radd ʿalā Ibn Ṭāhir*; A: Aḥmad b. ʿĪsā al-Maqdisī (d. 643/1246); Scr: *bi-khaṭṭ al-Majd*; MS: D 3828/12, fols 197–225 [FMMU 92, pp. 477–86]; C: fiqh – ḥanbalī.

[100] *'Mulk Yūsuf b. Ḥasan Ibn ʿAbd al-Hādī min al-Mūrakī (?)'.*

403i 29a/5–12 *wa-Ḥadīth Abī al-Futūḥ al-Harawī*; A: ʿAlī b. al-Ḥasan Ibn ʿAsākir (d. 571/1176); VP: *juzʾ min*; MS: D 3828/13, fols 227–38 [FMMU 92, pp. 477–86]; C: ḥadīth – collection.

403j 29a/5–12 *wa-Fawāʾid Abī Bakr al-Shāfiʿī*; A: ʿAlī b. ʿUmar al-Dāraquṭnī (d. 385/995); VP: 73rd; MS: D 3828/14, fols 240–61 [FMMU 92, pp. 477–86]; WḌIḤā; C: ḥadīth – collection.

403k 29a/5–12 *wa-Ḥadīth al-Amīr Abī Aḥmad*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); VP: *juzʾ muntaqā min*; MS: D 3828/15, fols 263–8 [FMMU 92, pp. 477–86]; WḌ; C: ḥadīth – collection.

403l 29a/5–12 *wa-al-Aḥādīth al-ṣiḥāḥ*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); VP: *juzʾ muntaqā min*; MS: D 3828/16, fols 272–90 [FMMU 92, pp. 477–86]; WḌ; C: ḥadīth – collection.

403m 29a/5–12 *wa-al-Taswiya bayna ḥaddathanā wa-akhbaranā*; A: Aḥmad b. Muḥammad al-Ṭaḥāwī (d. 321/933); MS: D 3828/17, fols 295–302 [FMMU 92, pp. 477–86]; fol. 295a *samāʿ* for IAH (Bint al-Ḥarastānī), 870/1465; fol. 296a IAH note (claims *ijāza* for himself); C: ḥadīth – study of.

403n 29a/5–12 *wa-Akhbār Ibn Abī Dhiʾb*; A: Muḥammad b. ʿAbd Allāh al-Dimashqī (d. 379/989–90); MS: D 3828/19, fols 312–16 [FMMU 92, pp. 477–86]; WḌ; fol. 312a IAH *akhbaranā*-note; C: biography.

403o 29a/5–12 *wa-Masmūʿāt Muḥammad b. ʿAbd al-Raḥīm*; A: Muḥammad b. ʿAbd al-Raḥīm al-Maqdisī (d. 688/1289); VP: 28th;[101] MS: D 3828/20, fols 320–8 [FMMU 92, pp. 477–86]; C: ḥadīth – collection.

404a 29a/13–29b/4 *Majmūʿ fīhi ḥadīth Zayd b. Abī Anīsa*; A: Hilāl b. al-ʿAlāʾ al-Raqqī (d. 280/893–4); VP: 5th; MS: D 3757/2, fols 20–36 [FMMU 20, pp. 93–9]; C: ḥadīth – collection.

404b 29a/13–29b/4 *wa-Amālī al-Naqqāsh*; A: Muḥammad b. ʿAlī al-Iṣfahānī al-Naqqāsh (d. 414/1023); VP: 3 *majālis min*; MS: D 3757/3, fols 40–52 [FMMU 20, pp. 93–9]; C: ḥadīth – collection.

[101] In the *fihrist* '23rd'.

404c 29a/13–29b/4 *wa-Fawāʾid al-ʿUthmānī*; A: ʿAbd Allāh b. ʿAbd al-Raḥmān al-Dībājī al-ʿUthmānī (fl. 6th/12th century); VP: 4th; MS: D 3757/4, fols 54–61 [FMMU 20, pp. 93–9]; fol. 54a IAH *akhbaranā*-note; C: ḥadīth – collection.

404d 29a/13–29b/4 *wa-Aḥādīth fī al-ṣalāt*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); MS: D 3757/5, fols 63–90 [FMMU 20, pp. 93–9]; fol. 63a IAH *akhbaranā*-note; C: ḥadīth – collection.

404e 29a/13–29b/4 *wa-al-Jihād*; A: ʿAlī b. Ṭāhir al-Sulamī (d. 500/1106); VP: 9th; MS: D 4511; rebinding; WḌal-Hilālī; fol. 1a IAH note (claims *ijāza* for himself); C: jihād. (cf. no. 461j)

404f 29a/13–29b/4 *wa-Aḥādīth al-Ashyab*; A: al-Ḥasan b. Mūsā al-Ashyab (d. 209/824); MS: D 3757/6, fols 91–101 [FMMU 20, pp. 93–9]; WḌ; fol. 91a&b IAH *akhbaranā*-note; C: ḥadīth – collection.

404g 29a/13–29b/4 *wa-Amālī Ibn ʿAsākir*; A: ʿAlī b. al-Ḥasan Ibn ʿAsākir (d. 571/1176); VP: 51st; MS: D 3757/7, fols 103–8 [FMMU 20, pp. 93–9]; C: ḥadīth – collection.

404h 29a/13–29b/4 *wa-al-Miʾa al-Shurayḥīya*; A: ʿAbd al-Raḥmān b. Abī Shurayḥ al-Anṣārī (d. 392/1001–2); MS: D 3757/8, fols 109–29 [FMMU 20, pp. 93–9]; WḌal-Mawṣilī; This volume's *samāʿ*s are discussed in Dietrich, *Überlieferung*, 229–33. C: ḥadīth – collection. (cf. no. 433i)

404i 29a/13–29b/4 *wa-al-Faraj baʿda al-shidda*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); MS: D 3757/9, fols 130–71 [FMMU 20, pp. 93–9]; WḌ; fol. 130a *samāʿ* for IAH (Shihāb al-Dīn b. Zayd); fol. 150a IAH-*samāʿ* for Ibn Ṭūlūn, scholars; fol. 171a IAH-*samāʿ* for Ibn Ṭūlūn, scholars, ʿAbd al-Hādī(p); C: paraenesis.

404j 29a/13–29b/4 *wa-Ḥadīth Ādam Ibn Abī Īyās*; VP: *juzʾ min*; MS: D 3757/10, fols 174–85 [FMMU 20, pp. 93–9]; WḌ; C: ḥadīth – collection.

404k 29a/13–29b/4 *wa-Ḥikāyāt ʿan Abī al-Shaykh*; A: ʿAbd Allāh b. Muḥammad Abū al-Shaykh (d. 369/979–80); VP: *juzʾ*; MS: D 3757/11, fols 186–93 [FMMU 20, pp. 93–9]; C: paraenesis.

404l 29a/13–29b/4 *wa-Anāshīd*; Scr: *bi-khaṭṭ al-Ḍiyāʾ* (Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī, d. 643/1245); MS: D 3757/14,

fols 213–16 [FMMU 20, pp. 93–9]; rebinding; WḌ; fol. 213a IAH note (ʻ*bi-khaṭṭihi*ʼ); The term ʻ*anāshīd*ʼ is used in the title of a *ḥadīth* collection in CM D 3865, fol. 199a; C: ḥadīth – collection.

404m 29a/13–29b/4 *wa-Masāwiʾ al-akhlāq*; A: Muḥammad b. Jaʿfar al-Kharāʾiṭī (d. 327/937); VP: 2nd; MS: D 3757/15, fols 217–35 [FMMU 20, pp. 93–9]; rebinding; WḌ; C: ethics. (cf. 310 & 503j)

404n 29a/13–29b/4 *wa-Ikhtiṣāṣ al-Qurʾān*; arguably A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); most likely MS: D 4506, which was read to the author; rebinding; C: Koran – study of. (cf. 405i & 566f)

404o 29a/13–29b/4 *wa-Akhbār al-Ḥakīmī*; most likely A: Maymūn b. Hārūn (d. 297/910); MS: D 4503 which was written within the Maqdisī family (both copyist and patron are members of the family) in the late 5th/11th century and which was subsequently read in the Ḍiyāʾīya Madrasa (*samāʿ* fol. 1a, 679/1280); rebinding; C: biography.

404p 29a/13–29b/4 *wa-Faḍāʾil Ramaḍān*; A: ʿUmar b. Aḥmad Ibn Shāhīn (d. 385/995); MS: D 3757/12, fols 195–203 [FMMU 20, pp. 93–9]; rebinding; W bi-al-Ḥanbalīya bi-Dimashq; fol. 195a IAH *akhbaranā*-note; C: ḥadīth – merits.

404q 29a/13–29b/4 *wa-al-Aḥādīth wa-al-ḥikāyāt*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); VP: 12th; FI: *wa-huwa min al-nafāʾis*; MS: D 3757/13, fols 204–12 [FMMU 20, pp. 93–9]; rebinding; WḌ; fol. 204a IAH *akhbaranā*-note; C: ḥadīth – collection.

405a 29b/5–13 *Majmūʿ fīhi Rubāʿīyāt al-Nasāʾī*; A: Aḥmad b. ʿAlī al-Nasāʾī (d. 303/915); MS: Chester Beatty Ar 3849/1, fols 1–24; fol. 1a ʻ*min kutub al-ʿUmarīya*ʼ; C: ḥadīth – collection – rubāʿīyāt.

405b 29b/5–13 *wa-Akhbār wa-ḥikāyāt*; A: Muḥammad b. ʿAbd Allāh al-Ḥaḍramī (fl. 4th/10th century); MS: Chester Beatty Ar 3849/2, fols 26–31a; WḌ; C: ḥadīth – collection.

405c 29b/5–13 *wa-Ḥadīth Muṣʿab b. ʿAbd Allāh*; A: Muṣʿab b. ʿAbd Allāh al-Zubayrī (d. 233/848); VP: *juzʾ min*; MS: Chester Beatty Ar 3849/4, fols 36–60; WḌIḤā; C: ḥadīth – collection.

405d 29b/5–13 *wa-Ithbāt al-ruʾya*; A: Aḥmad b. al-Ḥusayn al-Bayhaqī (d. 458/1066); most likely extract from his *K. al-Iʿtiqād* where we find the chapter *al-Qawl fī ithbāt ruʾyat Allāh*; S: *al-Iʿtiqād wa-al-hidāya ilā sabīl al-rashād*, ed. A. Abū al-ʿAynayn, Riyad: Dār al-Faḍīla, 1999, pp. 126–44; C: theology.

405e 29b/5–13 *wa-Ḥadīth Ibn al-Shikhkhīr*; A: Muṭarrif b. ʿAbd Allāh Ibn al-Shikhkhīr (d. 95/713–4); VP: 1st & 2nd; C: ḥadīth – collection.

405f 29b/5–13 *wa-Masmūʿ Ibn Nāṣir al-Dīn*; A: Muḥammad b. ʿAbd Allāh Ibn Nāṣir al-Dīn (d. 842/1438); VP: *juzʾ min*; C: ḥadīth – collection.

405g 29b/5–13 *wa-Amālī al-Maḥāmilī*; A: al-Ḥusayn b. Ismāʿīl al-Maḥāmilī (d. 330/941); VP: 6th; MS: Chester Beatty Ar 3524/4, fols 38–51; fol. 39a W Abū ʿAbd Allāh Ibn Salām; C: ḥadīth – collection.

405h 29b/5–13 *wa-Ḥadīth Ḥammād b. Salama*; A: Ḥammād b. Salama al-Baṣrī (d. 167/783); VP: 2nd; MS: Chester Beatty Ar 3524/2, fols 16–25; C: ḥadīth – collection.

405i 29b/5–13 *wa-Ikhtiṣāṣ al-Qurʾān*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); VP: *juzʾ*; MS: Chester Beatty Ar 3524/5, fols 55–60; fol. 55a IAH note (claims *ijāza* for himself); C: Koran – study of. (cf. 404n & 566f)

405j 29b/5–13 *wa-Ḥadīth al-Ḥāfiẓ*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); VP: 68th; MS: Princeton, Garrett 1851y; WḌ; C: ḥadīth – collection.

405k 29b/5–13 *[wa-]Ṭuruq ḥadīth inna li-llāh tisʿa wa-tisʿīn ism^an*; A: Aḥmad b. ʿAbd Allāh al-Iṣfahānī Abū Nuʿaym (d. 430/1038); VP: *juzʾ*; MS: Chester Beatty Ar 3524/3, fols 26–36; rebinding; fol. 28a IAH note (claims *ijāza* for himself); C: ḥadīth – collection.

405l 29b/5–13 *wa-Ittikhādh al-siqāya wa-al-mutawaḍḍiʾ fī raḥbat al-masjid*; A: ʿUbayd Allāh b. Muḥammad Ibn Baṭṭa al-ʿUkbari (d. 387/997); VP: *juzʾ*; MS: Princeton, Garrett 1852y; rebinding; fol. 1a IAH note (claims *ijāza* for himself); Here IAH used the term '*al-mutawaḍḍiʾ*', but the standard version of Ibn Baṭṭa's book has '*maṭāhir*' instead and this is also the term we find on the title page of Garrett 1852y. C: fiqh – ḥanbalī.

405m 29b/5–13 *wa-al-ʿIlm*; A: Aḥmad b. ʿAlī al-Marūzī (d. c.292/905); S: al-Kaḥḥāla, *Muʿjam*, I, p. 202; VP: 4th.

405n 29b/5–13 *wa-Amālī al-Rāfiʿī*; A: Muḥammad b. Aḥmad al-Rāfiʿī (fl. 4th/10th century); VP: *juzʾ min*; C: ḥadīth – collection.

405o 29b/5–13 *wa-Ḥadīth al-Jawharī*; A: al-Ḥasan b. ʿAlī al-Jawharī (d. 454/1062); VP: *juzʾ min*; MS: Chester Beatty Ar 3524/1, fols 1–14; WḌ; C: ḥadīth – collection.

405p 29b/5–13 *wa-Ḥadīth Abī ʿAbd Allāh al-Ṭaḥḥān*; VP: *juzʾ min*; C: ḥadīth – collection.

406a 29b/14–30a/2 *Majmūʿ fīhi Mashyakhat Ibn Abī ʿUmar*; A: ʿAbd al-Raḥmān b. Muḥammad al-Maqdisī (d. 682/1283); VP: 6th; MS: D 3740/1, fols 1–20 [FMMU 3, pp. 20–5]; fol. 1a IAH *akhbaranā*-note; C: mashyakha. (cf. 527i, 532n)

406b 29b/14–30a/2 *wa-Fawāʾid al-Zubayr[ī]*; A: Muḥammad b. Bishr al-Zubayrī (d. 332/943–4); VP: *juzʾ min*; MS: D 3740/2, fols 21–34 [FMMU 3, pp. 20–5]; WḌ; fol. 34a IAH *akhbaranā*-note; C: ḥadīth – collection.

406c 29b/14–30a/2 *wa-al-ʿUdda*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); S: *al-ʿUdda li-l-karb wa-al-shidda*, ed. Y. Ibn Muḥammad, Cairo 1994; C: ḥadīth – collection.

406d 29b/14–30a/2 *wa-Sittat aḥādīth ʿIrāqīya*; VP: *juzʾ*; C: ḥadīth – collection.

406e 29b/14–30a/2 *wa-Mā rawāhu al-akābir ʿan Mālik*; A: ʿAbd al-Wahhāb b. ʿAbd Allāh al-Dimashqī (d. 425/1003–4); VP: 1st; MS: D 3740/10, fols 125–6 [FMMU 3, pp. 20–5]; rebinding; WḌ; only title and last pages of this work have been preserved; C: ḥadīth – collection.

406f 29b/14–30a/2 *wa-al-Ṣadaqāt*; A: Muḥammad b. ʿAlī b. al-Fatḥ al-ʿUshārī (d. 451/1059–60); VP: 10th; C: ḥadīth – collection.

406g 29b/14–30a/2 *wa-Amālī ʿAbd al-Razzāq*; A: ʿAbd al-Razzāq b. Hammām al-Ṣanʿānī (d. 211/827); VP: 2nd; MS: D 3740/3, fols 35–55 [FMMU 3, pp. 20–5]; rebinding; WḌ; C: ḥadīth – collection.

406h 29b/14–30a/2 *wa-Faḍāʾil Ibn Masʿūd*; A: ʿAlī b. al-Ḥasan Ibn ʿAsākir (d. 571/1176); MS: D 3740/5, fols 78–84 [FMMU 3, pp. 20–5]; rebinding; fol. 78a IAH *akhbaranā*-note; C: ḥadīth – merits.

406i 29b/14–30a/2 *wa-Majlisān*; The author is given as 'al-Shīrāzī' and this *nisba* (relational name) is used for various individuals in this *fihrist* (for instance cf. nos. 543a & 549c). C: ḥadīth – collection.

406j 29b/14–30a/2 *wa-Mashyakhat al-Qāḍī Sulaymān*; A: Sulaymān b. Ḥamza al-Maqdisī al-Qāḍī (d. 715/1315); MS: D 3740/7, fols 94–117 [FMMU 3, pp. 20–5]; rebinding; fol. 115b *samāʿ* for IAH (Ibn al-Sharīfa), 870/1465; fol. 115b IAH *akhbaranī*-note; fol. 131a IAH *akhbaranā*-note (Ibn al-Muḥibb); D 3740/7 misses the title page and the catalogue FMMU, p. 23 lists it as '*al-Aḥādīth al-miʾa*'. C: mashyakha.

406k 29b/14–30a/2 *wa-al-Mufāḍala bayna al-ṣaḥāba*; possibly this is A: ʿAlī b. Aḥmad Ibn Ḥazm (d. 456/1064); MS: D 3216/8, fols 105–46 [FM/2, pp. 355–8]; rebinding; C: history.

406l 29b/14–30a/2 *wa-Ḥadīth al-Mukhalliṣ*; A: Muḥammad b. ʿAbd al-Raḥmān al-Mukhalliṣ (d. 393/1003); VP: *juzʾ min*; most likely MS: D 4495, rebinding; WḌ; C: ḥadīth – collection.

406m 29b/14–30a/2 *wa-Ḥadīth Wakīʿ*; A: Wakīʿ b. al-Jarrāḥ al-Ruʾāsī (d. 197/812); VP: *juzʾ min*; MS: D 3740/12, fols 130–5 [FMMU 3, pp. 20–5]; rebinding; fol. 131a IAH *akhbaranā*-note; C: ḥadīth – collection.

407 30a/3 *K. Gharīb al-ḥadīth*; The *fihrist* gives the author as 'Abū ʿUbayd', which would be Abū ʿUbayd al-Qāsim al-Harawī (ed. M. Khān, Hyderabad: Dāʾirat al-Maʿārif al-ʿUthmānīya, 1964–67). However, it is likely that this is a mistake and that the work in question was written by A: ʿAbd Allāh b. Muslim Ibn Qutayba (d. 276/889). VP: *mujalladayn*; Two volumes of this work (the number matching the information given in the *fihrist*) were part of the ʿUmarīya collection and carry endowment notes for the Ḍiyāʾīya Madrasa, i.e. matching the institutional trajectory of most IAH manuscripts. MS: D 1572 & 1573; WḌ; Ottoman Public Library: ʿilm al-lugha 34/5 ('Umarīya provenance); C: ḥadīth – study of.

408 30a/4 *al-Riʿāyat al-kubrā*; A: Aḥmad Ibn Ḥamdān al-Ḥanbalī (d. 695/1295); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, III, p. 268; VP: 3 *mujalladāt*; C: fiqh – ḥanbalī.

409 30a/5 [*Sharḥ al-Muqniʿ*]; A: ʿAbd al-Raḥmān b. Maḥmūd Ibn ʿUbaydān (d. 734/1333); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, IV, p. 17; Most likely a commentary on *al-Muqniʿ* by Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223, cf. nos. 25 & 162); VP: 1st *mujallad*; FI: *nuskha ukhrā*; The title of this work is not given here. However, IAH states that this is 'another copy' by Ibn ʿUbaydān. He must thus refer to the only other work by this author mentioned in the *fihrist*, his *Sharḥ al-Muqniʿ* (cf. no. 151). C: fiqh – ḥanbalī.

410 30a/6 *al-Fuṣūl*; A: ʿAlī b. ʿAqīl al-Ḥanbalī (d. 513/1119); VP: 6 *mujalladāt min*; MS: D 2701 & 2752; D 2701, fol. 1a ON IAH;[102] ON Aḥmad b. Muḥammad; ON Maḥmūd; ON ʿAbd al-Karīm b. ʿUmar b. ʿAlī al-A-j-mī who bought it from Shams al-Dīn Muḥammad al-Khutlī al-Ḥanbalī; D 2752, fol. 1a WʿUal-Najdī; ON Sulaymān b. Muḥammad b. ʿAbd al-ʿAzīz al-Mardāwī; ON ʿAbd al-Raḥmān b. ʿAlī b. ʿAbd al-Raḥīm al-Maqdisī; ON Abū Muḥammad ʿAbd Allāh b. Maḥmūd b. ʿAbd Allāh al-Maqdisī; Ottoman Public Library: fiqh al-ḥanābila 12 & 63 (ʿUmarīya provenance); C: fiqh – ḥanbalī.

411a 30a/7–16 *Majmūʿ li-Ibn Rajab fīhi Istinshāq nasīm al-uns*; A: Ibn Rajab (d. 795/1392); S: ed. A. al-Sharīf, Beirut: al-Maktab al-Islāmī, 1991; C: Sufism.

411b 30a/7–16 *wa-Sharḥ ḥadīth Labbayka*; A: Ibn Rajab (d. 795/1392); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, IV, p. 227; C: ḥadīth – commentary.

411c 30a/7–16 *wa-Sharḥ ḥadīth Buʿithtu bi-al-sayf*; A: Ibn Rajab (d. 795/1392); S: *al-Ḥikam al-jadīra bi-al-idhāʿa min qawl al-nabī 'buʿithtu bi-al-sayf bayna yaday al-sāʿa'*, ed. M. al-Ṣabbāgh, Beirut: Dār al-Warrāq, 2002; C: ḥadīth – commentary.

411d 30a/7–16 *wa-Sharḥ ḥadīth ʿAmmār*; A: Ibn Rajab (d. 795/1392); S: *Majmūʿ rasāʾil*, ed. al-Ḥulwānī, I, pp. 153–87; C: ḥadīth – commentary.

[102] *'Malakahu min faḍl rabbihi Yūsuf b. Ḥasan Ibn ʿAbd al-Hādī'.*

411e 30a/7–16 *wa-Sharḥ ḥadīth Inna aghbaṭ awliyāʾī ʿindī*; A: Ibn Rajab (d. 795/1392); S: *Majmūʿ rasāʾil*, ed. al-Ḥulwānī, II, pp. 738–68; C: ḥadīth – commentary.

411f 30a/7–16 *wa-Sharḥ ḥadīth al-Bashāra al-ʿuẓmā*; A: Ibn Rajab (d. 795/1392); S: *Majmūʿ rasāʾil*, ed. al-Ḥulwānī, II, pp. 369–85; C: ḥadīth – commentary.

411g 30a/7–16 *wa-Sharḥ ḥadīth Ghāyat al-nafʿ*; A: Ibn Rajab (d. 795/1392); S: *Majmūʿ rasāʾil*, ed. al-Ḥulwānī, I, pp. 211–24; C: ḥadīth – commentary.

411h 30a/7–16 *wa-Mukhtaṣar fīmā yurwā ʿan ahl al-maʿrifa wa-al-ḥaqāʾiq*; A: Ibn Rajab (d. 795/1392); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, IV, p. 235; C: fiqh – ḥanbalī.

411i 30a/7–16 *wa-Sharḥ ḥadīth Yatbaʿu al-muʾmin thalāth*; A: Ibn Rajab (d. 795/1392); C: ḥadīth – commentary.

411j 30a/7–16 *wa-Tasliya nufūs al-nisāʾ wa-al-rijāl*; A: Ibn Rajab (d. 795/1392); S: *Majmūʿ rasāʾil*, ed. al-Ḥulwānī, II, pp. 389–99; C: advice – loss of children.

411k 30a/7–16 *wa-Sharḥ ḥadīth Mathal al-Islām*; A: Ibn Rajab (d. 795/1392); S: *Majmūʿ rasāʾil*, ed. al-Ḥulwānī, I, pp. 191–208; C: ḥadīth – commentary.

411l 30a/7–16 *wa-Nūr al-iqtibās*; A: Ibn Rajab (d. 795/1392); S: *Majmūʿ rasāʾil*, ed. al-Ḥulwānī, III, pp. 91–176; C: ḥadīth – commentary.

411m 30a/7–16 *wa-Nuzhat al-asmāʿ*; A: Ibn Rajab (d. 795/1392); S: *Majmūʿ rasāʾil*, ed. al-Ḥulwānī, II, pp. 443–74; C: rituals.

411n 30a/7–16 *wa-Tafḍīl madhhab al-salaf*; A: Ibn Rajab (d. 795/1392); S: *Faḍl ʿilm al-salaf*, ed. ʿA. ʿAbd al-Ḥamīd, Amman: Dār ʿAmmār, 1986; C: scholarship.

411o 30a/7–16 *wa-Dhamm al-khamr*; A: Ibn Rajab (d. 795/1392); S: *Majmūʿ rasāʾil*, ed. al-Ḥulwānī, I, pp. 273–85; C: fiqh – ḥanbalī.

411p 30a/7–16 *wa-Sharḥ ḥadīth Ikhtiṣām al-malaʾ al-aʿlā*; A: Ibn Rajab (d. 795/1392); S: *Majmūʿ rasāʾil*, ed. al-Ḥulwānī, IV, pp. 5–90; C: ḥadīth – commentary.

411q 30a/7–16 *wa-Izālat al-shunʿa*; A: Ibn Rajab (d. 795/1392); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, IV, pp. 217–18; C: rituals.

411r 30a/7–16 *wa-al-Khushūʿ*; A: Ibn Rajab (d. 795/1392); S: *al-Khushūʿ fī al-ṣalāt*, ed. ʿA. ʿAbd al-Ḥamīd, Amman: Dār al-ʿAmmār, 1986; C: rituals.

411s 30a/7–16 *wa-Tafsīr al-Fātiḥa*; A: Ibn Rajab (d. 795/1392); C: Koran – commentary.

411t 30a/7–16 *wa-Dhamm al-jāh*; A: Ibn Rajab (d. 795/1392); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, IV, p. 223; C: ethics.

411u 30a/7–16 *wa-al-Qawl al-ṣawāb*; A: Ibn Rajab (d. 795/1392); S: *Majmūʿ rasāʾil*, ed. al-Ḥulwānī, II, pp. 573–95; FI: *wa-huwa min al-nafāʾis*; C: fiqh – ḥanbalī.

412a 30b/1–6 *Majmūʿ fīhi al-Ashriba*; A: Aḥmad b. Ḥanbal (d. 241/855); MS: D 3868/1, fols 1–27 [FMMU 132, pp. 689–95]; WḌ; fol. 2a IAH *akhbaranā*-note; C: ḥadīth – collection.

412b 30b/1–6 *wa-al-Tahajjud*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); MS: D 3868/2–3, fols 29–61 [FMMU 132, pp. 689–95]; WḌ; fol. 30a IAH *akhbaranā*-note; C: paraenesis.

412c 30b/1–6 *wa-Khumāsīyāt Ibn al-Naqqūr*; A: Aḥmad b. Muḥammad Ibn al-Naqqūr (d. 470/1077–8); MS: D 3868/4, fols 63–70 [FMMU 132, pp. 689–95]; WḌal-Mawṣilī; fol. 65a IAH note (claims *ijāza* for himself); C: poetry – devotional.

412d 30b/1–6 *wa-al-Ishrāf*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); VP: 2nd; MS: D 3868/5, fols 71–7 [FMMU 132, pp. 689–95]; WḌ; fol. 72a IAH note (claims *ijāza* for himself).

412e 30b/1–6 *wa-K. al-Ahwāl*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); MS: D 3868/6, fols 79–102 [FMMU 132, pp. 689–95]; WḌ; fol. 79a IAH *akhbaranā*-note (Ibn al-Muḥibb and others); C: paraenesis.

412f 30b/1–6 *wa-al-Mutaḥābbīn*; A: al-Shaykh Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); FI: *musawwada*; MS: D 3868/7, fols 103–16 [FMMU 132, pp. 689–95]; WḌ; fol. 103a IAH *samāʿ*-note; C: paraenesis. (cf. nos. 207e & 394f for further copies)

412g 30b/1–6 *wa-al-Riqqa*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); MS: D 3868/8, fols 118–36 [FMMU 132, pp. 689–95]; WḌIḤā; fol. 118a IAH *akhbaranā*-note; C: paraenesis.

412h 30b/1–6 *wa-Ṣifat al-nār*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); MS: D 3868/9, fols 138–54 [FMMU 132, pp. 689–95]; fol. 140a IAH *akhbaranā*-note; C: paraenesis.

412i 30b/1–6 *wa-al-Waraʿ*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); MS: D 3868/10, fols 158–79 [FMMU 132, pp. 689–95]; WḌ; fol. 179b IAH *akhbaranā*-note; C: paraenesis.

412j 30b/1–6 *wa-Faḍāʾil al-Qurʾān*; A: Jaʿfar b. Muḥammad al-Faryābī (d. 301/913); MS: D 3868/11, fols 181–96 [FMMU 132, pp. 689–95]; WḌIḤā; fol. 181a IAH note (claims *ijāza* for himself); C: Koran – merits.

412k 30b/1–6 *wa-al-Taʿziya*; A: al-Qāsim b. ʿAlī Ibn ʿAsākir (d. 600/1203); VP: 2nd; FI: *wa-huwa min al-nafāʾis*; MS: D 3868/13, fols 206–26 [FMMU 132, pp. 689–95]; WḌ; fol. 206a IAH note (claims *ijāza* for himself); C: paraenesis.

413a 30b/7–10 *wa-Majmūʿ fīhi al-Sahm al-muṣīb*; against al-Khaṭīb al-Baghdādī; A: Ibn al-Jawzī (d. 597/1200); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, II, p. 362; C: madhhab – polemics.

413b 30b/7–10 *wa-Arbaʿīn al-Ṭūsī*; A: Muḥammad b. Aslam al-Ṭūsī (d. 242/856); S: ed. M. al-Muṭayrī, Beirut: Dār Ibn Ḥazm, 2000; C: ḥadīth – collection – 40.

413c 30b/7–10 *wa-Sharḥ Muslim*; most likely A: Yaḥyā b. Sharaf al-Nawawī (d. 676/1277); S: *Ṣaḥīḥ Muslim bi-sharḥ al-Nawawī al-musammā al-Minhāj*, ed. Kh. Shīḥā, Beirut: Dār al-Maʿrifa, 1994; FI: *qiṭʿa min*; C: ḥadīth – commentary.

413d 30b/7–10 *wa-Ḥadīth al-ʿAyshī*; A: Yazīd b. Zurayʿ al-ʿAyshī (d. 181/797); S: al-Dhahabī, *Siyar*, VIII, pp. 296–9; VP: *juzʾ min*; C: ḥadīth – collection.

413e 30b/7–10 *wa-juzʾ fīhi Lughz naẓm*; tentative reading, not identified.

413f 30b/7–10 *wa-Mashyakhat*; A: Muḥammad b. Ḥasan al-Ābanūsī (d. 457/1064); S: al-Dhahabī, *Siyar*, XVIII, p. 85; C: mashyakha. (cf. no. 540a)

413g 30b/7–10 *wa-Ṣaḥīfat Hammām*; A: Hammām b. Munabbih (d. 101/719); S: ed. M. Hamidullah, Hyderabad: Habib, 1961; C: ḥadīth – collection. (cf. nos. 453d, 469h, 553a)

413h 30b/7–10 *wa-Fawāʾid Abī Sahl*; most likely A: Aḥmad b. Muḥammad Abū Sahl al-Qaṭṭān (d. 350/961); S: al-Dhahabī, *Siyar*, XV, pp. 521–2; VP: 5th; FI: *wa-ghayr dhālika*; C: ḥadīth – collection.

414 30b/11 *al-Nasāʾī al-kabīr*; the author's *al-Sunan al-kubrā*; A: Aḥmad b. ʿAlī al-Nasāʾī (d. 303/915); VP: *mujalladayn*; most likely the two MS: D 1018 [=vol. 1] & 1019 [=vol. 4] (carry manuscript notes by Ibn Ṭūlūn); Ottoman Public Library: ḥadīth 227/8 (ʿUmarīya provenance); C: ḥadīth – collection.

415 30b/12 *wa-al-Muṭliʿ ʿalā abwāb al-Muqniʿ*; A: Muḥammad b. Abī al-Fatḥ al-Baʿlī (d. 709/1309); commentary on *al-Muqniʿ* by Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223, cf. nos. 25 & 162); S: ed. Z. al-Shāwīsh, Beirut: al-Maktab al-Islāmī, 1981; FI: *wa-huwa al-muṭawwal*; most likely MS: Princeton, Garrett 537y, written in 866/1462 in ʿUmarīya Madrasa by Ḥasan b. ʿAlī al-Mardāwī al-Ḥanbalī, a Ḥanbali from Ṣāliḥīya and close colleague of IAH (they made, for instance, a learned journey to Baʿlabakk together); C: fiqh – ḥanbalī.

416 30b/13 *wa-al-Sunan al-kubrā*; A: ʿAlī b. ʿUmar al-Dāraquṭnī (d. 385/995); VP: *mujalladayn*; C: ḥadīth – collection.

417a 30b/14–31a/1 *Majmūʿ fīhi al-Miʾa al-Furāwīya*; A: Muḥammad b. al-Faḍl al-Furāwī (d. 530/1136); MS: D 3770/1, fols 1–34 [FMMU 33, pp. 171–6]; C: ḥadīth – collection.

417b 30b/14–31a/1 *wa-Man takallama fīhi al-Dāraquṭnī*; A: Muḥammad b. ʿAbd al-Raḥmān al-Maqdisī Ibn Zurayq Nāṣir al-Dīn (d. 803/1400); MS: D 3770/3, fols 41–63 [FMMU 33, pp. 171–6]; C: ḥadīth – study of.

417c 30b/14–31a/1 *wa-Ḥadīth Bakr b. Bakkār*; A: ʿAbd Allāh b. Muḥammad Abū al-Shaykh (d. 369/979–80); VP: *juzʾ min*; MS: D 3770/4, fols 65–72 [FMMU 33, pp. 171–6]; fol. 65a IAH *samāʿ*-note (Shihāb al-Dīn b. Zayd); C: ḥadīth – collection. (cf. nos. 445n & 505a)

417d 30b/14–31a/1 *wa-al-Mujālasa*; A: Aḥmad b. Marwān al-Dīnawarī (d. 333/944–5); VP: 26th; MS: D 3770/5, fols 74–85 [FMMU 33, pp. 171–6]; C: adab. (cf. no. 437h)

417e 30b/14–31a/1 *wa-al-Ḥamawīya*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); MS: D 3770/6, fols 87–106 [FMMU 33, pp. 171–6]; fol. 87a ON IAH;[103] C: theology. (cf. no. 395a)

417f 30b/14–31a/1 *wa-Muʿjam mashāyikh al-Daqqāq*; A: Muḥammad b. ʿAbd al-Wāḥid al-Daqqāq (d. 516/1122); MS: D 3770/7, fols 107–14 [FMMU 33, pp. 171–6]; WḌ; C: mashyakha.

417g 30b/14–31a/1 *wa-Ḥadīth Ibn Ṣāʿid*; A: Yaḥyā b. Muḥammad Ibn Ṣāʿid (d. 318/930); VP: *juzʾ min*; MS: D 3770/8, fols 115–22 [FMMU 33, pp. 171–6]; WḌal-Mawṣilī; C: ḥadīth – collection.

417h 30b/14–31a/1 *wa-Mashyakhat al-Rāzī*; A: Muḥammad b. Aḥmad al-Rāzī Ibn al-Khaṭṭāb (d. 525/1131); MS: D 3770/10, fols 134–86 [FMMU 33, pp. 171–6]; WḌ; fol. 135a ON IAH;[104] C: mashyakha.

418a 31a/2–4 *Majmūʿ fīhi Qanṣ al-ṣayd*; A: IAH taṣnīfī; not identified; C: fiqh – ḥanbalī.

418b 31a/2–4 *wa-al-Arbaʿīn al-musalsala bi-al-awṣāf al-mufaṣṣala*; A: IAH taṣnīfī; not identified; C: ḥadīth – collection – 40.

418c 31a/2–4 *wa-Qāʿidat al-Sadhābī (al-Shadhāʾī?)*[105]; A: IAH taṣnīfī; not identified.

418d 31a/2–4 *wa-al-Ihtimām*; A: IAH taṣnīfī; FI: *wa-kulluhu taṣnīfī*; not identified. (cf. nos. 141c, 178e, 210c for further copies)

419a 31a/5–7 *Majmūʿ Fatḥ al-ḥajb*; A: IAH; S: IAH, *Tasmiya*, fol. 56a.

419b 31a/5–7 *wa-al-Risāla al-Ḥalabīya*; arguably A: IAH; S: IAH, *Tasmiya*, fol. 54a: '*al-Risāla al-Ḥalabīya ilā nāʾib Ḥalab*'; another possibility would be *al-Risāla al-Ḥalabīya fī al-ṭarīqa al-Muḥammadīya* by Muḥammad b.

[103] *'Malakahu Yūsuf b. Ḥasan Ibn ʿAbd al-Hādī'.*

[104] *'Malakahu mustanqidh*[an] *Yūsuf b. Ḥasan Ibn ʿAbd al-Hādī›.*

[105] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 1377 reads السداد.

Abī Bakr Ibn al-Qayyim al-Jawzīya (d. 751/1350, mentioned in al-Ṣafadī, *al-Wāfī*, II, p. 272).

419c 31a/5–7 *wa-K. al-Irtiḍāʾ*; possibly by A: Muḥammad b. Yūsuf Abu Ḥayyān Athīr al-Dīn (d. 745/1344); S: al-Ṣafadī, *al-Wāfī*, V, p. 280 '*K. al-irtiḍā fī al-farq banya al-ḍād wa-al-ẓā*'; C: lexicography.

419d 31a/5–7 *wa-Sharḥ al-kalimāt*; A: IAH; S: IAH, *Tasmiya*, fol. 54b: '*Sharḥ al-kalimāt mimmā bayna ahl al-ṭarīqa*'.

419e 31a/5–7 *wa-Qaṣīdat al-rashīq*; not identified.

419f 31a/5–7 *wa-Dhamm al-waswās*; A: al-Shaykh Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); S: *Dhamm al-muwaswisīn wa-al-taḥdhir min al-waswasa*, Cairo: Munīrīya, 1931/32; C: paraenesis. (cf. nos. 373l & 494d)

420a 31a/8–15 *Majmūʿ ṣaghīr fīhi Mashyakhat Qāḍī al-Maristān al-ṣughrā*; A: Muḥammad b. ʿAbd al-Bāqī Qāḍī al-Māristān Abū Bakr (d. 535/1141); S: ed. M. ʿUthmān, Beirut: DKI, 2011; C: mashyakha. (cf. no 481e)

420b 31a/8–15 *wa-Lubs al-khirqa*; As the following title 420c is also by him, this might be the work by A: IAH that appears elsewhere in this *fihrist* (cf. no. 200f) under a slightly different title. The entry here might match MS: D 3794/5, fols 86–8 [FMMU 58, pp. 287–9] autograph; rebinding; fragment of 3 folia; C: Sufism. (cf. no. 488n)

420c 31a/8–15 *wa-Muntaqā min Musnad Aḥmad*; A: IAH; S: IAH, *Tasmiya*, fol. 50b; C: ḥadīth – collection.

420d 31a/8–15 *wa-Majālis al-Makhladī*; A: al-Ḥasan b. Aḥmad al-Makhladī (d. 389/999); VP: 3 *majālis*; C: ḥadīth – collection.

420e 31a/8–15 *wa-ʿAsharat al-Ḥaddād*; A: Yūsuf b. Khalīl al-Dimashqī (d. 648/1250); MS: D 3749/7, fols 156–97 [FMMU 12, pp. 57–60]; rebinding; C: ḥadīth – collection – 40.

420f 31a/8–15 *wa-Ḥirāthat al-ḥirz*; tentative reading.

420g 31a/8–15 *wa-Muwāfaqāt Muwaṭṭaʾ Abī Muṣʿab*; C: ḥadīth – collection – muwāfaqāt.

420h 31a/8–15 *wa-Juzʾ man saʾala al-Nabī ṣallā Allāh ʿalayhi wa-sallam ʿan shayʾ idhā ʿalimahu dakhala al-janna*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); VP: *juzʾ min*; not identified.

420i 31a/8–15 *wa-Mashyakhat al-Muṭaʿʿim*; referring to the Damascene illiterate scholar ʿĪsā b. ʿAbd al-Raḥmān al-Muṭaʿʿim (d. 719/1320, al-Dhahabī, *Tārīkh al-islām*, years 701–46, p. 163); A: Muḥammad b. Aḥmad al-Dhahabī (d. 748/1348); S: ed. M. al-Tukla, in: *LAAMḤ* 15/1, Beirut: DBI, 2013, no. 190; C: mashyakha. (cf. no. 251h)

420j 31a/8–15 *wa-Faḍāʾil al-ṣaḥāba*; A: Khaythama b. Sulaymān al-Shāmī (d. 343/958–9); VP: 5th; C: biography – ṣaḥāba. (cf. nos. 403e, 531r)

420k 31a/8–15 *wa-Muntakhab min Gharāʾib ḥadīth Mālik*; selection by an unknown author from *Gharāʾib Mālik Ibn Anas* by Muḥammad b. al-Muẓaffar al-Bazzār Abū al-Ḥusayn (d. 379/989, ed. Ṭ. Būsrīḥ. Beirut: Dār al-Gharb al-Islāmī, 1998; C: ḥadīth – collection.

420l 31a/8–15 *wa-Aḥādīth mukhtāra*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, III, pp. 147–8; VP: *juzʾ*; C: ḥadīth – collection.

420m 31a/8–15 *wa-Muntakhab min ʿAwālī al-Qāḍī ʿIzz al-Dīn*; The most prominent 'al-Qāḍī ʿIzz al-Dīn' in the Syrian/Egyptian context is ʿIzz al-Dīn ʿAbd al-ʿAzīz Ibn Jamāʿa (d. 767/1366), but there are numerous other possibilities. VP: *juzʾ*; C: ḥadīth – collection – ʿawālī.

420n 31a/8–15 *wa-Amālī Ibn al-Bunānī*; A: al-Ḥusayn b. ʿAlī al-Bunānī (d. 417/1026–7); VP: *majlis min*; C: ḥadīth – collection.

420o 31a/8–15 *wa-ʿAshara min ḥadīth al-Ḥaḍramī*; A: Muḥammad b. ʿAbd Allāh al-Ḥaḍramī (fl. 4th/10th century); C: ḥadīth – collection.

421a 31b/1–8 *Majmūʿ fīhi al-Jūʿ*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); MS: D 3825/1, fols 1–19 [FMMU 89, pp. 458–66]; WḌ; C: paraenesis.

421b 31b/1–8 *wa-Qiṣar al-amal*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894) ('*lahu*'); MS: D 3825/2–3, fols 20–47 [FMMU 89, pp. 458–66]; C: paraenesis.

421c 31b/1–8 *wa-Ḥadīth al-Ikhmīmī*; A: Muḥammad b. Aḥmad al-Ikhmīmī (d. 395/1004–5); VP: 2nd; MS: D 3825/4, fols 49–64 [FMMU 89, pp. 458–66]; WḌ; C: ḥadīth – collection.

421d 31b/1–8 *wa-Talkhīṣ al-Ḥāfiẓ*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); VP: *juzʾ min*; MS: D 3825/5, fols 65–90 [FMMU 89, pp. 458–66]; WḌ; C: biographical dictionary.

421e 31b/1–8 *wa-Juzʾ Tārīkh*; 'Khilāfat Banī ʿAbbās', anonymous; MS: D 3825/6, fols 91–8 [FMMU 89, pp. 458–66]; WḌ; C: history.

421f 31b/1–8 *wa-Amālī Ibn al-Sammāk*; A: ʿUthmān b. Aḥmad al-Daqqāq Ibn al-Sammāk (d. 344/955); VP: 2nd; MS: D 3825/7, fols 99–120 [FMMU 89, pp. 458–66]; WḌ; C: ḥadīth – collection.

421g 31b/1–8 *wa-Ḥadīth Ibn Abī Thābit*; A: Ibrāhīm b. Muḥammad Ibn Abī Thābit (d. 338/949–50); VP: 1st & 2nd; MS: D 3825/8, fols 121–44 [FMMU 89, pp. 458–66]; fol. 123a ON Muḥammad b. Abī al-Qāsim b. Abī Ṭālib b. Abī al-Qāsim al-Anṣārī al-Azdī; fol. 121a IAH note (claims *ijāza* for himself); C: ḥadīth – collection.

421h 31b/1–8 *wa-Shiʿār aṣḥāb al-ḥadīth*; A: Muḥammad b. Muḥammad al-Ḥākim al-Ḥīrī Abū ʿAmr (d. 378/988–9); MS: D 3825/9, fols 144–59 [FMMU 89, pp. 458–66]; WḌ; fol. 144a IAH *akhbaranā*-note; C: theology/rituals.

421i 31b/1–8 *wa-Ḥadīth al-Jawharī*; A: ʿAlī b. al-Jaʿd al-Jawharī (d. 230/845); VP: 12th; MS: D 3825/10, fols 160–79 [FMMU 89, pp. 458–66]; C: ḥadīth – collection.

421j 31b/1–8 *wa-Ḥadīth ʿAlī Ibn Ḥajar*; A: Muḥammad b. Isḥāq Ibn Khuzayma (d. 311/924); VP: 4th; MS: D 3825/11, fols 180–9 [FMMU 89, pp. 458–66]; WḌ; C: ḥadīth – collection.

421k 31b/1–8 *wa-juzʾayn nāqiṣayn*; These are 1) *Muntakhab al-fawāʾid al-ṣiḥāḥ al-ʿawālī*; A: Jaʿfar b. Aḥmad al-Sarrāj (d. 500/1106); MS: D 3825/12, fols 192–203 [FMMU 89, pp. 458–66]; 2) *al-Muʿjam al-kabīr*; A: Sulaymān b. Ayyūb al-Ṭabarānī (d. 360/971); MS: D 3825/13, fols 204–34 [FMMU 89, pp. 458–66]; C: ḥadīth – collection.

421l 31b/1–8 *wa-al-Jawāhir*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); VP: *juzʾ min*; MS: D 3825/14, fols 235–54 [FMMU 89, pp. 458–66]; WḌ; C: ḥadīth – collection.

421m 31b/1–8 *wa-Amālī al-Aṣamm*; A: Muḥammad b. Yaʿqūb al-Aṣamm (d. 346/957); VP: *majlisān*; MS: D 3825/15, fols 255–7 [FMMU 89, pp. 458–66]; C: ḥadīth – collection.

421n 31b/1–8 *wa-Subāʿīyāt al-Shaḥḥāmī*; A: Zāhir b. Ṭāhir al-Shaḥḥāmī (d. 533/1138); VP: 1st & 2nd; MS: D 3825/16, fols 258–75 [FMMU 89, pp. 458–66]; C: ḥadīth – collection – subāʿīyāt.

421o 31b/1–8 *wa-Takhrīj al-Ḥāfiẓ*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); VP: *juzʾ min*; MS: D 3825/17, fols 276–80; '*zawāj Abī al-ʿĀṣ b. al-Rabīʿ min Zaynab bint al-rasūl*'; [FMMU 89, pp. 458–66]; WḌ; C: ḥadīth – collection.

422a 31b/9–17 *Majmūʿ fīhi al-Muntaqā min al-Muwaṭṭaʾ*; in the transmission of Abū Muṣʿab; A: Mālik b. Anas (d. 179/796); VP: 22nd; MS: D 3791/4, fols 35–46 [FMMU 55, pp. 272–8]; WḌal-Mawṣilī; C: ḥadīth – collection.

422b 31b/9–17 *wa-Faḍāʾil Ramaḍān*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); MS: D 3791/5, fols 47–56 [FMMU 55, pp. 272–8]; fol. 47a ON IAH;[106] C: ḥadīth – merits.

422c 31b/9–17 *wa-Fawāʾid al-Ḥākim*; A: Muḥammad b. Muḥammad al-Ḥākim al-Ḥīrī Abū ʿAmr (d. 378/988–9); VP: 10th; MS: D 3791/6, fols 58–72 [FMMU 55, pp. 272–8]; C: ḥadīth – collection.

422d 31b/9–17 *wa-Aḥādīth wa-ḥikāyāt*; A: Aḥmad b. Muḥammad al-Silafī (d. 576/1180); MS: D 3791/7, fols 73–80 [FMMU 55, pp. 272–8]; C: ḥadīth – collection.

422e 31b/9–17 *wa-Qiṣaṣ al-anbiyāʾ*; anonymous; VP: *karārīs min*; MS: D 3791/8, fols 81–120 [FMMU 55, pp. 272–8]; C: qiṣaṣ al-anbiyāʾ.

422f 31b/9–17 *wa-al-Jahr bi-al-basmala*; A: Aḥmad b. ʿAlī al-Khaṭīb al-Baghdādī (d. 463/1071); MS: D 3791/10, fols 127–37 [FMMU 55,

[106] '*Malakahu min faḍl rabbihi Yūsuf Ibn ʿAbd al-Hādī*'.

pp. 272–8]; WḌ; fol. 127a IAH note (‘*bi-khaṭṭihi*’) (referring to the writer of this manuscript Muḥammad b. Aḥmad al-Dhahabī, d. 748/1348); C: fiqh.

422g 31b/9–17 *wa-Rijāl ʿUrwa b. al-Zubayr*; A: Muslim b. al-Ḥajjāj al-Naysābūrī (d. 261/875); MS: D 3791/11, fols 138–47 [FMMU 55, pp. 272–8]; WḌIḤā; fol. 138a IAH note (‘*bi-khaṭṭihi*’); C: ḥadīth – study of.

422h 31b/9–17 *wa-al-Jāmiʿ*; A: Aḥmad b. ʿAlī al-Khaṭīb al-Baghdādī (d. 463/1071); VP: 4th; MS: D 3791/12, fols 148–63 [FMMU 55, pp. 272–8]; WḌIḤā; fol. 148a ON Ismāʿīl b. Ibrāhīm b. Sālim al-Khabbāz; C: ḥadīth – study of.

422i 31b/9–17 *wa-Akhbār al-Ḥasan al-Baṣrī*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); MS: D 3791/13, fols 165–71 [FMMU 55, pp. 272–8]; fol. 165a IAH note (‘*bi-khaṭṭihi*’); C: biography – individual.

422j 31b/9–17 *wa-Amālī al-Ḥarbī*; A: ʿAlī b. ʿUmar al-Ḥarbī al-Sukkarī (d. 386/996–7); VP: *juzʾ min*; MS: D 3791/14, fols 175–80 [FMMU 55, pp. 272–8]; WḌal-Mawṣilī; C: ḥadīth – collection.

422k 31b/9–17 *wa-K. Rafʿ al-yaddayn fī al-duʿāʾ*; possibly A: Ibn Qayyim al-Jawzīya (d. 751/1350); S: ed. I. al-Qaysī, Beirut: DBI, 2010; C: rituals.

422l 31b/9–17 *wa-Musnad al-Ḥārith b. Abī Usāma*; A: al-Ḥārith b. Abī Usāma al-Tamīmī (d. 282/895); VP: 2nd; MS: D 3791/15, fols 183–97 [FMMU 55, pp. 272–8]; rebinding; WḌal-Hilālī; C: ḥadīth – collection.

422m 31b/9–17 *wa-al-Kalām ʿalā ḥadīth Barīra*; C: ḥadīth – commentary.

422n 31b/9–17 *wa-Masʾala min kalām Ibn Samʿūn*; A: Muḥammad b. Aḥmad b. Samʿūn (d. 387/997); MS: D 3791/1, fols 1–5 [FMMU 55, pp. 272–8]; rebinding; WḌal-Mawṣilī; C: theology.

422o 31b/9–17 *wa-Majlis*; A: Aḥmad b. Muḥammad Ibn Dūst (d. 407/1016); MS: D 3791/2, fols 6–9 [FMMU 55, pp. 272–8]; rebinding; C: ḥadīth – collection.

422p 31b/9–17 *wa-al-Fawāʾid al-ʿawālī*; A: Aḥmad b. al-Ḥasan Ibn Khayrūn (d. 488/1095); VP: 1st; MS: D 3791/3, fols 12–33 [FMMU 55, pp. 272–8]; rebinding; C: ḥadīth – collection – ʿawālī.

423a 32a/1–6 *Majmūʿ fīhi al-Shāfī ʿalā aḥādīth al-kāfī*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); VP: 1st, 2nd & 3rd; 2nd *min al-Sunan*; MS: D 3758/1–4, fols 1–81 [FMMU 21, pp. 99–103]; WḌ; fols 1a, 19a, 25a, 51a IAH note (claims *ijāza* for himself); IAH here draws together different works (partly incomplete) by Ḍiyāʾ al-Dīn into one heading; C: ḥadīth – collection.

423b 32a/1–6 *wa-al-Mukhtāra*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); VP: *juzʾ*, 10th, 7th; MS: D 3758/5, fols 87–118 [FMMU 21, pp. 99–103]; WḌ; fols 97a, 109a IAH *akhbaranā*-note; C: ḥadīth – collection.

423c 32a/1–6 *wa-Juzʾ Ibn Ṭalḥa*; A: Muḥammad b. Ṭalḥa al-Niʿʿālī (d. 413/1022); MS: D 3758/6, fols 119–35 [FMMU 21, pp. 99–103]; WḌal-Mawṣilī; fol. 119a IAH *akhbaranā*-note; C: ḥadīth – collection.

423d 32a/1–6 *wa-Fawāʾid Ibn Abī al-Fawāris riwāyat al-Mukhalliṣ*; A: Muḥammad b. Aḥmad Ibn Abī al-Fawāris Abū al-Fatḥ (d. 412/1022); VP: 1st, 7th, *muntaqā min* 9th, 10th; MS: D 3758/7, fols 137–258 [FMMU 21, pp. 99–103]; fols 179a, 207a IAH *akhbaranā*-note; fol. 235a IAH note (claims *ijāza* for himself); C: ḥadīth – collection.

423e 32a/1–6 *wa-Amālī Ibn ʿAsākir*; A: ʿAlī b. al-Ḥasan Ibn ʿAsākir (d. 571/1176); VP: *majlis min*; MS: D 3758/8, fols 261–7 [FMMU 21, pp. 99–103]; C: ḥadīth – collection.

424a 32a/7–12 *Majmūʿ fīhi Faḍāʾil Ramaḍān*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); MS: D 3807/1, fols 1–17 [FMMU 71, pp. 360–6]; fol. 0a IAH note (claims *ijāza* for himself); C: ḥadīth – merits.

424b 32a/7–12 *wa-K. al-Mutawārīn*; A: ʿAbd al-Ghanī b. Saʿīd al-Azdī (d. 409/1018); MS: D 3807/2, fols 18–30 [FMMU 71, pp. 360–6]; WḌ; fol. 21a IAH *akhbaranā*-note; C: history.

424c 32a/7–12 *wa-Shiʿr*; Scr: *bi-khaṭṭ al-Ḍiyāʾ* (Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī, d. 643/1245); MS: D 3807/3, fols 31–9 [FMMU 71, pp. 360–6]; WḌ; C: paraenesis – poetry.

424d 32a/7–12 *wa-Ḥadīth Ibn Shāhīn*; A: ʿUmar b. Aḥmad Ibn Shāhīn (d. 385/995); VP: *juzʾ min*; MS: D 3807/4, fols 42–9 [FMMU 71,

pp. 360–6]; WḌal-Ḥarrānī; fol. 42a IAH *akhbaranā*-note; C: ḥadīth – collection.

424e 32a/7–12 *wa-K. al-Lāmāt*; A: Aḥmad Ibn Fāris (d. 395/1004); MS: D 3807/5, fols 51–8 [FMMU 71, pp. 360–6]; WḌ; C: philology.

424f 32a/7–12 *wa-Faḍāʾil al-madīna*; A: al-Mufaḍḍal b. Muḥammad al-Yamanī (d. 308/920); MS: D 3807/6, fols 60–71 [FMMU 71, pp. 360–6]; WḌIḤā; fol. 62a IAH *akhbaranā*-note; C: ḥadīth – merits.

424g 32a/7–12 *wa-Riḥlat al-Shāfiʿī*; MS: D 3807/7, fols 72–81 [FMMU 71, pp. 360–6]; W Dār al-Ḥadīth al-Nūrīya, ʿAlī b. ʿAbd al-Kāfī; fol. 72a IAH *akhbaranā*-note; C: history.

424h 32a/7–12 *wa-Taʿālīq al-Ḍiyāʾ*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); FI: *musawwada min*; MS: D 3807/8–9, fols 82–99 [FMMU 71, pp. 360–6]; WḌ; fol. 87a IAH note (claims *ijāza* for himself); C: biography – individual.

424i 32a/7–12 *wa-Shiʿr Maḥāsin*; A: Maḥāsin b. Muḥammad b. Musallam; VP: *juzʾ min*; MS: D 3807/10, fols 100–6 [FMMU 71, pp. 360–6]; WḌ; C: poetry.

424j 32a/7–12 *wa-Faḍl Rajab*; A: ʿAlī b. al-Ḥasan Ibn ʿAsākir (d. 571/1176); MS: D 3807/11, fols 107–14 [FMMU 71, pp. 360–6]; WḌ; fol. 107a IAH note (claims right of transmission with ‘*qaraʾtuhu ʿalā al-Niẓām*’); C: ḥadīth – merits.

424k 32a/7–12 *wa-al-Istidhkār*; A: Yūsuf b. ʿAbd Allāh Ibn ʿAbd al-Barr (d. 463/1070); MS: D 3807/12, fols 115–22 [FMMU 71, pp. 360–6]; fol. 115a IAH *akhbaranā*-note; C: ḥadīth – study of.

424l 32a/7–12 *wa-Akhbār wa-ḥikāyāt ʿan al-Rabaʿī*; A: Muḥammad b. Sulaymān al-Rabaʿī (d. 374/984–5); MS: D 3807/13, fols 125–44 [FMMU 71, pp. 360–6]; W Dār al-Ḥadīth al-Nūrīya; C: adab.

424m 32a/7–12 *wa-Qaṣīdat al-Ḥuṣrī*[107]; MS: D 3807, fols 145–7 [FMMU 71, pp. 360–6]; fragment of 6 lines, not mentioned in FMMU catalogue; C: Koran – recitation – didactic poem.

[107] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 1456 reads الخضري.

424n 32a/7–12 *wa-al-Mubtadaʾ*; A: Isḥāq b. Bishr al-Qurashī (d. c.206/821); VP: 4th; MS: D 3807/15, fols 150–62 [FMMU 71, pp. 360–6]; WḌ; C: qiṣaṣ al-anbiyāʾ. (cf. no. 447h)

425a 32a/13–16 *Majmūʿ fīhi Ḥadīth Nuʿaym b. al-Hayḍam*; C: ḥadīth – collection.

425b 32a/13–16 *wa-Ḥikāyāt Ibn al-Walīd*; perhaps referring to Khālid b. al-Walīd (d. 21/642); VP: *juzʾ min*.

425c 32a/13–16 *wa-Amālī al-Ḍabbī*; A: al-Ḥusayn b. Hārūn al-Ḍabbī (d. 398/1007); VP: 61st; C: ḥadīth – collection.

425d 32a/13–16 *wa-Aḥādīth al-Rubāʿī*; possibly A: Ibrāhīm b. Aḥmad al-Rubāʿī (d. 352/963–4); S: al-Khaṭīb al-Baghdādī, *Tārīkh Baghdād wa-dhuyūlihi*, ed. M. ʿAṭāʾ, Beirut: DKI, VI, p. 11; C: ḥadīth – collection.

425e 32a/13–16 *wa-Gharāʾib al-Narsī*; most likely A: Muḥammad b. ʿAlī Ibn Maymūn al-Narsī (d. 510/1116); C: ḥadīth – collection.

425f 32a/13–16 *wa-Majlis*; A: Maḥmūd b. Aḥmad Ibn Māshādha (d. 536/1141); C: ḥadīth – collection.

425g 32a/13–16 *wa-Amālī Ibn al-Jarrāḥ*; A: ʿĪsā b. ʿAlī Ibn al-Jarrāḥ al-Wazīr (d. 391/1001); VP: 15th; C: ḥadīth – collection.

426a 32b/1–8 *Majmūʿ al-Shaykh Taqī al-Dīn fīhi Masʾalat al-faʾra idhā waqaʿat fī al-zayt*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: fiqh – ḥanbalī – rituals.

426b 32b/1–8 *wa-Masʾala mā yaḥillu min al-ḥayawān wa-mā yaḥrumu*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: fiqh – ḥanbalī – rituals.

426c 32b/1–8 *wa-Masʾalat wujūb al-ṭumaʾnīna*; on prayer; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: fiqh – ḥanbalī – rituals.

426d 32b/1–8 *wa-Masʾalat anwāʿ al-istiftāḥ*; on opening prayer; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: fiqh – ḥanbalī – rituals.

426e 32b/1–8 *wa-al-Tamattuʿ fī al-ḥajj*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: fiqh – ḥanbalī – rituals.

426f 32b/1–8 *wa-Masʾalat ḥajjihi ʿalayhi al-salām*; on the Prophet's pilgrimage; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: fiqh – ḥanbalī – rituals.

426g 32b/1–8 *wa-Masʾalat al-ʿumra al-Makkīya*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: fiqh – ḥanbalī – rituals.

426h 32b/1–8 *wa-Masʾalat al-iḥrām*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: fiqh – ḥanbalī – rituals.

426i 32b/1–8 *wa-Masʾalat al-ʿumra hal hiya wājiba*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: fiqh – ḥanbalī – rituals.

426j 32b/1–8 *wa-Masāʾil fī al-ribā*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: fiqh – ḥanbalī.

426k 32b/1–8 *wa-Masʾalat bayʿ al-akārīs al-franjīya*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: fiqh – ḥanbalī.

426l 32b/1–8 *wa-Masʾalat bayʿ al-fulūs bi-al-darāhim*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: fiqh – ḥanbalī.

426m 32b/1–8 *wa-Masʾalat zakāt māl al-ṣabī*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: fiqh – ḥanbalī.

426n 32b/1–8 *wa-Tafsīr Zaynab*; not identified.

427 32b/9 *wa-Amālī Thaʿlab*; A: Aḥmad b. Yaḥyā Thaʿlab (d. 291/904); S: *Majālis Thaʿlab*, ed. ʿA. Hārūn, Cairo: Dār al-Maʿārif, 1960; VP: 2nd *mujallad*; C: philology.

428 32b/10 *wa-al-Ḥilya*; (=*Ḥilyat al-awliyāʾ wa-ṭabaqāt al-aṣfiyāʾ*); A: Aḥmad b. ʿAbd Allāh al-Iṣfahānī Abū Nuʿaym (d. 430/1038); VP: *mujallad ṣaghīr min*; C: Sufism.

429a 32b/11–16 *Majmūʿ fīhi Nuskhat Abī Mushir*; A: ʿAbd al-Aʿlā b. Mushir al-Dimashqī Abū Mushir (d. 218/833–4); S: ed. M. al-Sayyid, Ṭanṭā: Dār al-Ṣaḥāba, 1989; C: ḥadīth – collection.

429b 32b/11–16 *wa-K. al-Mawqif wa-al-iqtiṣāṣ*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, III, pp. 160–1; C: ḥadīth – collection.

429c 32b/11–16 *wa-Aḥādīth fī maʿānī al-Qurʾān*; VP: *juzʾ*; C: ḥadīth – collection.

429d 32b/11–16 *wa-al-Ḍuʿafāʾ wa-al-matrūkīn*; A: Aḥmad b. ʿAlī al-Nasāʾī (d. 303/915); C: ḥadīth – study of.

429e 32b/11–16 *wa-K. al-Qanāʿa*; cf. no. 394d for identification; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); S: *K. al-Qanāʿa wa-al-taʿaffuf*, ed. M. ʿAṭā, Beirut: Muʾassasat al-Kutub al-Thaqāfīya, 1993; VP: 3rd; C: paraenesis.

429f 32b/11–16 *wa-Ḥadīth al-Ṣaffār*; A: Ismāʿīl b. Muḥammad al-Ṣaffār (d. 341/952–3); VP: *juzʾ min*; MS: D 1144/2, fols 61–7 [FM/1, pp. 286–7]; WḌ; WʿU; IAH-*samāʿ* 897/1491–2; rebinding (matching such a generic title for a rebound entry is generally difficult, but 1144/2 is clearly an Ibn ʿAbd al-Hādī manuscript and 1144 does not match any other CM here, nor does any other 'al-Ṣaffār' entry match 1144/2); C: ḥadīth – collection.

429g 32b/11–16 *wa-al-Gharāʾib wa-al-afrād*; probably A: Muḥammad b. Ṭāhir Ibn al-Qaysarānī, al-Maqdisī (d. 507/1113); S: *K. aṭrāf al-gharāʾib wa-al-afrād*, ed. J. al-Sarīʿ, Riyad: Dār al-Tadmurīya, 2007; VP: *juzʾ min*; C: ḥadīth – collection.

429h 32b/11–16 *wa-Imlāʾ al-Makhladī*; A: al-Ḥasan b. Aḥmad al-Makhladī (d. 389/999); VP: *juzʾ min*; C: ḥadīth – collection.

429i 32b/11–16 *wa-Amālī al-Maʿdānī*; A: Rajāʾ b. Ḥāmid al-Maʿdānī (d. c. 560/1164–5); VP: *majlis min*; C: ḥadīth – collection.

429j 32b/11–16 *wa-Musnad Ibn ʿUmar*; referring to ʿAbd Allāh b. ʿUmar b. al-Khaṭṭāb (d. 73/693); S: *Musnad ʿAbd Allāh b. ʿUmar*, ed. ʿArmūsh; VP: 3rd; C: ḥadīth – collection. (cf. nos. 442h, 510d, 563q)

429k 32b/11–16 *wa-Fawāʾid Ibn al-Muqriʾ*; A: Muḥammad b. Ibrāhīm Ibn al-Muqriʾ (d. 381/991–2); VP: 4th; C: ḥadīth – collection. (cf. no. 519c)

430a 33a/1–6 *Majmūʿ fīhi Fawāʾid al-Ṣūrī*; A: ʿAlī b. al-Muḥassīn al-Tanūkhī (d. 447/1055–6); VP: 5th; MS: D 3814/1, fols 1–13 [FMMU 78, pp. 395–400]; WḌal-Ḥarrānī; C: ḥadīth – collection.

430b 33a/1–6 *wa-Fawāʾid al-Bazzāz*; A: Mūsā b. Hārūn al-Bazzāz; VP: 5th; MS: D 3814/3, fols 33–46 [FMMU 78, pp. 395–400]; WḌ; fol. 33a, IAH *akhbaranā*-note; C: ḥadīth – collection.

430c 33a/1–6 *wa-Fawāʾid al-Kūfiyīn*; A: Muḥammad b. ʿAlī Ibn Maymūn al-Narsī (d. 510/1116); MS: D 3814/2, fols 18–26 [FMMU 78, pp. 395–400]; WḌal-Ḥarrānī; C: ḥadīth – collection.

430d 33a/1–6 *wa-Nuskhat al-Zubayr b. ʿAdī*; A: Bishr b. al-Ḥusayn al-Hilālī; VP: 1st; MS: D 3814/4, fols 50–7 [FMMU 78, pp. 395–400]; WḌ; C: ḥadīth – collection. (cf. no. 462g)

430e 33a/1–6 *wa-Faḍāʾil al-qurʾān*; A: Muḥammad b. Ayyūb Ibn (al-)Ḍurays (d. 294/906); VP: 3 *ajzāʾ*; MS: D 3814/5, fols 61–123 [FMMU 78, pp. 395–400]; fol. 61a, 86a IAH *akhbaranā*-note; C: Koran – study of.

430f 33a/1–6 *wa-Mashyakhat Ibn Shādhān*; A: al-Ḥasan b. Aḥmad Ibn Shādhān (d. 426/1034); VP: 2nd; MS: D 3814/6, fols 124–36 [FMMU 78, pp. 395–400]; WḌ; C: mashyakha. (cf. no. 507l)

430g 33a/1–6 *wa-K. al-Adab*; A: ʿAbd Allāh b. Muḥammad Ibn Abī Shayba (d. 235/849); VP: *juzʾayn*; MS: D 3814/7, fols 137–83 [FMMU 78, pp. 395–400]; C: scholarship.

430h 33a/1–6 *wa-Ḥadīth al-Maḥāmilī*; A: al-Ḥusayn b. Ismāʿīl al-Maḥāmilī (d. 330/941); VP: 2nd; MS: D 3814/9, fols 190–209 [FMMU 78, pp. 395–400]; C: ḥadīth – collection.

430i 33a/1–6 *wa-Wafayāt al-Ḥabbāl*; A: Ibrāhīm b. Saʿīd al-Ḥabbāl (d. 482/1089); MS: D 3814/10, fols 213–24 [FMMU 78, pp. 395–400]; WḌ; fol. 213a IAH note (claims *ijāza* for himself); C: biographical dictionary.

431a 33a/7–13 *Majmūʿ fīhi Takhrīj al-Ḥāfiẓ*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); VP: 12th; C: ḥadīth – collection.

431b 33a/7–13 *wa-al-Qanāʿa*; A: Aḥmad b. Muḥammad b. Masrūq al-Ṭūsī (d. 298/910); S: al-Dhahabī, *Tārīkh al-islām*, years 291–300, p. 74 ('*juzʾ al-Qanāʿa*'); C: ḥadīth – collection.

431c 33a/7–13 *wa-Takhrīj al-Ḥāfiẓ*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); VP: 26th; C: ḥadīth – collection.

431d 33a/7–13 *wa-Ṭuruq ḥadīth al-Ifk*; As he repeatedly appears in this CM and has a similar title further down (cf. no. 437g) most likely A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); VP: *juzʾ*; C: ḥadīth – collection.

431e 33a/7–13 *wa-Musnad Abī Bakr*; A: Yaḥyā b. Muḥammad Ibn Ṣāʿid (d. 318/930); C: ḥadīth – collection. (cf. no. 457b)

431f 33a/7–13 *wa-Majālis Abī Muḥammad al-Khallāl*; A: al-Ḥasan b. Muḥammad Abū Muḥammad al-Khallāl (d. 439/1047); VP: *10 majālis*; C: ḥadīth – collection.

431g 33a/7–13 *wa-Ḥadīth al-Ghaḍāʾirī*; VP: *juzʾ min*; C: ḥadīth – collection.

431h 33a/7–13 *wa-Takhrīj al-Ḥāfiẓ*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); VP: 38th; C: ḥadīth – collection.

431i 33a/7–13 *wa-Fawāʾid wa-adʿiyat takhrīj al-Ḥāfiẓ*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); VP: *juzʾ*; C: ḥadīth – collection/prayers.

431j 33a/7–13 *wa-Amālī Ibn al-Busrī*; A: ʿAlī b. Aḥmad Ibn al-Busrī (d. 469/1076); VP: 9th & 10th; C: ḥadīth – collection.

431k 33a/7–13 *wa-Faḍāʾil al-awqāt*; A: Aḥmad b. al-Ḥusayn al-Bayhaqī (d. 458/1066); S: ed. ʿA. al-Qaysī, Jedda: Dār al-Manāra, 1997; VP: 1st; C: ḥadīth – merits.

432a 33a/14–33b/5 *Majmūʿ fīhi Mashyakhat Ibn al-Bannāʾ*; A: Aḥmad b. al-Ḥasan Ibn al-Bannāʾ (d. 527/1132–3); VP: 5th; MS: D 3739/1, fols 1–15 [FMMU 2, pp. 16–20]; WḌ; fol. 1a IAH *akhbaranā*-note (2×); fol. 6a IAH-*samāʿ* for sons ʿAbd Allāh, Ḥasan, ʿAbd al-Hādī(p), scholars Ibrāhīm b. Aḥmad, Muḥammad b. ʿAlī al-Aʿmash, Aḥmad&Muḥammad sons of Muḥammad al-Shaʿrānī, 22.5.897/1492; C: mashyakha. (cf. no. 577f)

432b 33a/14–33b/5 *wa-Thulāthīyāt al-Bukhārī*; A: Muḥammad b. Ismāʿīl al-Bukhārī (d. 256/870); MS: D 3739/2, fols 16–25 [FMMU 2, pp. 16–20]; fols 16a, 16b, 17a, 18a, 19a, 20b, 22a, 22b, 23a (3×), 24b *samāʿ* for IAH, scholars and family (incl. his son ʿAbd al-Raḥmān Abū Hurayra), 869–70/1465–6; fol. 23b IAH-*samāʿ* for scholars & family, 28.5.897/1492; C: ḥadīth – collection – thulāthīyāt.

432c 33a/14–33b/5 *wa-Amālī al-Qāḍī Abī Yaʿlā*; A: al-Qāḍī Ibn Abī Yaʿlā al-Farrāʾ Abū al-Ḥusayn (d. 458/1066); VP: 5th; MS: D 3739/3, fols 26–35 [FMMU 2, pp. 16–20]; C: ḥadīth – collection.

432d 33a/14–33b/5 *wa-Subāʿīyāt Ibn Mulāʿib*; A: Dāwūd b. Aḥmad Ibn Mulāʿib (d. 616/1219); MS: D 3739/4, fols 38–42 [FMMU 2, pp. 16–20]; C: ḥadīth – collection – subāʿīyāt.

432e 33a/14–33b/5 *wa-Ḥadīth Ibn Mulāʿib*; A: Aḥmad b. Mulāʿib al-Baghdādī (d. 275/888–9); VP: *juzʾ min*; MS: D 3739/5, fols 44–51 [FMMU 2, pp. 16–20]; fol. 44a IAH *akhbaranā*-note; fol. 44a *samāʿ* for IAH (Fāṭima & Ibn al-Mardāwī), 870/1465; fol. 45a IAH-*samāʿ* for sons ʿAbd Allāh, ʿAbd al-Hādī, scholars Ibrāhīm b. Aḥmad, Aḥmad&Muḥammad sons of Muḥammad al-Shaʿrānī, 28.5.897/1492; C: ḥadīth – collection.

432f 33a/14–33b/5 *wa-Manām Ḥamza*; VP: *juzʾ*; fragments in MS: D 3739, fols 52–3 [FMMU 2, pp. 16–20]; C: ḥadīth – collection.

432g 33a/14–33b/5 *wa-Mā ikhtaṣarahu al-Ghāfiqī*; A: ʿAbd al-Raḥmān b. Abī Bakr Ibn al-Faḥḥām (d. 516/1122); VP: *juzʾ min*; MS: D 3739/6, fols 55–64 [FMMU 2, pp. 16–20]; C: ḥadīth – collection.

432h 33a/14–33b/5 *wa-Muntaqā min Musnad al-Thaqafī*; A: Muḥammad b. Isḥāq al-Thaqafī al-Sarrāj (d. 313/925–6); MS: D 3739/7, fols 65–76 [FMMU 2, pp. 16–20]; fol. 66a IAH *akhbaranā*-note; fol. 66a IAH-*samāʿ* for sons ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan(p), scholars, 28.5.897/1492; C: ḥadīth – collection.

432i 33a/14–33b/5 *wa-Ḥadīth min Muslim*; A: Muslim b. al-Ḥajjāj al-Naysābūrī (d. 261/875); VP: *juzʾ*; MS: D 3739/8, fols 77–8 [FMMU 2, pp. 16–20]; fol. 77a *samāʿ* for IAH (al-Fūlādhī), scholars; fol. 77a IAH-*samāʿ* for sons ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan, scholars, 28.5.897/1492; C: ḥadīth – collection.

432j 33a/14–33b/5 *wa-Ḥadīth al-muṣāfaḥa*; A: Aḥmad b. Muḥammad al-Silafī (d. 576/1180); MS: D 3739/9, fols 79–81 [FMMU 2, pp. 16–20]; fol. 81a *samāʿ* for IAH (Ibn al-Sharīfa), scholars, 2.2.870/1465; C: ḥadīth – collection – muṣāfaḥa.

432k 33a/14–33b/5 *wa-Muntaqā min ḥadīth al-Mukhalliṣ*; A: Muḥammad b. ʿAbd al-Raḥmān al-Mukhalliṣ (d. 393/1003); VP: 4th; MS: D 3739/10, fols 84–90 [FMMU 2, pp. 16–20]; WḌ; fol. 84a IAH-*samāʿ* for Ḥasan, Bulbul, Shuqrāʾ bt. ʿAlī b. al-Aʿmash, Ḥalqa, his daughter ʿĀʾisha, 27.5.897/1492; C: ḥadīth – collection.

432l 33a/14–33b/5 *wa-Ḥadīth al-Samarqandī*; A: Ismāʿīl b. Aḥmad al-Samarqandī (d. 536/1142); VP: *juzʾ min*; MS: D 3739/11, fols 91–4 [FMMU 2, pp. 16–20]; C: ḥadīth – collection.

432m 33a/14–33b/5 *wa-al-Musalsal*; A: Ismāʿīl b. Aḥmad al-Samarqandī (d. 536/1142); MS: D 3739/12, fols 95–106 [FMMU 2, pp. 16–20]; C: ḥadīth – collection – musalsalāt.

433a 33b/6–13 *Majmūʿ fīhi Juzʾ al-Rāfiʿī*; A: Muḥammad b. Aḥmad al-Rāfiʿī (fl. 4th/10th century); MS: D 3843/1, fols 1–33 [FMMU 107, pp. 569–78]; WḌal-Mawṣilī; C: ḥadīth – collection.

433b 33b/6–13 *wa-Fawāʾid Ibn al-Naqqūr*; A: ʿAbd Allāh b. Muḥammad Ibn al-Naqqūr (d. 565/1170); VP: 1st; MS: D 3843/2, fols 35–64 [FMMU 107, pp. 569–78]; WḌal-Mawṣilī; C: mashyakha.

433c 33b/6–13 *wa-Fawāʾid Ibn Akhī Mīmī*; A: Muḥammad b. ʿAbd Allāh Ibn Akhī Mīmī (d. 390/999–1000); VP: 2nd; MS: D 3843/3, fols 72–102 [FMMU 107, pp. 569–78]; WḌ; C: ḥadīth – collection.

433d 33b/6–13 *wa-Fawāʾid al-Ḥinnāʾī*; A: ʿAbd al-ʿAzīz b. Muḥammad al-Nakhshabī (d. 457/1064–5); VP: 1st; MS: D 3843/4, fols 105–25 [FMMU 107, pp. 569–78]; WḌal-Mawṣilī; C: ḥadīth – collection.

433e 33b/6–13 *wa-Adab al-ṣuḥba*; A: Muḥammad b. al-Ḥusayn al-Sulamī Abū ʿAbd al-Raḥmān (d. 412/1021); MS: D 3843/5, fols 127–53 [FMMU 107, pp. 569–78]; WḌ; C: adab/Sufism. (cf. no. 452a)

433f 33b/6–13 *wa-Nuskhat Ibn al-Mukhtār*; A: ʿAbd al-ʿAzīz b. al-Mukhtār al-Baṣrī; MS: D 3843/6, fols 155–66 [FMMU 107, pp. 569–78]; WḌ; fol. 155a IAH *akhbaranā*-note; C: ḥadīth – collection.

433g 33b/6–13 *wa-Ḥadīth al-ʿUshārī*; A: Muḥammad b. ʿAlī b. al-Fatḥ al-ʿUshārī (d. 451/1059–60); VP: *juzʾ min*; MS: D 3843/7, fols 170–82

[FMMU 107, pp. 569–78], these fire-damaged folia are wrongly identified in FMMU, pp. 572–3; C: ḥadīth – collection.

433h 33b/6–13 *wa-Muntakhab min Fawāʾid Khaythama*; A: Khaythama b. Sulaymān al-Shāmī (d. 343/958–9); VP: 1st; MS: D 3843/8, fols 187–93 [FMMU 107, pp. 569–78]; WḌal-Hilālī; C: ḥadīth – collection.

433i 33b/6–13 *wa-al-Miʾa al-Shurayḥīya*; A: ʿAbd al-Raḥmān b. Abī Shurayḥ al-Anṣārī (d. 392/1001–2); MS: D 3843/11, fols 214–29 [FMMU 107, pp. 569–78]; W ʿAlī b. Sālim al-Ḥiṣnī; C: ḥadīth – collection. (cf. no. 404h)

433j 33b/6–13 *wa-Mashyakhat Ibrāhīm b. Ṭahmān*; A: Ibrāhīm b. Ṭahmān al-Khurāsānī (d. c.163/780); VP: 1st & 2nd; MS: D 3843/13, fols 236–55 [FMMU 107, pp. 569–78]; WḌ; C: mashyakha.

433k 33b/6–13 *wa-Amālī al-Maḥāmilī*; A: al-Ḥusayn b. Ismāʿīl al-Maḥāmilī (d. 330/941); VP: 8th; MS: D 3843/14, fols 257–71 [FMMU 107, pp. 569–78]; WḌ; C: ḥadīth – collection.

433l 33b/6–13 *wa-Ḥadīth al-Ṭabarānī*; A: Sulaymān b. Ayyūb al-Ṭabarānī (d. 360/971); VP: *juzʾ min*; MS: D 3843/15, fols 272–9 [FMMU 107, pp. 569–78]; WḌ; C: ḥadīth – collection.

433m 33b/6–13 *wa-Risālat Ibn al-Ṣābūnī*; A: Ismāʿīl b. ʿAbd al-Raḥmān Ibn al-Ṣābūnī (d. 449/1057); MS: D 3843/19, fols 290–306 [FMMU 107, pp. 569–78]; C: ʿaqāʾid.

433n 33b/6–13 *wa-Ḥadīth al-Nasāʾī*; A: Sulaymān b. Ayyūb al-Ṭabarānī (d. 360/971); VP: *juzʾ min*; MS: D 3843/20, fols 310–21 [FMMU 107, pp. 569–78]; WḌ; C: ḥadīth – collection.

434 33b/14 *K. Alfiyat Ibn Mālik*; A: Muḥammad b. ʿAbd Allāh Ibn Mālik (d. 672/1274); C: grammar.

435a 34a/1–7 *Majmūʿ fīhi Amālī al-Ḥurfī*; A: ʿAbd al-Raḥmān b. ʿUbayd Allāh al-Ḥurfī (d. 423/1031–2); VP: 10th; MS: D 3809/1, fols 1–7 [FMMU 73, pp. 371–8]; C: ḥadīth – collection.

435b 34a/1–7 *wa-Sudāsīyāt al-Rāzī*; A: Muḥammad b. Aḥmad al-Rāzī Ibn al-Khaṭṭāb (d. 525/1131); MS: D 3809/2, fols 8–21 [FMMU 73, pp. 371–8]; WḌ; C: ḥadīth – collection – sudāsīyāt.

435c 34a/1–7 *wa-Ḥadīth al-Ṭabarānī*; A: Sulaymān b. Ayyūb al-Ṭabarānī (d. 360/971); VP: *juzʾ min*; MS: D 3809/3, fols 23–34 [FMMU 73, pp. 371–8]; WḌIḤā; C: ḥadīth – collection.

435d 34a/1–7 *wa-Mashyakhat al-Yūnīnī*; A: ʿAlī b. Muḥammad al-Yūnīnī (d. 701/1302); VP: 8th, 9th, 10th; MS: D 3809/4, fols 37–68 [FMMU 73, pp. 371–8]; fols 37a, 58a IAH note (reading '*muṭālaʿa*' & selecting '*intiqā*'"); C: mashyakha. (cf. no. 442c)

435e 34a/1–7 *wa-Amālī al-Maḥāmilī*; A: al-Ḥusayn b. Ismāʿīl al-Maḥāmilī (d. 330/941); VP: 1st; MS: D 3809/5, fols 69–73 [FMMU 73, pp. 371–8]; C: ḥadīth – collection.

435f 34a/1–7 *wa-Ḥadīth al-Ṭāʾī*; A: ʿAlī b. Ḥarb Ibn ʿUyayna al-Ṭāʾī (d. 265/878–9); VP: *juzʾ min*; MS: D 3809/6, fols 75–82 [FMMU 73, pp. 371–8]; WḌal-Hilālī; fol. 75a IAH *akhbaranā*-note; C: ḥadīth – collection.

435g 34a/1–7 *wa-al-Tafarrud wa-al-ittifāq*; A: al-Ḥasan b. ʿAlī al-Ahwāzī (d. 446/1055); VP: 3rd; MS: D 3809/7, fols 83–106 [FMMU 73, pp. 371–8]; C: Koran – recitation.

435h 34a/1–7 *wa-Fawāʾid al-Muzakkī*; A: Ibrāhīm b. Muḥammad al-Muzakkī (d. 362/973); VP: 1st; MS: D 3809/9, fols 107–17 [FMMU 73, pp. 371–8]; C: ḥadīth – collection.

435i 34a/1–7 *wa-Ḥadīth Ibn al-Shāh*; A: Aḥmad b. al-Ḥasan Ibn al-Shāh al-Marwarūdhī (d. after 388/998); VP: *juzʾ min*; MS: D 3809/10, fols 120–30 [FMMU 73, pp. 371–8]; C: ḥadīth – collection.

435j 34a/1–7 *wa-Ḥadīth al-Silafī*; A: Aḥmad b. Muḥammad al-Silafī (d. 576/1180); VP: *juzʾ min*; MS: D 3809/11, fols 132–8 [FMMU 73, pp. 371–8]; C: ḥadīth – collection.

435k 34a/1–7 *wa-Mashyakhat Abī Ṭāhir al-Anbārī*; A: Muḥammad b. Aḥmad al-Anbārī Abū Ṭāhir (d. 476/1083–4); MS: D 3809/12, fols 140–66 [FMMU 73, pp. 371–8]; WḌ; C: mashyakha.

435l 34a/1–7 *wa-Mashyakhat Ibn al-Muhtadī bi-Allāh*; A: Muḥammad b. ʿAlī Ibn al-Muhtadī bi-Allāh (d. 465/1072–3); VP: *juzʾayn*; MS: D 3809/13, fols 168–211 [FMMU 73, pp. 371–8]; WḌ; fol. 168b IAH *akhbaranā*-note; fol. 192a IAH note ('*muṭālaʿa*' [reading] & '*intiqā*'' [selecting]); C: mashyakha.

435m 34a/1–7 *wa-Arbaʿīn Ibn al-Ḥamāmī*; A: ʿAlī b. Aḥmad Ibn al-Ḥamāmī (d. 437/1045–6); MS: D 3809/14, fols 214–21 [FMMU 73, pp. 371–8]; WḌ; C: ḥadīth – collection – 40.

435n 34a/1–7 *wa-Majālis Ibn al-Bakhtarī*; A: Muḥammad b. ʿAmr Ibn al-Bakhtarī al-Razzāz (d. 339/950); VP: 6 *majālis*; MS: D 3809/15, fols 224–34 [FMMU 73, pp. 371–8]; WḌ; C: ḥadīth – collection.

436a 34a/8–12 *Majmūʿ fīhi al-ʿIlm*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); VP: 3 *ajzāʾ*; MS: D 3844/1, fols 1–56 [FMMU 108, pp. 578–82]; WḌ; fol. 23a IAH *akhbaranā*-note; C: scholarship.

436b 34a/8–12 *wa-al-Tawḥīd*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); MS: D 3844/2, fols 56–79 [FMMU 108, pp. 578–82]; WḌ; IAH note (claims *ijāza* for himself); C: theology.

436c 34a/8–12 *wa-Aḥādīth al-anbiyāʾ*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); MS: D 3844/3, fols 80–99 [FMMU 108, pp. 578–82]; WḌ; fol. 80a IAH *akhbaranā*-note; C: ḥadīth – collection.

436d 34a/8–12 *wa-al-Aḥādīth wa-al-akhbār*; A: Muḥammad b. ʿAlī al-Damaghānī (d. 478/1085); VP: 1st; MS: D 3844/4, fols 100–17 [FMMU 108, pp. 578–82]; WḌIḤā; C: ḥadīth – collection.

436e 34a/8–12 *wa-al-Ḥikāyāt*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); VP: 5th; MS: D 4541; rebinding; WḌ; fol. 0a IAH note (claims *ijāza* for himself); C: Sufism.

436f 34a/8–12 *wa-Taḥrīm al-qatl*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); MS: D 3844/5, fols 120–38 [FMMU 108, pp. 578–82]; WḌ; fol. 120a IAH note (claims *ijāza* for himself); C: ḥadīth – collection.

436g 34a/8–12 *wa-al-Duʿāʾ*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); MS: D 3844/6, fols 139–56 [FMMU 108, pp. 578–82]; WḌ; fol. 139a IAH *akhbaranā*-note; C: ḥadīth – collection.

436h 34a/8–12 *wa-al-Islām*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); MS: D 3844/7, fols 159–78 [FMMU 108, pp. 578–82]; fol. 160a IAH *akhbaranā*-note; C: ḥadīth – collection.

436i 34a/8–12 *wa-Amālī Ibn Mardawayh*; A: Aḥmad b. Mūsā Ibn Mardawayh (d. 410/1019–20); VP: 3 *majālis min*; MS: D 3844/8, fols 180–93 [FMMU 108, pp. 578–82]; WḌIḤā; C: ḥadīth – collection.

436j 34a/8–12 *wa-Mashyakhat Ibn ʿAbd al-Dāʾim*; A: Aḥmad Ibn ʿAbd al-Dāʾim al-Maqdisī, (d. 668/1270); VP: 3 *ajzāʾ*; MS: D 3844/10, fols 197–252 [FMMU 108, pp. 578–82]; WḌ ʿAlī b. Sālim al-Ḥiṣnī; fols 198a, 230a IAH *akhbaranā*-note; C: mashyakha.

437a 34a/13–34b/3 *Majmūʿ fīhi Akhbār ʿUmar b. ʿAbd al-ʿAzīz*; A: Abū Bakr Muḥammad b. al-Ḥusayn al-Ājurrī (d. 360/970); MS: D 3767/1, fols 1–22 [FMMU 30, pp. 155–9]; WḌIḤā; C: biography – individual.

437b 34a/13–34b/3 *wa-Majālis Abī Muṭīʿ*; A: Muḥammad b. ʿAbd al-Wāḥid al-Miṣrī Abū Muṭīʿ (d. 497/1103–4); VP: 6 *majālis*; MS: D 3767/2, fols 24–44 [FMMU 30, pp. 155–9]; WḌ; fol. 24a *samāʿ* for IAH (Fāṭima & Ibn al-Mardāwī), 870/1465; C: ḥadīth – collection.

437c 34a/13–34b/3 *wa-Amālī Ibn Samʿūn*; A: Muḥammad b. Aḥmad b. Samʿūn (d. 387/997); VP: 1st; MS: D 3767/3, fols 46–66 [FMMU 30, pp. 155–9]; WḌ; C: ḥadīth – collection.

437d 34a/13–34b/3 *wa-Amālī ʿUmar*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); VP: 2nd; MS: D 3767/4, fols 68–83 [FMMU 30, pp. 155–9]; C: ḥadīth – collection.

437e 34a/13–34b/3 *wa-al-Fawāʾid al-ʿawālī min ḥadīth Mālik*[108]; MS: D 3767/5, fols 88–100 [FMMU 30, pp. 155–9]; WḌ; fol. 88a *samāʿ* for IAH (Fāṭima & Ibn al-Mardāwī), 869/1465; C: ḥadīth – collection.

437f 34a/13–34b/3 *wa-Aḥādīth al-shiʿr*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); MS: D 3767/6, fols 102–16 [FMMU 30, pp. 155–9]; WḌ; C: ḥadīth – collection.

437g 34a/13–34b/3 *wa-Ḥadīth al-Ifk*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); MS: D 3767/7, fols 122–38 [FMMU 30, pp. 155–9]; WḌ; C: ḥadīth – collection.

[108] In the *fihrist ʻMalik'*.

437h 34a/13–34b/3 *wa-al-Mujālasa*; A: Aḥmad b. Marwān al-Dīnawarī (d. 333/944–5); VP: 7th, 8th, 23rd; MS: D 3767/8, fols 144–216 [FMMU 30, pp. 155–9]; WḌ; fols 144a, 172a IAH *akhbaranā*-note; C: adab. (cf. no. 417d)

437i 34a/13–34b/3 *wa-al-Miṣbāḥ*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); VP: *juzʾayn min*; MS: D 3767/9, fols 217–44 [FMMU 30, pp. 155–9]; WḌ; C: ḥadīth – collection.

438a 34b/4–7 *Majmūʿ fīhi Masʾala*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); FI: *baʿdahu ajzāʾ nāqiṣa*; C: fiqh – ḥanbalī.

438b 34b/4–7 *thumma Ḥadīth Ibn al-Abyaḍ*; several *ḥadīth* scholars are known by this *laqab*, such as ʿAbd Allāh (d. 665; al-Dhahabī, *Tārīkh al-islām*, years 661–70, p. 194) and ʿAbd al-Khāliq (d. 610; al-Dhahabī, *Tārīkh al-islām*, years 601–10, p. 372); VP: *juzʾ min*; FI: *thumma ajzāʾ wa-fawāʾid*; C: ḥadīth – collection.

438c 34b/4–7 *thumma Mā fī mukhtaṣar al-Muzanī min al-aḥādīth*; referring to Ismāʿīl b. Yaḥyā al-Muzanī (d. 264/877–8); VP: *juzʾ*; FI: *thumma ashyāʾ nāqiṣa*; C: fiqh – shāfiʿī/ḥadīth – collection.

438d 34b/4–7 *thumma Dhamm al-Liwāṭ*; A: al-Haytham b. Khalaf al-Dūrī (d. 307/919–20); MS: D 3746/7, fols 156–64 [FMMU 9, pp. 43–6]; ON Ibn Ṭūlūn; rebinding; identification of D 3736/7 on basis of ownership note by Ibn Ṭūlūn, place of writing of this copy (Ḍiyāʾīya Madrasa, colophon fol. 164a) and the fact that this codicological unit had been linked with 3746/8 (438e) as is evident from the *samāʿ* on fol. 164b, which mentions that items 7 and 8 were read together in the year 808/1405 in Damascus; C: ḥadīth – collection.

438e 34b/4–7 *wa-Amālī Ibn ʿAsākir*; A: ʿAlī b. al-Ḥasan Ibn ʿAsākir (d. 571/1176); VP: 19th *majlis*; MS: D 3746/8, fols 165–7 [FMMU 9, pp. 43–6]; rebinding; identification of 3746: see previous entry + this is exactly the 19th *majlis* and the *samāʿ* on fol. 165a states that it was read in the ʿUmarīya Madrasa; C: ḥadīth – collection.

439a 34b/8–15 *Majmūʿ fīhi Ḥadīth al-Ikhmīmī*; A: Muḥammad b. Aḥmad al-Ikhmīmī (d. 395/1004–5); VP: 2nd; MS: D 3821/1, fols 1–14 [FMMU 85, pp. 433–42]; WḌ; C: ḥadīth – collection.

439b 34b/8–15 *wa-Rubāʿiyāt Abī Bakr al-Shāfiʿī*; A: ʿAlī b. ʿUmar al-Dāraquṭnī (d. 385/995); VP: 2nd; MS: D 3821/2, fols 17–27 [FMMU 85, pp. 433–42]; W ʿAlī b. Sālim al-Ḥiṣnī; C: ḥadīth – collection – rubāʿīyāt.

439c 34b/8–15 *wa-Ḥadīth Khālid b. Mirdās*; A: Khālid b. Mirdās al-Sarrāj (d. 231/845–6); MS: D 3821/3, fols 28–34 [FMMU 85, pp. 433–42]; WḌ; C: ḥadīth – collection.

439d 34b/8–15 *wa-Ḥadīth Abī ʿUmar b. Ḥayyawayh*; A: Muḥammad b. al-ʿAbbās Ibn Ḥayyawayh Abū ʿUmar al-Khazzāz (d. 382/992); MS: D 3821/4, fols 36–49 [FMMU 85, pp. 433–42]; WḌal-Mawṣilī; fol. 37a *samāʿ* for IAH (Ibn al-Sharīfa & Ibn al-Mardāwī), one wife attending, 870/1465; C: ḥadīth – collection.

439e 34b/8–15 *wa-al-Muntaqā min Jāmiʿ al-khayr*; A: ʿAbd al-Ghanī b. Sulṭān al-Maqdisī; MS: D 3821/5, fols 50–61 [FMMU 85, pp. 433–42]; C: paraenesis.

439f 34b/8–15 *wa-Aḥādīth Hishām b. ʿAmmār*; A: Hishām b. ʿAmmār al-Dimashqī (d. 245/859); MS: D 3821/6, fols 62–92 [FMMU 85, pp. 433–42]; WḌ; fol. 63a *samāʿ* for IAH (Ibn al-Sharīfa & Ibn al-Mardāwī); C: ḥadīth – collection.

439g 34b/8–15 *wa-Ḥadīth al-Sarrāj*; A: Muḥammad b. Isḥāq al-Thaqafī al-Sarrāj (d. 313/925–6); VP: *juzʾ min*; MS: D 3821/7, fols 94–104 [FMMU 85, pp. 433–42]; WḌ; C: ḥadīth – collection.

439h 34b/8–15 *wa-Juzʾ Ibn Mardawayh*; A: Aḥmad b. Mūsā Ibn Mardawayh (d. 410/1019–20); MS: D 3821/8, fols 108–28 [FMMU 85, pp. 433–42]; W ʿAlī b. ʿAbd al-Kāfī; fol. 109a *samāʿ* for IAH (Fāṭima & Ibn al-Mardāwī), 870/1465; C: ḥadīth – collection.

439i 34b/8–15 *wa-al-Musalal bi-al-ʿĪd*; A: Aḥmad b. Muḥammad al-Silafī (d. 576/1180); MS: D 3821/10, fols 133–40 [FMMU 85, pp. 433–42]; WḌIbn Salāma; C: ḥadīth – collection – musalsalāt.

439j 34b/8–15 *wa-Majlis*; A: Muḥammad b. al-Ḥusayn Ibn Fanjūwayh; MS: D 3821/11, fols 141–9 [FMMU 85, pp. 433–42]; fol. 142a *samāʿ* for IAH (Ibn al-Sharīfa & Ibn al-Mardāwī), 870/1465; fol. 142a IAH *akhbaranā*-note; C: ḥadīth – collection.

439k 34b/8–15 *wa-Kitāb Ibn Salāma*; A: al-Shaykh Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); MS: D 3821/12, fols 151–75 [FMMU 85, pp. 433–42]; C: ḥadīth – collection.

439l 34b/8–15 *wa-al-Kalām ʿalā al-jamʿ bayna al-Ṣaḥīḥayn*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); MS: D 3821/13, fols 176–84 [FMMU 85, pp. 433–42]; WḌ; C: ḥadīth – collection.

439m 34b/8–15 *wa-Juzʾ Ibn ʿĀṣim*; A: Muḥammad Ibn ʿĀṣim al-Thaqafī (d. 262/875–6); MS: D 3821/14, fols 194–205 [FMMU 85, pp. 433–42]; WḌIḤā; fol. 195a *samāʿ* for IAH (Fāṭima & Ibn al-Mardāwī), 870/1465; fol. 195a IAH *akhbaranā*-note; C: ḥadīth – collection.

439n 34b/8–15 *wa-Ḥadīth Ibn al-Mufassir*; A: ʿAbd Allāh b. Muḥammad Ibn al-Mufassir al-Dimashqī (d. 365/976); VP: *juzʾ min*; MS: D 3821/15, fols 206–14 [FMMU 85, pp. 433–42]; WḌal-Ḥarrānī; C: ḥadīth – collection.

439o 34b/8–15 *wa-Ḥadīth Khubayb wa-Khuraym*; referring to Khubayb b. ʿAdī al-Anṣārī and Khuraym b. Aws al-Ṭāʾī; VP: *juzʾ*; MS: D 3821/16, fols 216–25 [FMMU 85, pp. 433–42]; WḌ; fol. 217a *samāʿ* for IAH (Ibn al-Sharīfa & Ibn al-Mardāwī), scholars and son ʿAbd al-Raḥmān, 870/1465; C: ḥadīth – collection.

439p 34b/8–15 *wa-Ḥadīth al-Qaṭṭān*; A: Aḥmad b. Muḥammad Abū Sahl al-Qaṭṭān (d. 350/961); VP: 4th; MS: D 3821/17, fols 226–58 [FMMU 85, pp. 433–42]; W Bahāʾ al-Dīn ʿAbd al-Raḥmān b. Ibrāhīm; fol. 227a IAH note (claims *ijāza* for himself); C: ḥadīth – collection.

439q 34b/8–15 *wa-Akhlāq ḥamlat al-Qurʾān*; A: Abū Bakr Muḥammad b. al-Ḥusayn al-Ājurrī (d. 360/970); VP: 2nd; MS: D 3821/20, fols 274–82 [FMMU 85, pp. 433–42]; C: Koran – study of.

439r 34b/8–15 *wa-Ḥadīth al-Shaʿīrī*; A: Manṣūr b. ʿAlī al-Shaʿīrī (fl. 6th/12th century?); VP: *juzʾ min*; MS: D 3821/21, fols 284–90 [FMMU 85, pp. 433–42]; WḌal-Mawṣilī; C: ḥadīth – collection.

440 35a/1 *Majmūʿ awwaluhu Ḍarāʿat al-ṭarīd ilā dhī al-ʿarsh al-majīd*; not identified.

441a 35a/2–6 *Majmūʿ fīhi Ḥadīth Abī ʿUmar b. Ḥayyawayh*; A: Muḥammad b. al-ʿAbbās Ibn Ḥayyawayh Abū ʿUmar al-Khazzāz (d. 382/992); VP: 3rd;

MS: D 3829/1, fols 1–17 [FMMU 93, pp. 486–91]; WḌ; fol. 1a IAH *akhbaranā*-note; C: ḥadīth – collection.

441b 35a/2–6 *wa-ʿAwālī Ibn Ḥayyān*; A: ʿAbd Allāh b. Muḥammad Ibn Ḥayyān al-Iṣfahānī (d. 369/979); VP: 1st, 2nd (*baʿd*); MS: D 3829/2, fols 20–37 [FMMU 93, pp. 486–91]; WḌal-Ḥarrānī; fol. 20a IAH note (claims *ijāza* for himself); C: ḥadīth – collection – ʿawālī.

441c 35a/2–6 *wa-Juzʾ al-Tarqufī*; A: ʿAbbās b. ʿAbd Allāh al-Tarqufī (d. 267/880); MS: D 3829/3, fols 40–56 [FMMU 93, pp. 486–91]; fol. 40a *samāʿ* for IAH (Fāṭima & Ibn al-Mardāwī), 870/1465; C: ḥadīth – collection.

441d 35a/2–6 *wa-Fawāʾid al-Rāzī*; A: Tammām b. Muḥammad al-Rāzī (d. 414/1023); VP: *ʿiddat ajzāʾ*; MS: D 3829/4, fols 57–145 [FMMU 93, pp. 486–91]; fols 91a, 130a (title pages) IAH note (on content); C: ḥadīth – collection.

441e 35a/2–6 *wa-Ḥadīth Wakīʿ*; A: Wakīʿ b. al-Jarrāḥ al-Ruʾāsī (d. 197/812); VP: 1st; MS: D 3829/5, fols 146–55 [FMMU 93, pp. 486–91]; WḌ; fol. 146a IAH *akhbaranā*-note; C: ḥadīth – collection.

441f 35a/2–6 *wa-Musawwadāt*; Scr: *bi-khaṭṭ al-Majd*; MS: D 3829/6, fols 156–91 [FMMU 93, pp. 486–91].

441g 35a/2–6 *wa-Ḥadīth Mālik*; VP: *juzʾ min*; MS: D 3829/7, fols 193–208 [FMMU 93, pp. 486–91]; W Dār al-Ḥadīth al-Ashrafīya; C: ḥadīth – collection.

441h 35a/2–6 *wa-Faḍāʾil Jarīr*; A: Aḥmad b. ʿĪsā al-Maqdisī (d. 643/1246); VP: 2nd; MS: D 3829/8, fols 211–44 [FMMU 93, pp. 486–91]; WḌ; C: ḥadīth – merits.

441i 35a/2–6 *wa-al-Ḥinnāʾīyāt*; A: al-Ḥusayn b. Muḥammad al-Ḥinnāʾī al-Dimashqī (d. 459/1066–7); VP: 3rd, 5th; MS: D 3829/9, fols 246–80 [FMMU 93, pp. 486–91]; WḌal-Mawṣilī; fol. 267a IAH *akhbaranā*-note; C: ḥadīth – collection.

441j 35a/2–6 *wa-Faḍāʾil al-Kūfa*; A: Muḥammad b. ʿAlī al-ʿAlawī al-Kūfī (d. 445/1053–4); VP: 1st; MS: D 3829/10, fols 282–308 [FMMU 93, pp. 486–91]; WḌ; C: ḥadīth – merits.

442a 35a/7–16 *wa-Majmūʿ fīhi Maʿrifat al-rijāl*; A: Yaḥyā b. Maʿīn al-Murrī (d. 233/847); MS: D 1178/1, fols 1–6 [FM/1, pp. 303–12]; WḌIḤā; C: ḥadīth – study of.

442b 35a/7–16 *wa-Rijāl Abī Nuʿaym*; A: Aḥmad b. ʿAbd Allāh al-Iṣfahānī Abū Nuʿaym (d. 430/1038); MS: D 1178/6, fols 50–6 [FM/1, pp. 303–12]; rebinding; C: ḥadīth – study of.

442c 35a/7–16 *wa-Mashyakhat al-Yūnīnī*; A: ʿAlī b. Muḥammad al-Yūnīnī (d. 701/1302); MS: D 3762/5, fols 30–54 [FMMU 25, pp. 123–5]; rebinding; C: mashyakha. (cf. no. 435d)

442d 35a/7–16 *wa-Fawāʾid al-Wazīr*; A: ʿĪsā b. ʿAlī Ibn al-Jarrāḥ al-Wazīr (d. 391/1001); VP: *majālis min*; MS: D 1178/2, fols 10–19 [FM/1, pp. 303–12]; rebinding; WḌal-Hilālī; C: ḥadīth – study of.

442e 35a/7–16 *wa-Ḥadīth Ibn Maʿrūf*; A: ʿUbayd Allāh b. Aḥmad Ibn Maʿrūf (d. 381/991–2); VP: 5th; MS: D 1178/4, fols 31–5 [FM/1, pp. 303–12]; rebinding; C: ḥadīth – collection.

442f 35a/7–16 *wa-Takhrīj al-Ḥāfiẓ*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); VP: 73rd; MS: D 1178/5, fols 38–49 [FM/1, pp. 303–12]; rebinding; C: ḥadīth – collection.

442g 35a/7–16 *wa-Amālī al-Qazwīnī*; A: ʿAlī b. ʿUmar al-Qazwīnī (d. 442/1050–1); VP: *majlisān*; MS: D 1178/3, fols 22–7 [FM/1, pp. 303–12]; rebinding; WḌ; IAH note (claims *ijāza* for himself); C: ḥadīth – collection.

442h 35a/7–16 *wa-Musnad Ibn ʿUmar*; referring to ʿAbd Allāh b. ʿUmar b. al-Khaṭṭāb (d. 73/693); S: *Musnad ʿAbd Allāh b. ʿUmar*, ed. ʿArmūsh; MS: D 1178/20, fols 198–212 [FM/1, pp. 303–12]; rebinding; WḌal-Jaʿfarī; C: ḥadīth – collection. (cf. nos. 429j, 510d, 563q)

442i 35a/7–16 *wa-ʿAwālī Mālik*; A: Salīm b. Ayyūb al-Rāzī (d. 447/1055); MS: D 1178/21, fols 214–20 [FM/1, pp. 303–12]; rebinding; C: ḥadīth – collection – ʿawālī.

442j 35a/7–16 *wa-al-Majālis al-khamsa*; A: Aḥmad b. Muḥammad al-Silafī (d. 576/1180); MS: D 1178/22, fols 227–45 [FM/1, pp. 303–12]; rebinding; WḌal-Ḥarrānī; C: ḥadīth – collection.

442k 35a/7–16 *wa-Amālī Abī Naṣr al-Ghāzī*; A: Aḥmad b. ʿUmar Abū Naṣr al-Ghāzī (d. 532/1137); VP: *juzʾ min*; MS: D 1178/9, fols 72–9 [FM/1, pp. 303–12]; rebinding; WḌ; C: ḥadīth – collection.

442l 35a/7–16 *wa-Ḥadīth Ibn Masʿūd*; A: Yaḥyā b. Muḥammad Ibn Ṣāʿid (d. 318/930); VP: 2nd; MS: D 1178/10, fols 82–108 [FM/1, pp. 303–12]; rebinding; WḌ; C: ḥadīth – merits.

442m 35a/7–16 *wa-Jāmiʿ ʿAbd al-Razzāq*; A: ʿAbd al-Razzāq b. Hammām al-Ṣanʿānī (d. 211/827); VP: 1st; MS: D 1178/11, fols 112–25 [FM/1, pp. 303–12]; rebinding; WḌIḤā; C: ḥadīth – collection.

442n 35a/7–16 *wa-Ḥadīth Abī al-Ḥasan al-Ḥunaynī*; A: Abū al-Ḥasan b. ʿAbd Allāh al-Ḥunaynī (d. 450/1058); VP: *juzʾ min*; MS: D 1178/7, fols 58–65 [FM/1, pp. 303–12]; rebinding; WḌal-Mawṣilī; C: ḥadīth – collection.

442o 35a/7–16 *wa-Fawāʾid Abī al-Qāsim al-Ḥurfī*; A: ʿAbd al-Raḥmān b. ʿUbayd Allāh al-Ḥurfī (d. 423/1031–2); VP: 1st; MS: D 1178/12, fols 128–39 [FM/1, pp. 303–12]; rebinding; C: ḥadīth – collection.

442p 35a/7–16 *wa-Fawāʾid Yūsuf b. Aḥmad*; A: Yūsuf b. Aḥmad al-Baghdādī Abū Yaʿqūb (d. 585/1189); VP: *juzʾ min*; MS: D 1178/13, fols 142–8 [FM/1, pp. 303–12]; rebinding; WḌal-Mawṣilī; C: ḥadīth – collection.

442q 35a/7–16 *wa-Aḥādīth min juzʾ al-Ḥaffār*; A: Hilāl b. Muḥammad al-Ḥaffār Abū al-Fatḥ; MS: D 1178/16, fols 154–8 [FM/1, pp. 303–12]; rebinding; C: ḥadīth – collection.

442r 35a/7–16 *wa-Ḥadīth al-Masāmīrī*; A: Abū al-Qāsim b. Muḥammad al-Masāmīrī (fl. 5th/11th century?); VP: *juzʾ min*; MS: D 1178/18, fols 170–3 [FM/1, pp. 303–12]; rebinding; WḌal-Mawṣilī; C: ḥadīth – collection.

442s 35a/7–16 *wa-Mashyakhat al-Duqūqī*; A: Muḥammad b. Rāfiʿ Abū al-Maʿālī (d. 774/1372–3); MS: D 1178/19, fols 177–93 [FM/1, pp. 303–12]; rebinding; WḌal-Mawṣilī; C: mashyakha.

442t 35a/7–16 *wa-Fawāʾid al-Mukhalliṣ*; A: Muḥammad b. ʿAbd al-Raḥmān al-Mukhalliṣ (d. 393/1003); VP: 5th; MS: D 1178/23, fols 247–65 [FM/1, pp. 303–12]; rebinding; C: ḥadīth – collection.

443a 35b/1–11 *Majmūʿ li-l-Shaykh Taqī al-Dīn fihi Mā ruwiya fī sūrat al-Ikhlāṣ*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: Koran – commentary.

443b 35b/1–11 *wa-Ḥadīth ʿUqba b. ʿĀmir*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: ḥadīth – commentary.

443c 35b/1–11 *wa-Masʾala fīmā yashtabihu*[109] *ʿalā al-ṭālib*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: fiqh – ḥanbalī – rituals.

443d 35b/1–11 *wa-al-Taghlīs bi-ṣalāt al-ṣubḥ*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: fiqh – ḥanbalī – rituals.

443e 35b/1–11 *wa-al-Ṣalāt baʿda al-adhān yawm al-jumʿa*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: fiqh – ḥanbalī – rituals.

443f 35b/1–11 *wa-Ṣalāt al-ṣubḥ yawm al-jumʿa*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: fiqh – ḥanbalī – rituals.

443g 35b/1–11 *wa-Ṣalāt al-munfarid*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: fiqh – ḥanbalī – rituals.

443h 35b/1–11 *wa-Masʾalat ṣalāt baʿḍ arbāb al-madhāhib khalfa baʿḍ*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: fiqh – ḥanbalī – rituals.

443i 35b/1–11 *wa-Masʾalat al-ijmāʿ wa-man qallada madhhab*^{an} *hal tajūzu mukhālafatuhu*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: fiqh – ḥanbalī.

443j 35b/1–11 *wa-Masʾalat al-nuṣūṣ*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: fiqh – ḥanbalī.

443k 35b/1–11 *wa-Masʾala fī maʿnā qawl al-Shaykh ʿAbd al-Qādir*; referring to al-Shaykh ʿAbd al-Qādir b. ʿAbd Allāh al-Ṣāliḥī al-Kīlānī (d. 561/1166); A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: Sufism.

443l 35b/1–11 *wa-Masʾalat al-khayr wa-al-shirr*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328).

[109] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 1631 reads نسبته.

443m 35b/1–11 *wa-Masʾala fī al-khurūj min al-īmān*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: fiqh – ḥanbalī.

443n 35b/1–11 *[wa-]Masʾala fī qawlihi ʿalayhi al-salām mā waladanī min sifāḥ*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: ḥadīth – commentary.

443o 35b/1–11 *wa-Masʾala fī Jabal Lubnān*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: fiqh – ḥanbalī – sacred sites.

443p 35b/1–11 *[wa-]Masʾalat ṣalāt Mūsā fī qabrihi*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: fiqh – ḥanbalī – rituals.

443q 35b/1–11 *[wa-]Masʾalat al-istiʿāna*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: fiqh – ḥanbalī – rituals.

443r 35b/1–11 *[wa-]Masʾala man yanquḍu al-rasūl al-tawba*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328).

443s 35b/1–11 *wa-Tafsīr āyāt*[110]; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); FI: *wa-ghayr dhālika wa-huwa min al-maḥāsin*; C: Koran – commentary.

444a 35b/12–36a/1 *Majmūʿ fīhi Fawāʾid Ibn Ghanāʾim*; A: ʿAlī b. Ghanāʾim al-Khiraqī (d. after 469/1076); VP: 1st; MS: D 3803/1, fols 1–11 [FMMU 67, pp. 339–46]; C: ḥadīth – collection.

444b 35b/12–36a/1 *wa-Juzʾ al-Miṣṣīṣī wa-huwa Juzʾ Luwayn*; A: Muḥammad b. Sulaymān al-Miṣṣīṣī Luwayn (d. 245/859); MS: D 3803/3, fols 16–39 [FMMU 67, pp. 339–46]; ON ʿAlī al-Mawṣilī; fol. 18a IAH note (claims right of transmission with '*min marwīyāt*'); C: ḥadīth – collection.

444c 35b/12–36a/1 *wa-Arbaʿīn Naṣr*; A: Naṣr b. Ibrāhīm al-Maqdisī (d. 490/1096); MS: D 3803/4, fols 42–65 [FMMU 67, pp. 339–46]; erased *waqf* note; fol. 45a IAH note (claims *ijāza* for himself); C: ḥadīth – collection – 40.

444d 35b/12–36a/1 *wa-Man ruwiya [ʿanhu] min awlād al-ʿashara*; A: ʿAlī b. ʿAbd Allāh al-Baṣrī (d. 234/848–9); MS: D 3803/5, fols 67–77 [FMMU 67,

110 Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 1647 reads أناب.

pp. 339–46]; fol. 68a IAH note (claims *ijāza* for himself); C: ḥadīth – study of.

444e 35b/12–36a/1 *wa-Ḥadīth ʿAlī b. Ḥarb*; A: ʿAlī b. Ḥarb Ibn ʿUyayna al-Ṭāʾī (d. 265/878–9); VP: 1st, 2nd; MS: D 3803/6, fols 78–97 [FMMU 67, pp. 339–46]; fol. 78a IAH note (claims right of transmission with '*min marwīyāt*'); C: ḥadīth – collection.

444f 35b/12–36a/1 *wa-Aḥādīth Ṭālūt b. ʿAbbād*; A: Ṭālūt b. ʿAbbād al-Ṣayrafī (d. 238/852); MS: D 3803/7, fols 104–9 [FMMU 67, pp. 339–46]; C: ḥadīth – collection.

444g 35b/12–36a/1 *wa-Amālī Ibn Dūst*; A: Muḥammad b. Yūsuf Ibn Dūst al-ʿAllāf (d. 381/991–2); VP: *juzʾ min*; MS: D 3803/8, fols 112–30 [FMMU 67, pp. 339–46]; erased *waqf* note; C: ḥadīth – collection.

444h 35b/12–36a/1 *wa-Asmāʾ sāmiʿīn al-Dāraquṭnī*; MS: D 3803/9, fols 135–49 [FMMU 67, pp. 339–46]; WḌ; C: ḥadīth – study of.

444i 35b/12–36a/1 *wa-Uṣūl al-khaṭṭ*; A: Ibn al-Bawwāb (d. 413/1022); rebinding; C: calligraphy.

444j 35b/12–36a/1 *wa-al-Urjūza fī al-tajwīd*; rebinding; C: Koran – recitation – didactic poem.

444k 35b/12–36a/1 *wa-ʿAwālī Abī al-Muẓaffar*; A: ʿAbd al-Khāliq b. Fīrūz Abū al-Muẓaffar (d. 590/1194); MS: D 3803/10, fols 151–66 [FMMU 67, pp. 339–46]; fol. 151a IAH note (claims *ijāza* for himself); C: ḥadīth – collection – ʿawālī.

444l 35b/12–36a/1 *wa-Musalsal al-ʿĪdayn*; MS: D 3803/11, fols 170–81 [FMMU 67, pp. 339–46]; fol. 170a IAH note (claims right of transmission with '*min marwīyāt*'); C: ḥadīth – collection – musalsalāt.

444m 35b/12–36a/1 *wa-Majālis*; A: ʿUmar b. Muḥammad Ibn Ṭabarzad (d. 607/1210); VP: 3 *majālis*; MS: D 3803/12, fols 183–9 [FMMU 67, pp. 339–46]; fol. 183a IAH note (claims right of transmission with '*min marwīyāt*'); C: ḥadīth – collection.

444n 35b/12–36a/1 *wa-Fawāʾid Ibn Shākir*; A: ʿAlī b. Yaʿqūb Ibn Shākir (d. 353/964–5); VP: 1st; MS: D 3803/13, fols 192–208 [FMMU 67, pp. 339–46]; C: ḥadīth – collection.

444o 35b/12–36a/1 *wa-Juzʾ li-Ibn Durayd*; A: Muḥammad b. al-Ḥasan Ibn Durayd (d. 321/933); on account of thematic profile of this CM and the thematic profile of the other works by this author in the *fihrist* C: ḥadīth – collection.

444p 35b/12–36a/1 *wa-Ḥadīth Ibn Najīḥ*; A: Muḥammad b. al-ʿAbbās Ibn Najīḥ al-Bazzāz (d. 345/956–7); VP: 2nd; MS: D 3803/16, fols 223–35 [FMMU 67, pp. 339–46]; W ʿAlī al-Mawṣilī; C: ḥadīth – collection.

444q 35b/12–36a/1 *wa-Fawāʾid al-Ḥāfiẓ*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); VP: *juzʾ min*; MS: D 3803/17, fols 238–50 [FMMU 67, pp. 339–46]; WḌ; C: ḥadīth – collection.

445a 36a/2–10 *Majmūʿ fihi Mashyakhat al-Rāzī*; A: Muḥammad b. Aḥmad al-Rāzī Ibn al-Khaṭṭāb (d. 525/1131); MS: D 1231/1, fols 1–41 [FM/1, pp. 325–7]; rebinding; WḌ; (modern?) WʿUmarīya; fol. 1a ON Aḥmad b. ʿAbd al-Raḥm[ān] b. ʿAbd al-Aḥad al-ʿAṭ… al-Ḥ…ī; C: mashyakha.

445b 36a/2–10 *wa-Amālī Abī Muḥammad al-Tamīmī*; A: Rizq Allāh b. ʿAbd al-Wahhāb al-Tamīmī Abū Muḥammad (d. 488/1095–6); VP: *juzʾ min*; MS: D 3428/2, fols 51–4 [FM/2, pp. 292–3]; rebinding; C: ḥadīth – collection.

445c 36a/2–10 *wa-Masāʾil wa-fawāʾid*; A: al-Shaykh Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); Scr: *bi-khaṭṭ al-Shaykh Muwaffaq al-Dīn*; C: fiqh – ḥanbalī.

445d 36a/2–10 *wa-Amālī al-Qāḍī Abī Bakr*; VP: 7th; C: ḥadīth – collection.

445e 36a/2–10 *wa-K. al-Ḥilm*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); VP: 1st; MS: D 3249/8, fols 186–9 [FM/2, pp. 252–7]; C: paraenesis.

445f 36a/2–10 *wa-Amālī al-Khaṭīb*; A: Aḥmad b. ʿAlī al-Khaṭīb al-Baghdādī (d. 463/1071); VP: 1st; C: ḥadīth – collection.

445g 36a/2–10 *wa-K. al-Riḍāʾ*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); MS: D 3802/6, fols 62–76 [FMMU 66, pp. 332–9]; WḌ; C: paraenesis.

445h 36a/2–10 *wa-Fawāʾid Ibn al-Muhtadī bi-Allāh*; VP: *juzʾ min*; MS: D 3824/11, fols 144/5 [FMMU 88, pp. 453–9]; C: theology.

445i 36a/2–10 *wa-Faḍāʾil al-Iskandarīya*; C: ḥadīth – merits.

445j 36a/2–10 *wa-Ḥadīth Abī Ghālib al-Shīrāzī*; A: Muḥammad b. Abī Bakr al-Shīrāzī Abū Ghālib (d. 544/1150); VP: 1st; C: ḥadīth – collection.

445k 36a/2–10 *wa-Amālī al-Maḥāmilī*; A: al-Ḥusayn b. Ismāʿīl al-Maḥāmilī (d. 330/941); VP: 12th; C: ḥadīth – collection.

445l 36a/2–10 *wa-Amālī al-Jarrāḥ*; VP: *juzʾ min*; C: ḥadīth – collection.

445m 36a/2–10 *wa-Faḍāʾil ʿĀshūrāʾ*; C: ḥadīth – merits.

445n 36a/2–10 *wa-Ḥadīth Bakr b. Bakkār*; A: ʿAbd Allāh b. Muḥammad Abū al-Shaykh (d. 369/979–80); VP: *juzʾ min*; C: ḥadīth – collection. (cf. nos. 417c & 505a)

445o 36a/2–10 *wa-Ḥadīth al-Manādīlī*; A: Ibrāhīm b. Muḥammad al-Manādīlī (fl. 5th/11th century); VP: *juzʾ min*; MS: D 1148/13, fols 104–6 [FM/1, pp. 288–94]; rebinding; C: ḥadīth – collection.

445p 36a/2–10 *wa-Ḥadīth Ibn al-Bakhtarī*; A: Muḥammad b. ʿAmr Ibn al-Bakhtarī al-Razzāz (d. 339/950); VP: *juzʾ min*; C: ḥadīth – collection.

445q 36a/2–10 *wa-Ḥadīth al-Aṣamm*; A: Muḥammad b. Yaʿqūb al-Aṣamm (d. 346/957); VP: 3rd; C: ḥadīth – collection.

446a 36a/11–16 *Majmūʿ fihi al-Sharḥ wa-al-ibāna*; A: ʿUbayd Allāh b. Muḥammad Ibn Baṭṭa al-ʿUkbari (d. 387/997); MS: D 3800/1, fols 1–30 [FMMU 64, pp. 326–31]; WḌ; ON al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); fol. 1a IAH note (claims *ijāza* for himself); C: paraenesis.

446b 36a/11–16 *wa-al-Arbaʿīn al-Ṣūfiya*; A: Aḥmad b. Muḥammad al-Mālīnī (d. 412/1021); MS: D 3800/2, fols 31–49 [FMMU 64, pp. 326–31]; fol. 32a IAH note (claims right of transmission with ʻ*min marwīyāt*ʼ); C: ḥadīth – collection – 40. (cf. nos. 483a & 503a)

446c 36a/11–16 *wa-ʿUjālat al-muntaẓir*; A: Ibn al-Jawzī (d. 597/1200); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, II, p. 372; C: Sufism.

446d 36a/11–16 *wa-al-Arbaʿīn al-ṣūfiya*; A: Aḥmad b. ʿAbd Allāh al-Iṣfahānī Abū Nuʿaym (d. 430/1038); MS: D 3800/3, fols 50–65 [FMMU 64,

pp. 326–31]; fol. 50a IAH note (claims right of transmission with '*min marwīyāt*'); C: ḥadīth – collection – 40.

446e 36a/11–16 *wa-Akhbār al-ṣāliḥīn*; A: ʿAlī b. ʿAbd Allāh Ibn Jahḍam al-Hamadhānī; VP: 6th; MS: D 3800/4, fols 66–91 [FMMU 64, pp. 326–31]; WIḤā; C: paraenesis.

446f 36a/11–16 *wa-Muntaqā min Fawāʾid al-Razzāz*; A: Muḥammad b. ʿAmr Ibn al-Bakhtarī al-Razzāz (d. 339/950); VP: 16th; MS: D 3800/5, fols 93–104 [FMMU 64, pp. 326–31]; WIḤā; C: ḥadīth – collection.

446g 36a/11–16 *wa-Arbaʿīn al-Ṣābūnī*; A: Muḥammad b. ʿAlī al-Ṣābūnī (d. 680/1282); MS: D 3800/6, fols 107–28 [FMMU 64, pp. 326–31]; WḌal-Mawṣilī; C: ḥadīth – collection – 40.

446h 36a/11–16 *wa-Amālī al-Manāʾiḥī*; A: Yūsuf b. al-Qāsim al-Manāʾiḥī (d. 375/985–6); MS: D 3800/7, fols 131–40 [FMMU 64, pp. 326–31]; WḌIḤā; C: ḥadīth – collection.

446i 36a/11–16 *wa-Ḥadīth al-Aṣamm*; A: Muḥammad b. Yaʿqūb al-Aṣamm (d. 346/957); VP: 2nd; MS: D 3800/8, fols 141–54 [FMMU 64, pp. 326–31]; C: ḥadīth – collection.

446j 36a/11–16 *wa-Majālis al-Silafī al-khamsa*; A: Aḥmad b. Muḥammad al-Silafī (d. 576/1180); MS: D 3800/9, fols 156–64 [FMMU 64, pp. 326–31]; WḌIḤā; C: ḥadīth – collection.

446k 36a/11–16 *wa-Fawāʾid Ibn Bahrām*; A: Aḥmad b. Bahrām al-Hamadhānī (fl. 6th/12th century); VP: 17th; FI: *wa-huwa min al-nafāʾis*; MS: D 3800/10, fols 166–86 [FMMU 64, pp. 326–31]; fol. 166b IAH note (draft notes for one of his works?); C: ḥadīth – collection.

447a 36b/1–6 *Majmūʿ fīhi Fawāʾid al-Mukhalliṣ*; A: Muḥammad b. ʿAbd al-Raḥmān al-Mukhalliṣ (d. 393/1003); VP: 8th; MS: D 1150/1, fols 1–40 [FM/1, pp. 296–300]; WḌ; C: ḥadīth – collection.

447b 36b/1–6 *wa-Arbaʿīn al-buldān*; A: ʿAbd al-Qādir b. ʿAbd Allāh al-Ruhāwī (d. 612/1215); VP: 13th; MS: D 1150/2, fols 42–57 [FM/1, pp. 296–300]; fol. 42a IAH note (claims *ijāza* for himself); C: ḥadīth – collection – 40. (cf. no. 528b)

447c 36b/1–6 *wa-Ijāzāt*; MS: D 1150/3, fols 58–68 [FM/1, pp. 296–300]; WḌ; C: ijāza.

447d 36b/1–6 *wa-al-Kalām ʿalā al-Munqidh min al-zalal*; A: ʿAbd al-Wahhāb b. ʿAbd al-Raḥmān al-Marāghī (d. 764/1362–3); VP: *juzʾ min*; MS: D 1150/4, fols 72–83 [FM/1, pp. 296–300]; C: theology.

447e 36b/1–6 *wa-Ijāzāt*; MS: D 1150, fol. 84 [FM/1, pp. 296–300]; C: ijāza.

447f 36b/1–6 *wa-K. Dhikr al-dunyā*; A: Aḥmad b. ʿAmr Ibn Abī ʿĀṣim (d. 287/900); MS: D 1150/6, fols 86–7 [FM/1, pp. 296–300]; WḌ; Like 447e only fragments have survived, but in this case the fragments are of the *samāʿ*s that belonged to the lost text. A (modern) heading on fol. 86a identifies this text as *al-Zuhd fī al-dunyā*. C: Sufism.

447g 36b/1–6 *wa-al-Awwal min al-rābiʿ wa-al-thamānīn li-Abī Bakr al-Shāfiʿī*; A: ʿAlī b. ʿUmar al-Dāraquṭnī (d. 385/995); FI: *al-awwal min shubhat al-ḥurūfīya*[111] [most likely referring to fol. 88a/b filled with letters]; MS: D 1150/7, fols 88–109 [FM/1, pp. 296–300]; ON Muḥammad b. ʿAbd al-Raḥīm al-Maqdisī (d. 688/1289); C: ḥadīth – collection.

447h 36b/1–6 *wa-al-Mubtadaʾ*; A: Isḥāq b. Bishr al-Qurashī (d. c.206/821); VP: *juzʾayn min*; MS: D 1150/8, fols 114–34 [FM/1, pp. 296–300]; WḌ; C: qiṣaṣ al-anbiyāʾ. (cf. no. 424n)

447i 36b/1–6 *wa-K. Musnad kitāb al-Shihāb*; A: Muḥammad b. Salāma al-Quḍāʿī (d. 454/1062); VP: *ajzāʾ min*; MS: D 1150/9, fols 135–219 [FM/1, pp. 296–300]; WḌ; C: ḥadīth – collection.

447j 36b/1–6 *wa-Fawāʾid Abī al-Qāsim Ibn Naṣr*; A: ʿAbd al-Raḥmān b. ʿUmar Ibn Naṣr Abū al-Qāsim (d. 410/1019–20); VP: 1st; MS: D 1150/10, fols 220–31 [FM/1, pp. 296–300]; W Dār al-Ḥadīth al-Nūrīya, ʿAbd Allāh b. Aḥmad; C: ḥadīth – collection.

447k 36b/1–6 *wa-al-Zuhd*; A: al-Muʿāfā b. ʿImrān al-Mawṣilī (d. 185/800–1); MS: D 1150/11, fols 233–70 [FM/1, pp. 296–300]; WḌ; fol. 233a IAH *akhbaranā*-note; C: ḥadīth – collection.

[111] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 1700 reads الحروقية.

448 36b/7 *K. al-Mutafajjiʿīn*; A: Maḥmūd b. Muḥammad b. al-Faḍl al-Adīb (fl. second part of 3rd/9th century?); C: adab.

449 36b/8 *Musnad Abī Yaʿlā*; A: Aḥmad b. ʿAlī Abū Yaʿlā al-Mawṣilī (d. 307/919); S: ed. M. ʿAṭāʾ, Beirut: DKI, 1998; VP: 10 *ajzāʾ min*; C: ḥadīth – collection. (cf. no. 315)

450a 36b/9–10 *Majmūʿ fīhi Taṣrīf al-ʿIzzī*; A: ʿAbd al-Wahhāb b. Ibrāhīm al-Zanjānī ʿIzz al-Dīn (fl. 7th/13th century); C: grammar. (cf. no. 559)

450b 36b/9–10 *wa-Ijāzāt*; C: ijāza.

450c 36b/9–10 *wa-Fawāʾid*; A: Bahāʾ al-Dīn; Scr: *bi-khaṭṭ Bahāʾ al-Dīn*. There is no other reference in this *fihrist* to a Bahāʾ al-Dīn that could help identify him – nor is it possible to identify him from one of IAH's biographical works.

450d 36b/9–10 *wa-Fawāʾid al-Khaṭīb*; A: Aḥmad b. ʿAlī al-Khaṭīb al-Baghdādī (d. 463/1071); VP: 5th; C: ḥadīth – collection.

451 36b/11 *al-Kāshif*; A: Muḥammad b. Aḥmad al-Dhahabī (d. 748/1348); S: *al-Kāshif fī maʿrifat man lahū riwāya fī al-kutub al-sitta*, ed. Ṣ. ʿAṭṭār, Beirut: DF, 1997; C: ḥadīth – study of.

452a 36b/12–13 *Majmūʿ ṣaghīr fīhi Adab al-ṣuḥba*; A: Muḥammad b. al-Ḥusayn al-Sulamī Abū ʿAbd al-Raḥmān (d. 412/1021); C: adab/Sufism. (cf. no. 433e)

452b 36b/12–13 *wa-Aḥādīth musalsala*; C: ḥadīth – collection – musalsalāt.

453a 36b/14–37a/2 *Majmūʿ fīhi al-Iḥtijāj bi-al-Shāfiʿī*; A: Aḥmad b. ʿAlī al-Khaṭīb al-Baghdādī (d. 463/1071); MS: D 4492; rebinding; W ʿAlī b. Muḥammad b. Hilāl; (modern?) WʿUmarīya; C: ḥadīth – study of.

453b 36b/14–37a/2 *wa-Faḍl yawm ʿArafa*; A: ʿAlī b. al-Ḥasan Ibn ʿAsākir (d. 571/1176); MS: D 4496; rebinding; C: ḥadīth – merits.

453c 36b/14–37a/2 *wa-Ḥadīth Abī al-ʿUsharāʾ*; A: Tammām b. Muḥammad al-Rāzī (d. 414/1023); VP: *juzʾ min*; MS: D 3762/1, fols 2–6 [FMMU 25, pp. 123–5]; rebinding; C: ḥadīth – collection.

453d 36b/14–37a/2 *wa-Ṣaḥīfat Hammām*; A: Hammām b. Munabbih (d. 101/719); MS: D 3762/2, fols 7–16 [FMMU 25, pp. 123–5]; rebinding;

W Najm al-Dīn Abī al-Ḥasan b. Hilāl; C: ḥadīth – collection. (cf. nos. 413g, 469h, 553a)

453e 36b/14–37a/2 *wa-Faḍāʾil Muʿāwiya*; MS: D 4493; rebinding; W Najm al-Dīn Abī al-Ḥasan b. Hilāl; C: ḥadīth – merits.

453f 36b/14–37a/2 *wa-Mā qaruba sanaduhu*; A: Ismāʿīl b. Aḥmad al-Samarqandī (d. 536/1142); MS: D 3762/3, fols 17–21 [FMMU 25, pp. 123–5]; rebinding; W ʿAlī b. Muḥammad b. Hilāl; C: ḥadīth – collection. (cf. no. 464f)

453g 36b/14–37a/2 *wa-Juzʾ musalsal wa-al-Sitta al-ʿirāqīya*; A: Yūsuf b. al-Ḥasan al-Nābulusī (d. 671/1272); MS: D 3762/4, fols 22–29 [FMMU 25, pp. 123–5]; rebinding; W ʿAlī b. Muḥammad b. Hilāl; C: ḥadīth – collection – musalsalāt.

453h 36b/14–37a/2 *wa-K. al-Taṭfīl*; A: Aḥmad b. ʿAlī al-Khaṭīb al-Baghdādī (d. 463/1071); MS: Chester Beatty Ar 3851; rebinding; C: adab.

454 37a/3 *wa-K. Durūs al-masāʾil al-uṣūlīya*; A: al-Qāḍī Ibn Abī Yaʿlā al-Farrāʾ Abū al-Ḥusayn (d. 458/1066); S: *al-Masāʾil al-fiqhīya min Kitāb al-Riwāyatayn wa-al-wajhayn*, ed. ʿA. Lāḥim, Riyad: Maktabat al-Maʿārif, 1985; C: uṣūl al-fiqh – ḥanbalī. (cf. nos. 150 & 364b)

455 37a/4 *wa-K. al-Tirmidhī [al-Jāmiʿ al-ṣaḥīḥ]*; A: Muḥammad b. ʿĪsā al-Tirmidhī (d. 279/892); VP: *mujallada*; MS: D 1232/1, fols 1–146 [FM/1, p. 327]; WḌ; (modern?) WʿUmarīya; Potentially 455 could also be matched with D 1023, especially as D 1021 & D 1022 (vols 1 and 2 of the same work) are matched above (326 & 336). However, while IAH does link 326 and 336 above by stating that 336 is the 'the second volume', he does not do so in this entry but merely identifies it as being 'in one volume'. It is thus very unlikely that D 1023 (vol. 3 of the same work) is meant here. Moreover, 1232 carries the relevant endowment notes and even though it is classified as a CM in FM/1 it is rather a single-text manuscript with reuse of 'old' manuscripts. C: ḥadīth – collection.

456 37a/5–6 *Safīna fīhā Asmāʾ al-kutub al-mamlūka lī*; A: IAH; FI: *wa-ghayr dhālika*; C: bibliography.

457a 37a/7–37b/2 *Majmūʿ fīhi Taʿālīq Aḥmad b. ʿĪsā*; A: Aḥmad b. ʿĪsā al-Maqdisī (d. 643/1246); VP: *min*; MS: D 3840/1, fols 1–56 [FMMU 104, pp. 547–57]; C: notebook.

457b 37a/7–37b/2 *wa-Musnad al-Ṣadīq*; A: Yaḥyā b. Muḥammad Ibn Ṣāʿid (d. 318/930); VP: 2nd; MS: D 3840/4, fols 58–65 [FMMU 104, pp. 547–57]; C: ḥadīth – collection. (cf. no. 431e)

457c 37a/7–37b/2 *wa-Ḥadīth al-Mukhalliṣ*; A: Muḥammad b. ʿAbd al-Raḥmān al-Mukhalliṣ (d. 393/1003); VP: 2nd of 4th; MS: D 3840/5, fols 68–79 [FMMU 104, pp. 547–57]; C: ḥadīth – collection.

457d 37a/7–37b/2 *wa-Amālī Ibn Shāhīn*; A: ʿUmar b. Aḥmad Ibn Shāhīn (d. 385/995); VP: *juzʾ min*; MS: D 3840/6, fols 82–93 [FMMU 104, pp. 547–57]; ON Makkī b. Abī al-Qāsim b. Maʿālī b. ʿAbd al-Bāqī; C: ḥadīth – collection.

457e 37a/7–37b/2 *wa-Ḥadīth al-Shāshī*; A: ʿĪsā b. Sālim al-Shāshī (d. 232/846–7); VP: *juzʾ min*; MS: D 3840/7, fols 95–113 [FMMU 104, pp. 547–57]; WḌ ʿAlī al-Ḥiṣnī (‘*sāʾir kutubihi bi-al-Ḍiyāʾīya*’); C: ḥadīth – collection.

457f 37a/7–37b/2 *wa-Amālī Ibn al-Maslama*; A: Aḥmad b. Muḥammad Ibn al-Maslama (d. 415/1024–5); VP: *majlis min*; MS: D 3840/8, fols 117–21 [FMMU 104, pp. 547–57]; WḌ; C: ḥadīth – collection.

457g 37a/7–37b/2 *wa-Amālī Ibn Yūsuf*; A: al-Ḥasan b. ʿAbd al-Malik b. Muḥammad Abū Muḥammad (fl. 5th/11th century); VP: 9th; MS: D 3840/9, fols 124–30 [FMMU 104, pp. 547–57]; WḌal-Mawṣilī; ON Aḥmad b. ʿĪsā b. Muwaffaq al-Dīn; ON Muḥammad b. ʿAbd al-Raḥīm b. ʿAbd al-Wāḥid (d. 688/1289); C: ḥadīth – collection.

457h 37a/7–37b/2 *wa-Taḥrīm al-liwāṭ*; rebinding; C: ḥadīth – collection.

457i 37a/7–37b/2 *wa-Ḥadīth al-Kattānī*; A: ʿUmar b. Ibrāhīm al-Kattānī (d. 390/1000); VP: *juzʾ min*; MS: D 3840/10, fols 131–45 [FMMU 104, pp. 547–57]; WḌal-Mawṣilī; C: ḥadīth – collection.

457j 37a/7–37b/2 *wa-K. Ḥifẓ al-ʿumr*; A: Ibn al-Jawzī (d. 597/1200); S: ed M. Ibn Nāṣir al-ʿAjamī, Beirut: DBI, 2004; C: paraenesis.

457k 37a/7–37b/2 *wa-Amārāt al-nubūwa*; A: Ibrāhīm b. Yaʿqūb al-Jūzajānī (d. 259/873); VP: *juzʾ muntakhab min*; MS: D 3840/12, fols 162–9 [FMMU 104, pp. 547–57]; fol. 162a IAH note (claims *ijāza* for himself); C: ḥadīth – collection.

457l 37a/7–37b/2 *wa-Ḥadīth al-Tamīmī*; A: Aḥmad b. Muḥammad al-Tamīmī (d. 326/937–8); VP: 2nd; MS: D 3840/14, fols 173–80 [FMMU 104, pp. 547–57]; WḌ; C: ḥadīth – collection.

457m 37a/7–37b/2 *wa-Amālī al-Qazwīnī*; A: ʿAlī b. ʿUmar al-Qazwīnī (d. 442/1050–1); VP: *majlis min*; MS: D 3840/16, fols 184–6 [FMMU 104, pp. 547–57]; C: ḥadīth – collection.

457n 37a/7–37b/2 *wa-Fawāʾid Ibn al-Baqqāl*; A: Aḥmad b. Muḥammad Ibn al-Baqqāl; VP: 9th; MS: D 3840/17, fols 188–202 [FMMU 104, pp. 547–57]; WḌ; ON Muḥammad b. ʿAlī b. ʿAbd al-Ṣamad; C: ḥadīth – collection.

457o 37a/7–37b/2 *wa-al-ʿIshrīn min ʿAwālī Sunan Ibn Māja*; MS: D 3840/18, fols 208–13 [FMMU 104, pp. 547–57]; W al-Madrasa al-Ḥanbalīya by ʿIzz al-Dīn Muḥammad al-Ḥanbalī; C: ḥadīth – collection.

457p 37a/7–37b/2 *wa-Ḥadīth Ibn Manda*; A: Muḥammad b. Manda al-Iṣfahānī; VP: 9th; MS: D 3840/20, fols 218–28 [FMMU 104, pp. 547–57]; WḌ; C: ḥadīth – collection.

457q 37a/7–37b/2 *wa-K. al-Īmān*; A: Muḥammad b. Yaḥyā Ibn Abī ʿUmar al-ʿAdanī (d. 243/858); MS: D 3840/21, fols 230–50 [FMMU 104, pp. 547–57]; WḌ; C: theology. (cf. no. 505k)

457r 37a/7–37b/2 *wa-Amālī Ibn Manda*; A: Yaḥyā b. Abī ʿAmr Ibn Manda (d. 511/1118); VP: *juzʾ min*; MS: D 3840/22, fols 253–6 [FMMU 104, pp. 547–57]; WIḤā; C: ḥadīth – collection.

457s 37a/7–37b/2 *wa-Amālī Abī Muslim al-Kātib*; A: Muḥammad b. ʿAlī Abū Muslim al-Kātib al-Baghdādī (d. 399/1009); VP: *majlis min*; MS: D 3840/23, fols 258–63 [FMMU 104, pp. 547–57]; fol. 258a IAH note (claims *ijāza* for himself); C: ḥadīth – collection.

458a 37b/3–10 *Majmūʿ fīhi Awhām al-mashāyikh al-nabl*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); MS: D 3804/1,

fols 1–6 [FMMU 68, pp. 346–53]; WḌal-Ḥarrānī; fol. 1a IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, Bulbul, 27.5.897/1492; C: mashyakha.

458b 37b/3–10 *wa-Risālat ʿAbdūs al-ʿAṭṭār ʿan Aḥmad*; A: Aḥmad b. Ḥanbal (d. 241/855); MS: D 3804/2, fols 9–15 [FMMU 68, pp. 346–53]; WḌ; fol. 9a *samāʿ* for IAH, scholars, 869/1465; fol. 9a IAH *akhbaranā*-note; fol. 15b IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, Bulbul, ʿAbd al-Hādī(p), 27.5.897/1492; C: theology. (cf. no. 391b)

458c 37b/3–10 *wa-Mashyakhat al-ʿUshārī*; A: Muḥammad b. ʿAlī b. al-Fatḥ al-ʿUshārī (d. 451/1059–60); MS: D 3804/3, fols 19–28 [FMMU 68, pp. 346–53]; WḌ; fols 20a, 28a IAH *akhbaranā*-note; fol. 20b IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, Bulbul, ʿAbd al-Hādī(p), ʿAlī(p), Jawhara(p), 27.5.897/1492; fol. 28b *samāʿ* for IAH (Aḥmad b. Muḥammad), 869/1465; C: mashyakha.

458d 37b/3–10 *wa-Ḥadīth al-Muʿāfā*; A: al-Muʿāfā b. Zakarīyāʾ al-Jazīrī (d. 290/902–3); VP: *juzʾ min*; MS: D 3804/4, fols 30–3 [FMMU 68, pp. 346–53]; fol. 33b IAH-*samāʿ* for ʿAbd Allāh, Jawhara, Ḥasan, Bulbul, 27.5.897/1492; C: ḥadīth – collection.

458e 37b/3–10 *wa-Ḥadīth Maʿrūf al-Karkhī*; A: Yaḥyā b. Abī Manṣūr al-Ṣayrafī (d. 678/1279); VP: *juzʾ min*; MS: D 3804/6, fols 39–41 [FMMU 68, pp. 346–53]; W ʿAlī al-Ḥiṣnī; fol. 39a IAH-*samāʿ* for ʿAbd Allāh, Jawhara, Ḥasan, Bulbul, 27.5.897/1492; fol. 39a IAH *akhbaranā*-note; C: ḥadīth – collection.

458f 37b/3–10 *wa-Amālī Ibn Bishrān*; A: ʿAbd al-Malik b. Muḥammad Ibn Bishrān (d. 430/1039); VP: 3 *majālis*; MS: D 3804/5, fols 34–7 [FMMU 68, pp. 346–53]; ON Muḥammad b. Abī al-Qāsim b. Abī Ṭālib al-Anṣārī; C: ḥadīth – collection.

458g 37b/3–10 *wa-Juzʾ al-Niʿʿālī*; A: Muḥammad b. Ṭalḥa al-Niʿʿālī (d. 413/1022); MS: D 3804/7, fols 44–51 [FMMU 68, pp. 346–53]; W al-Hilālī; fol. 45b *samāʿ* for IAH (Ibn Mufliḥ), scholars, 870/1465; fol. 51b IAH-*samāʿ* for ʿAbd Allāh, Jawhara, Ḥasan, Bulbul, 27.5.897/1492; C: ḥadīth – collection.

458h 37b/3–10 *wa-Amālī Abī Mūsā al-Madīnī*; A: Muḥammad b. Abī Bakr al-Madīnī Abū Mūsā (d. 581/1185); VP: *juzʾ min*; MS: D 3804/8, fols 53–63

[FMMU 68, pp. 346–53]; W ʿAbd al-Ghanī; fol. 54a *samāʿ* for IAH (Fāṭima), 870/1465; fol. 54a IAH *akhbaranā*-note; fol. 51b IAH-*samāʿ* for ʿAbd Allāh, Ḥasan(p), Bulbul(p), Jawhara(p), 27.5.897/1492; C: ḥadīth – collection.

458i 37b/3–10 *wa-Amālī Ibn Shabīb*; A: ʿAbd Allāh Ibn Shabīb al-Muqriʾ (d. 451/1059–60); VP: *juzʾ min*; MS: D 3804/9, fols 64–71 [FMMU 68, pp. 346–53]; C: ḥadīth – collection.

458j 37b/3–10 *wa-Ḥadīth Ibn Masʿūd*; A: Aḥmad b. Ḥanbal (d. 241/855); VP: *juzʾ min*; MS: D 3804/11, fols 82–6 [FMMU 68, pp. 346–53]; W al-Mawṣilī; fol. 82a *samāʿ* for IAH (Fāṭima), 870/1465; fol. 82a, 83b IAH *akhbaranā*-note; fol. 82b IAH-*samāʿ* for ʿAbd Allāh, ʿAlī b. Ḥasan b. Muḥammad, Bulbul, Jawhara(p), Ghazāl(p), Ḥalwa(p), Shuqrāʾ bt. ʿAlī b. al-Aʿmash(p), 27.5.897/1492; C: ḥadīth – collection.

458k 37b/3–10 *wa-Fawāʾid al-Ḍiyāʾ*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); VP: *juzʾ min*; MS: D 3804/12, fols 87–92 [FMMU 68, pp. 346–53]; WḌ; fol. 88a IAH *akhbaranā*-note; fol. 88a IAH-*samāʿ* for ʿAlī b. Ḥasan b. Muḥammad, ʿAbd Allāh, Bulbul, 27.5.897/1492; C: ḥadīth – collection.

458l 37b/3–10 *wa-Fawāʾid Abī Saʿd al-Baghdādī*; A: Aḥmad b. Muḥammad Abū Saʿd al-Baghdādī (d. 540/1145); VP: *juzʾ min*; MS: D 3804/13, fols 95–106 [FMMU 68, pp. 346–53]; W ʿImād al-Dīn b. al-Malik; fol. 97a *samāʿ* for IAH (Fāṭima), 869/1465; fol. 97a IAH *akhbaranā*-note; fol. 97a IAH-*samāʿ* for ʿAlī b. Ḥasan b. Muḥammad, ʿAbd Allāh, Bulbul, 27.5.897/1492; C: ḥadīth – collection.

458m 37b/3–10 *wa-Amālī Ibn Ghālib*; A: Hibat Allāh b. al-Ḥasan al-Ṭabarī (d. 418/1027–8); VP: *juzʾ min*; MS: D 3804/14, fols 112–14 [FMMU 68, pp. 346–53]; fol. 112a IAH *akhbaranā*-note; fol. 112a IAH-*samāʿ* for ʿAlī b. Ḥasan b. Muḥammad, ʿAbd Allāh, Bulbul, 27.5.897/1492; C: ḥadīth – collection.

458n 37b/3–10 *wa-Juzʾ fī al-iʿtiqād*; A: Muḥammad b. Abī al-Qāsim al-Dashtī (fl. 7th/13th century?); MS: D 3804/15, fols 117–45 [FMMU 68, pp. 346–53]; C: theology.

458o 37b/3–10 *wa-Ḥadīth Ibn ʿĀṣim*; A: Muḥammad Ibn ʿĀṣim al-Thaqafī (d. 262/875–6); VP: *juzʾ min*; MS: D 3804/16, fols 146–60 [FMMU 68,

pp. 346–53]; WḌ; fol. 146a IAH-*samāʿ* for Bulbul, Fāṭima bt. Aḥmad, her son ʿUmar, 27.5.897/1492; fol. 147a IAH *akhbaranā*-note; C: ḥadīth – collection.

459a 37b/11–15 *Majmūʿ fīhi Majlisān*; A: Aḥmad b. ʿAlī al-Shīrāzī (d. 487/1094). The second *majlis* is by Ismāʿīl b. ʿAlī al-Naysābūrī (d. 482/1089–90); MS: D 3806/1, fols 1–13 [FMMU 70, pp. 356–60]; fol. 1a *samāʿ* for IAH (Ibn Mufliḥ); fol. 1a IAH *akhbaranā*-note; C: ḥadīth – collection.

459b 37b/11–15 *wa-al-Radd ʿalā Ibn al-Qaṭṭān*; A: Muḥammad b. Aḥmad al-Dhahabī (d. 748/1348); MS: D 3806/2, fols 14–26 [FMMU 70, pp. 356–60]; fol. 14b IAH-*samāʿ* for scholars, 27.6.897/1492; C: ḥadīth – study of.

459c 37b/11–15 *wa-Majlis Ibn Mukhallad*; A: Muḥammad b. Mukhallad al-Khaṭīb al-ʿAṭṭār (d. 331/942–3); MS: D 3806/3, fols 27–33 [FMMU 70, pp. 356–60]; WḌ; fol. 28a IAH-*samāʿ* for ʿAbd al-Hādī(p), scholars, 29.6.897/1492; fol. 28b *samāʿ* for IAH (Ibn Mufliḥ); fol. 28b IAH *akhbaranā*-note; C: ḥadīth – collection.

459d 37b/11–15 *wa-ʿAwālī al-Bukhārī*; A: Muḥammad b. Ismāʿīl al-Bukhārī (d. 256/870); MS: D 3806/4, fols 34–9 [FMMU 70, pp. 356–60]; WIḤā; fol. 34a IAH *akhbaranā*-note; C: ḥadīth – collection – ʿawālī.

459e 37b/11–15 *wa-al-Arbaʿīn fī shuʿab al-dīn*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); VP: *juzʾ min*; MS: D 3806/5, fols 42–52 [FMMU 70, pp. 356–60]; WḌ; C: ḥadīth – collection – 40.

459f 37b/11–15 *wa-Aḥādīth min masmūʿāt al-Shaḥḥāmī*; A: Zāhir b. Ṭāhir al-Shaḥḥāmī (d. 533/1138); MS: D 3806/6, fols 54–8 [FMMU 70, pp. 356–60]; WḌ; fol. 54b IAH *akhbaranā*-note; C: ḥadīth – collection.

459g 37b/11–15 *wa-Ḥadīth Abī al-Shaykh*; A: ʿAbd Allāh b. Muḥammad Abū al-Shaykh (d. 369/979–80); VP: *majlis min*; MS: D 3806/7, fols 60–7 [FMMU 70, pp. 356–60]; WDār al-Ḥadīth al-Ḍiyāʾīya by ʿAbd al-Raḥmān b. Yūsuf b. Aḥmad b. Sulaymān al-Ḥanbalī al-Ṭaḥḥān; fol. 68a *samāʿ* for IAH (Ibn Mufliḥ), scholars + ʿAbd al-Raḥmān (3 years), 870/1465; C: ḥadīth – collection.

459h 37b/11–15 *wa-Fawāʾid*; A: IAH; Scr: *bi-khaṭṭī* (IAH); MS: D 3806, fols 70–7 [FMMU 70, pp. 356–60]; fols 70–3: IAH account of book lending; C: notebook.

459i 37b/11–15 *wa-K. al-Istisqāʾ min Muslim*; A: Muslim b. al-Ḥajjāj al-Naysābūrī (d. 261/875); MS: D 3806/8, fols 78–85 [FMMU 70, pp. 356–60]; W ʿImād al-Dīn b. al-Malik; fol. 80a *samāʿ* for IAH for '*jamīʿ Ṣaḥīḥ Muslim*'; fol. 83a IAH-*samāʿ* for Ibn Ṭūlūn(p), scholars, 27.6.897/1492; C: ḥadīth – collection.

459j 37b/11–15 *wa-Manāqib Jaʿfar*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); MS: D 3806/9, fols 88–94 [FMMU 70, pp. 356–60]; WḌ; C: biography – individual.

459k 37b/11–15 *wa-Juzʾ Abī Naṣr Ibn Yūsuf*; A: ʿAbd al-Raḥīm b. ʿAbd al-Khāliq Ibn Yūsuf al-Khayyāṭ Abū Naṣr (d. 574/1178–9); MS: D 3806/10, fols 96–112 [FMMU 70, pp. 356–60]; WḌ; fol. 96a *samāʿ* for IAH (Ibn Mufliḥ), scholars, ʿAbd al-Raḥmān, 870/1465; fol. 96b IAH-*samāʿ*, Ibn Ṭūlūn reader, no other participants, 27.7.897/1492; C: ḥadīth – collection.

460 38a/1–5 *Majmūʿ fīhi Amālī Ibn Bishrān*; A: ʿAbd al-Malik b. Muḥammad Ibn Bishrān (d. 430/1039); VP: 16th 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th; MS: D 3766 [FMMU 29, pp. 153–5]; fol. 50a IAH *akhbaranā*-note; rebinding as D 3766 misses the 16th and 17th vols; C: ḥadīth – collection.

461a 38a/6–10 *Majmūʿ fīhi Dhamm al-muskir*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); MS: D 3796/1, fols 1–17 [FMMU 60, pp. 296–301]; WḌ; WDār al-Ḥadīth al-Ashrafīya by Ṣafī al-Dīn Jawhar al-Ẓahīrī al-Tiflīsī ('*waqafahu wa-jamīʿ ajzāʾihi*'); fol. 1a IAH *akhbaranā*-note; C: paraenesis.

461b 38a/6–10 *wa-Ṣifat al-Nifāq*; A: Aḥmad b. ʿAbd Allāh al-Iṣfahānī Abū Nuʿaym (d. 430/1038); MS: D 3796/2, fols 19–39 [FMMU 60, pp. 296–301]; WḌal-Ḥarrānī; C: paraenesis.

461c 38a/6–10 *wa-al-Mudhakkir wa-al-tadhkīr*; A: Aḥmad b. ʿAmr Ibn Abī ʿĀṣim (d. 287/900); MS: D 3796/4, fols 44–54 [FMMU 60, pp. 296–301]; WḌal-Mawṣilī; fol. 44a IAH note (claims *ijāza* for himself); fol. 44a

IAH-*samāʿ* for ʿAbd al-Hādī(p), ʿAbd Allāh(p), Ḥasan(p); fol. 54b IAH *akhbaranā*-note; C: paraenesis.

461d 38a/6–10 *wa-Juzʾ Ibn Ḥawṣā*; A: Aḥmad b. ʿUmayr Ibn Ḥawṣā al-Dimashqī (d. 320/932–3); MS: D 3796/5, fols 59–74 [FMMU 60, pp. 296–301]; WḌ; fol. 62a IAH note (claims right of transmission with '*masmūʿ*'); fol. 74a *samāʿ* for IAH (2×), scholars; fol. 74a IAH-*samāʿ* for Ibn Ṭūlūn (reader), scholars, ʿAbd Allāh(p), 28.6.897/1492; C: ḥadīth – collection.

461e 38a/6–10 *wa-Fawāʾid al-Mukhalliṣ*; A: Muḥammad b. ʿAbd al-Raḥmān al-Mukhalliṣ (d. 393/1003); VP: 10th; MS: D 3796/6, fols 76–92 [FMMU 60, pp. 296–301]; WḌ; fol. 76a IAH note (claims *ijāza* for himself); fol. 76a IAH *akhbaranā*-note; C: ḥadīth – collection.

461f 38a/6–10 *wa-Amālī al-Mukhalliṣ al-majālis al-sabʿa*; A: Muḥammad b. ʿAbd al-Raḥmān al-Mukhalliṣ (d. 393/1003); VP: *amālī min*; MS: D 3796/7, fols 95–119 [FMMU 60, pp. 296–301]; WḌ ʿAlī al-Ḥiṣnī; fol. 95a IAH note (claims right of transmission with '*qaraʾtuhu ʿalā Niẓām al-Dīn*'); fol. 95a IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan, Ibn Ṭūlūn 'and others registered on another copy'; C: ḥadīth – collection.

461g 38a/6–10 *wa-Ḥadīth Hishām b. ʿAmmār*; A: Hishām b. ʿAmmār al-Dimashqī (d. 245/859); VP: *juzʾ min*; MS: D 3796/8, fols 125–34 [FMMU 60, pp. 296–301]; fol. 134a IAH *akhbaranā*-note; C: ḥadīth – collection.

461h 38a/6–10 *wa-Amālī al-Maḥāmilī*; A: al-Ḥusayn b. Ismāʿīl al-Maḥāmilī (d. 330/941); VP: 4th; MS: D 3796/9, fols 135–52 [FMMU 60, pp. 296–301]; WḌal-Ḥarrānī; C: ḥadīth – collection.

461i 38a/6–10 *wa-Fawāʾid Khalaf al-Wāsiṭī*; A: Khalaf b. Muḥammad al-Wāsiṭī (d. 400/1010); VP: 1st; MS: D 3796/10, fols 154–72 [FMMU 60, pp. 296–301]; WḌal-Mawṣilī; fol. 154a IAH *akhbaranā*-note; C: ḥadīth – collection.

461j 38a/6–10 *wa-K. al-Jihād*; A: ʿAlī b. Ṭāhir al-Sulamī (d. 500/1106); VP: 2nd, 8th, 12th; MS: D 3796/11, fols 173–237 [FMMU 60, pp. 296–301]; WḌal-Hilālī; C: jihād. (cf. no. 404e)

462a 38a/11–18 *Majmūʿ fīhi Ḥadīth Muḥammad b. Jaʿfar al-Anbārī*; A: Muḥammad b. Jaʿfar al-Anbārī (d. 360/970–1); VP: *juzʾ min*; MS: D

3761/1, fols 1–6 [FMMU 24, pp. 115–22]; WḌ; fol. 0b IAH *akhbaranā*-note; C: ḥadīth – collection.

462b 38a/11–18 *wa-Ḥadīth al-Ṣaffār*; A: Ismāʿīl b. Muḥammad al-Ṣaffār (d. 341/952–3); VP: *juzʾ min*; MS: D 3761/2, fols 8–15 [FMMU 24, pp. 115–22]; fol. 15b IAH *akhbaranā*-note; C: ḥadīth – collection.

462c 38a/11–18 *wa-Fawāʾid al-Dībājī*; A: Muḥammad b. Yaʿqūb al-Dībājī; VP: *juzʾ min*; MS: D 3761/3, fols 18–24 [FMMU 24, pp. 115–22]; WIḤā; fol. 17b IAH-*samāʿ* for Ibn Ṭūlūn (reader), scholar, ʿAbd al-Hādī(p), 29.7.897/1492; fol. 18a *samāʿ* for IAH (Ibn al-Sharīfa), 870/1465; fol. 18a IAH *akhbaranā*-note; C: ḥadīth – collection.

462d 38a/11–18 *wa-Dhamm Quranāʾ al-sūʾ*; A: ʿAlī b. al-Ḥasan Ibn ʿAsākir (d. 571/1176); MS: D 3761/4, fols 27–48 [FMMU 24, pp. 115–22]; rebinding; fol. 44a IAH-*samāʿ* for Ibn Ṭūlūn (reader), 28.7.897/1492; fol. 44a *samāʿ* for IAH (Ibn Mufliḥ); folia not in order; further five folia are preserved in D 4504; fol. 5a: *samāʿ* for IAH (Ibn Mufliḥ), scholars, 867/1463; IAH-*samāʿ* for Ibn Ṭūlūn (reader), 27.7.897/1492 in his garden in al-Sahm al-aʿlā; C: paraenesis.

462e 38a/11–18 *wa-Ḥadīth Khālid b. Mirdās*; A: Khālid b. Mirdās al-Sarrāj (d. 231/845–6); MS: D 3761/6, fols 50–65 [FMMU 24, pp. 115–22]; Wal-Mawṣilī (‘*wa-sāʾir kutubihi*’); C: ḥadīth – collection.

462f 38a/11–18 *wa-Ḥadīth Abī ʿAbd Allāh al-Rāzī*; A: Muḥammad b. Aḥmad al-Rāzī Ibn al-Khaṭṭāb (d. 525/1131); VP: *juzʾ min*; MS: D 3761/7, fols 66–70 [FMMU 24, pp. 115–22]; WIḤā; C: ḥadīth – collection.

462g 38a/11–18 *wa-Nuskhat al-Zubayr b. ʿAdī*; A: Bishr b. al-Ḥusayn al-Hilālī; VP: 2nd; MS: D 3761/8, fols 72–83 [FMMU 24, pp. 115–22]; WḌ; fol. 73a *samāʿ* for IAH (Fāṭima), 870/1465 in Jāmiʿ al-Ḥanābila in Ṣāliḥīya; fol. 73a IAH *akhbaranā*-note; C: ḥadīth – collection. (cf. no. 430d)

462h 38a/11–18 *wa-Ḥadīth al-Yūnāritī*; A: al-Ḥasan b. Muḥammad al-Yūnāritī (d. 527/1132–3); VP: *juzʾ min*; MS: D 3761/9, fols 84–90 [FMMU 24, pp. 115–22]; C: ḥadīth – collection.

462i 38a/11–18 *wa-Ḥadīth Ibn al-Bakhtarī*; A: Muḥammad b. ʿAmr Ibn al-Bakhtarī al-Razzāz (d. 339/950); VP: *majlisān min*; MS: D 4520;

rebinding; WḌIḤā, WDār al-Ḥadīth al-Ḍiyāʾīya; fol. 2a IAH-*samāʿ* for Ibn Ṭūlūn (reader), 29.7.897/1492 in his garden; fol. 11a *samāʿ* for IAH (Fāṭima), 869/1465; C: ḥadīth – collection.

462j 38a/11–18 *wa-Faḍīlat al-dhikr*; A: ʿAlī b. al-Ḥasan Ibn ʿAsākir (d. 571/1176); MS: D 3761/10, fols 92–7 [FMMU 24, pp. 115–22]; ON IAH;[112] C: ḥadīth – collection.

462k 38a/11–18 *wa-Ḥadīth al-Azdī*; A: ʿAbd Allāh b. Ḥibbān al-Azdī; VP: *juzʾ min*; MS: D 3761/11, fols 98–107 [FMMU 24, pp. 115–22]; ON Saʿīd al-Ḥarīrī; C: ḥadīth – collection.

462l 38a/11–18 *wa-Irshād al-ḥāʾir*; A: IAH taṣnīfī; S: IAH, *Tasmiya*, fol. 47b: '*Irshād al-ḥāʾir ilā ʿilm al-kabāʾir*'; ed. W. al-ʿAlī, in: *LAAMḤ* 6/4, Beirut: DBI, 2009, no. 59, p. 63; MS: D 7403, written in 860/1456; rebinding; IAH-*samāʿ* for scholars + family, 860/1456; autograph; C: fiqh – ḥanbalī.

462m 38a/11–18 *wa-Ḥadīth Abī al-Qāsim al-Ḥalabī*; A: Ismāʿīl b. al-Qāsim Abū al-Qāsim al-Ḥalabī; VP: *juzʾ min*; MS: D 3761/12, fols 108–15 [FMMU 24, pp. 115–22]; C: ḥadīth – collection.

462n 38a/11–18 *wa-Ḥadīth Abī Marwān*; A: ʿAbd al-Malik b. ʿAbd al-ʿAzīz al-Makkī Ibn Jurayj (d. 150/767); VP: *juzʾ min*; MS: D 3761/13, fols 117–35 [FMMU 24, pp. 115–22]; fol. 125a *samāʿ* for IAH (Aḥmad al-Fūlādhī, Saʿd al-Dīn), scholars + family, 865/1461; C: ḥadīth – collection.

462o 38a/11–18 *wa-Masmūʿāt al-Tamīmī*; A: Rizq Allāh b. ʿAbd al-Wahhāb al-Tamīmī Abū Muḥammad (d. 488/1095–6); VP: *juzʾ min*; MS: D 3761/15, fols 146–58 [FMMU 24, pp. 115–22]; WḌ; fol. 147a *samāʿ* for IAH (Ibn al-Sharīfa), 870/1465; fol. 147a IAH *akhbaranā*-note; C: ḥadīth – collection.

462p 38a/11–18 *wa-Musalsalāt al-Ṭuraythīthī*; A: Aḥmad b. ʿAlī al-Ṭuraythīthī (d. 497/1103–4); MS: D 3761/16, fols 161–5 [FMMU 24, pp. 115–22]; C: ḥadīth – collection – musalsalāt. (cf. no. 464i)

462q 38a/11–18 *wa-al-Ruwāt ʿan Abī Nuʿaym*; A: Aḥmad b. ʿAbd Allāh al-Iṣfahānī Abū Nuʿaym (d. 430/1038); MS: D 3761/17, fols 169–77 [FMMU 24, pp. 115–22]; WḌIḤā; C: ḥadīth – collection.

[112] *'Mulk Yūsuf b. Ḥasan Ibn ʿAbd al-Hādī'* (not in his hand, unusually).

462r 38a/11–18 *wa-Ḥadīth al-Kinānī*; A: Ḥamza b. Muḥammad al-Kinānī (d. 357/967–8); VP: *juzʾ min*; MS: D 3761/18, fols 180–95 [FMMU 24, pp. 115–22]; ON IAH;[113] C: ḥadīth – collection.

463a 38b/1–6 *Majmūʿ fīhi Tārīkh al-Raqqa*; A: Muḥammad b. Saʿīd al-Qushayrī (d. 334/945–6); VP: 3 *ajzāʾ*; MS: D 3771/1, fols 1–43 [FMMU 34, pp. 176–83]; ON Ibn Ṭūlūn [FMMU, p. 177]; fols 1a, 17a, 30a IAH note (claims *ijāza* for himself); C: history.

463b 38b/1–6 *wa-K. al-Duʿāʾ*; A: Muḥammad Ibn Fuḍayl al-Kūfī (d. 195/810–1); MS: D 3771/2, fols 46–67 [FMMU 34, pp. 176–83]; fol. 46a IAH note (claims *ijāza* for himself); C: ḥadīth – collection.

463c 38b/1–6 *wa-Musnad Mūsā b. Jaʿfar*; A: Mūsā b. Jaʿfar al-Kāẓim al-Hāshimī (d. 183/799); MS: D 3771/3, fols 70–6 [FMMU 34, pp. 176–83]; WḌ; fol. 70a IAH note (claims *ijāza* for himself); C: ḥadīth – collection.

463d 38b/1–6 *wa-Akhbār al-Ṣibyān*; A: Muḥammad b. Mukhallad al-Khaṭīb al-ʿAṭṭār (d. 331/942–3).

463e 38b/1–6 *wa-Ḥadīth al-Nīl*; A: Aḥmad b. Muḥammad Ibn al-Naqqūr (d. 470/1077–8); MS: D 3771/4, fols 77–84 [FMMU 34, pp. 176–83]; fol. 77a IAH note (claims *ijāza* for himself); C: ḥadīth – collection.

463f 38b/1–6 *wa-Madḥ al-tawāḍuʿ*; A: ʿAlī b. al-Ḥasan Ibn ʿAsākir (d. 571/1176); MS: D 3771/5, fols 85–104 [FMMU 34, pp. 176–83]; fol. 85a IAH note ('*bi-khaṭṭihi*'); C: ḥadīth – collection.

463g 38b/1–6 *wa-Muntaqā min Muʿjamay al-Ṭabarānī*; anonymous extracts from his two *muʿjams*, the *kabīr* and the *awsaṭ*; MS: D 3771/6, fols 105–27 [FMMU 34, pp. 176–83]; fol. 105a IAH note (claims right of transmission with '*min marwīyāt*'); C: ḥadīth – collection.

463h 38b/1–6 *wa-K. al-Mustaghīthīn*; A: Khalaf b. ʿAbd al-Malik Ibn Bashkuwāl (d. 578/1183); MS: D 3771/7, fols 128–33 [FMMU 34, pp. 176–83]; fol. 128a IAH note ('*bi-khaṭṭihi*'); C: paraenesis.

[113] *'Malakahu Yūsuf b. Ḥasan Ibn ʿAbd al-Hādī'.*

463i 38b/1–6 *wa-Dhikr al-muhājirīn min Quraysh*; A: ʿAbd al-Muʾmin b. Khalaf al-Dimyāṭī (d. 705/1306); MS: D 3771/8, fols 136–44 [FMMU 34, pp. 176–83]; fol. 136a IAH note (claims *ijāza* for himself); C: history.

463j 38b/1–6 *wa-Musalsalāt al-Taymī*; A: Ismāʿīl b. Muḥammad al-Taymī (d. 535/1141); MS: D 3771/10, fols 145–57 [FMMU 34, pp. 176–83]; fol. 146a IAH note '*maqru*'"; C: ḥadīth – collection – musalsalāt. (cf. no. 139d)

463k 38b/1–6 *wa-Taqbīl al-yadd*; A: Muḥammad b. Ibrāhīm Ibn al-Muqriʾ (d. 381/991–2); MS: D 3771/11, fols 159–69 [FMMU 34, pp. 176–83]; fol. 160a IAH note (claims right of transmission with '*min marwīyāt*'); C: ḥadīth – collection.

463l 38b/1–6 *wa-K. Hadīyat al-ṭīb*; A: Muḥammad b. Ismāʿīl al-Yamanī (fl. 6th/12th century); MS: D 3771/12, fols 171–2 [FMMU 34, pp. 176–83]; fol. 171a IAH note ('*bi-khaṭṭihi*'); C: paraenesis.

463m 38b/1–6 *wa-K. al-Ḥathth ʿalā taʿallum al-naḥw*; MS: D 1148/5, fols 71–5 [FM/1, pp. 288–94]; rebinding; C: grammar.

463n 38b/1–6 *wa-Ḥadīth Ahl Ḥurdān*; referring to the village east of Damascus (Yāqūt, *Muʿjam*, II, p. 240); A: ʿAlī b. al-Ḥasan Ibn ʿAsākir (d. 571/1176); VP: *juzʾ min*; MS: D 3771/16, fols 184–92 [FMMU 34, pp. 176–83]; ON Muḥammad b. Abī al-Qāsim b. Abī Ṭālib al-Anṣārī; fol. 185a IAH note (claims *ijāza* for himself); C: ḥadīth – collection.

463o 38b/1–6 *wa-Juzʾ Ḥanbal*; A: ʿUthmān b. Aḥmad al-Daqqāq Ibn al-Sammāk (d. 344/955); FI: *wa-huwa min al-nafāʾis*; MS: D 3771/17, fols 194–216 [FMMU 34, pp. 176–83]; fol. 196a IAH note (claims right of transmission with '*min marwīyāt*'); C: ḥadīth – collection.

464a 38b/7–14 *Majmūʿ fīhi Musalsalāt al-Ḍiyāʾ*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); VP: 1st; MS: D 3747/1, fols 1–8 [FMMU 10, pp. 46–52]; WḌ; C: ḥadīth – collection – musalsalāt.

464b 38b/7–14 *wa-al-Tajrīd*; A: ʿAlī b. al-Ḥasan Ibn ʿAsākir (d. 571/1176); VP: 4th; MS: D 3747/2, fols 13–26 [FMMU 10, pp. 46–52]; WḌ; C: ḥadīth – collection.

464c 38b/7–14 *wa-Ḥadīth Ibn Kulayb*; A: ʿAbd al-Munʿim b. ʿAbd al-Wahhāb Ibn Kulayb al-Ḥarrānī (d. 596/1200); VP: *juzʾ min*; MS: D 3747/3, fols 29–35 [FMMU 10, pp. 46–52]; C: ḥadīth – collection.

464d 38b/7–14 *wa-al-Mashyakha al-Baghdādīya*; A: Aḥmad b. Muḥammad al-Silafī (d. 576/1180); VP: 11th; MS: D 3747/4, fols 38–56 [FMMU 10, pp. 46–52]; WḌ; C: mashyakha.

464e 38b/7–14 *wa-Ḥadīth al-Samarqandī*; A: ʿUthmān b. Muḥammad al-Samarqandī (d. 345/956); VP: *juzʾ min*; MS: D 3747/5, fols 62–81 [FMMU 10, pp. 46–52]; WḌal-Mawṣilī; fol. 66a IAH *akhbaranā*-note; C: ḥadīth – collection.

464f 38b/7–14 *wa-Mā qaruba sanaduhu*; A: Ismāʿīl b. Aḥmad al-Samarqandī (d. 536/1142); VP: *juzʾ*; MS: D 3747/6, fols 84–95 [FMMU 10, pp. 46–52]; WḌ; fol. 84a IAH note (claims right of transmission with ʻ*mujāzāt*ʼ); C: ḥadīth – collection. (cf. no. 453f)

464g 38b/7–14 *wa-Juzʾ fī al-manṭiq*; anonymous; MS: D 3747/7, fols 97–109 [FMMU 10, pp. 46–52]; C: logic.

464h 38b/7–14 *wa-Masmūʿāt Ibn Hāmil*; A: Muḥammad b. ʿAbd al-Munʿim Ibn Hāmil al-Ḥarrānī (d. 671/1273); VP: *juzʾ min*; MS: D 3747/8, fols 110–17 [FMMU 10, pp. 46–52]; WḌ; C: ḥadīth – collection.

464i 38b/7–14 *wa-Musalsalāt al-Ṭuraythīthī*; A: Aḥmad b. ʿAlī al-Ṭuraythīthī (d. 497/1103–4); MS: D 3747/9, fols 122–32 [FMMU 10, pp. 46–52]; WḌ; C: ḥadīth – collection – musalsalāt. (cf. no. 462p)

464j 38b/7–14 *wa-Ḥadīth Abī al-Ḥusayn Ibn al-Muẓaffar*; A: Muḥammad b. al-Muẓaffar al-Bazzār Abū al-Ḥusayn (d. 379/989); VP: *juzʾ min*; MS: D 3747/10, fols 136–44 [FMMU 10, pp. 46–52]; WḌ; fols 136a, 143a IAH *akhbaranā*-note; fol. 143a *samāʿ* for IAH (Fāṭima & Ibn al-Mardāwī), 870/1465; C: ḥadīth – collection.

464k 38b/7–14 *wa-Miḥnat al-Shāfiʿī*; MS: D 3747/11, fols 145–7 [FMMU 10, pp. 46–52]; C: history.

464l 38b/7–14 *wa-Amālī Ibn al-Naḥḥās*; A: ʿAbd al-Raḥmān b. ʿUmar Ibn al-Naḥḥās (d. 416/1025); VP: 9th; MS: D 3747/12, fols 151–9 [FMMU

10, pp. 46–52]; WIḤā; ON ʿAbd al-Munʿim b. Mawhūb b. Aḥmad; C: ḥadīth – collection.

464m 38b/7–14 *wa-Ḥadīth al-Ḥurfī*; A: ʿAbd al-Raḥmān b. ʿUbayd Allāh al-Ḥurfī (d. 423/1031–2); VP: *juzʾ min*; MS: D 3747/13, fols 163–74 [FMMU 10, pp. 46–52]; W al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); C: ḥadīth – collection.

464n 38b/7–14 *wa-Aḥādīth min juzʾ al-Anṣārī*; A: Ibrāhīm b. ʿAbd Allāh al-Baṣrī al-Anṣārī (d. 292/904–5); MS: D 3747/14, fols 175–9 [FMMU 10, pp. 46–52]; WIḤā; fol. 175a IAH note (claims *ijāza* for himself); C: ḥadīth – collection.

464o 38b/7–14 *wa-al-Mathālib*; numerous possibilities; C: adab?

464p 38b/7–14 *wa-Ḥadīth al-Dhahabī*; most likely A: Muḥammad b. Aḥmad al-Dhahabī (d. 748/1348); VP: *juzʾ min*; C: ḥadīth – collection.

464q 38b/7–14 *wa-al-Zuhd riwāyat Ṣāliḥ*; A: Aḥmad b. Ḥanbal (d. 241/855); VP: 1st; MS: D 3747/15, fols 185–204 [FMMU 10, pp. 46–52]; WḌ; fol. 185a IAH *akhbaranā*-note; C: paraenesis.

465a 38b/15–16 *Majmūʿ fihi al-Shukr*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); VP: *juzʾān*; MS: D 1137/1, fols 1–32 [FM/1, pp. 269–72]; WḌ ʿAlī al-Ḥiṣnī; ON IAH; C: paraenesis.

465b 38b/15–16 *wa-Sunan Abī Dāwūd*; A: Abū Dāwūd al-Sijistānī (d. 275/889); FI: *qiṭʿa min*; MS: D 1137/2, fols 34–226 [FM/1, pp. 269–72]; ON IAH; C: ḥadīth – collection.

465c 38b/15–16 *wa-Ḥadīth Hudba b. Khālid*; A: Hudba b. Khālid al-Qaysī; VP: 1st; MS: D 1137/7, fols 241–58 [FM/1, pp. 269–72]; rebinding; C: ḥadīth – collection.

466a 39a/1–5 *Majmūʿ fihi al-Uṣūl*; A: ʿAlī b. ʿAqīl al-Ḥanbalī (d. 513/1119); S: *al-Wāḍiḥ fī uṣūl al-fiqh*, ed. G. Makdisi, Stuttgart/Berlin, 1996–2002; VP: 10th; C: uṣūl al-fiqh – ḥanbalī. (cf. nos. 34 & 244h)

466b 39a/1–5 *wa-Khamsūn aḥādīth*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); C: ḥadīth – collection.

466c 39a/1–5 *wa-al-Akhdh ʿalā Abī al-Khaṭṭāb*; A: ʿUbayd Allāh Ibn Yūnus al-Wazīr (d. 593/1196); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*,

II, p. 297: ʻ*Awhām Abī al-Khaṭṭāb fī al-farāʾiḍ wa-al-waṣāyā*ʼ; C: fiqh – ḥanbalī.

466d 39a/1–5 *wa-Mulḥa*; The term *mulḥa* is also used in 358f and is too vague to allow title identification.

466e 39a/1–5 *wa-Masʾalat al-tayammum*; most likely A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); MS: D 3874/5, fol. 74 [FMMU 139, pp. 707–14]; rebinding; on permissibility of performing the ritual ablution with sand instead of water; C: fiqh – rituals.

466f 39a/1–5 *wa-al-Iqtiṣād*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); S: *al-Iqtiṣād fī al-iʿtiqād*, ed. A. al-Ghāmidī, Medina: Maktabat al-ʿUlūm wa-al-Ḥikam, 1993; C: theology.

466g 39a/1–5 *wa-al-Tawba*; several possibilities including those by ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894; al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, I, p. 183) and Abū Bakr Muḥammad b. al-Ḥusayn al-Ājurrī (d. 360/971; al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, I, p. 342); C: paraenesis.

466h 39a/1–5 *wa-al-Ibāna ʿan Aḥmad*; most likely A: ʿUbayd Allāh b. Muḥammad Ibn Baṭṭa al-ʿUkbari (d. 387/997); S: H.Laoust, *La profession de foi d'Ibn Baṭṭa*, Damascus 1958; C: theology. (cf. no. 62)

466i 39a/1–5 *wa-Ithbāt al-qadr*; A: al-Shaykh Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); C: theology.

467a 39a/6–11 *Majmūʿ fīhi Mashyakhat Ibn al-Latī*; A: ʿAbd Allāh b. ʿUmar Abū al-Munajjā al-Latī (d. 635/1237); VP: 4 *ajzāʾ*; MS: Chester Beatty Ar 5498/1, fols 1–41; fol. 11b *samāʿ* for IAH (Asmāʾ), 865/1461; fols 11b, 22a, 32b, 41a *samāʿ* for IAH (al-Baʿlī), 869/1464; fols 12a, 22b, 33a, 41a IAH-*samāʿ* for Ibn Ṭūlūn (reader), scholars (Muḥammad b. ʿAlī al-Shaʿrānī), ʿAbd Allāh(p), Ḥasan(p), Shuqrāʾ bt. ʿAlī b. al-Aʿmash(p), 4.5.897/1492 & 5.5.897 in his garden; C: mashyakha.

467b 39a/6–11 *wa-Sunan al-Bayhaqī*; A: Yūsuf b. ʿAbd al-Raḥmān al-Mizzī Jamāl al-Dīn al-imām (d. 742/1341); VP: *juzʾ min*; MS: Chester Beatty Ar 5498/2, fols 45–8; C: ḥadīth – collection.

467c 39a/6–11 *wa-al-Muntaqā min al-Muwaṭṭaʾ riwāyat Abī Muṣʿab*; A: Mālik b. Anas (d. 179/796); VP: 4 *ajzāʾ*; MS: Chester Beatty Ar 5498/3, fols 51–85; C: ḥadīth – collection.

467d 39a/6–11 *wa-Ḥadīth Ibn Mallās wa-al-Qaṭīʿī*; A: Muḥammad b. Hishām Ibn Mallās & Muḥammad b. al-Ḥusayn al-Qaṭīʿī (d. 368/978–9); C: ḥadīth – collection.

467e 39a/6–11 *wa-Majlis al-Aṣamm*; A: Muḥammad b. Yaʿqūb al-Aṣamm (d. 346/957); FI: *wa-ghayr dhālika*; C: ḥadīth – collection.

467f 39a/6–11 *wa-Ḥukm al-Qāḍī Shams al-Dīn al-Ḥarīrī*; A: Muḥammad b. ʿUthmān Shams al-Dīn Ibn al-Ḥarīrī (d. 728/1328; al-Dhahabī, *Tārīkh al-islām*, years 701–46, pp. 253–4); MS: Chester Beatty Ar 5498/3, fols 103–6; C: fiqh.

467g 39a/6–11 *wa-Fawāʾid al-Dāraquṭnī*; A: ʿAlī b. ʿUmar al-Dāraquṭnī (d. 385/995); MS: Chester Beatty Ar 5498/4, fols 112–16; C: ḥadīth – collection.

467h 39a/6–11 *wa-Arbaʿīn al-Shaḥḥāmī*; A: ʿAbd al-Khāliq b. Zāhir al-Shaḥḥāmī (d. 549/1154); MS: Chester Beatty Ar 5498/5, fols 120–33; C: ḥadīth – collection – 40.

467i 39a/6–11 *wa-Musnad al-muqillīn*; A: Tammām b. Muḥammad al-Rāzī (d. 414/1023); MS: Chester Beatty Ar 5498/6, fols 135–8; C: ḥadīth – collection.

467j 39a/6–11 *wa-Fawāʾid al-Thaqafī*; A: al-Qāsim b. Faḍl al-Thaqafī (d. 489/1096); VP: 2nd; MS: Chester Beatty Ar 5498/7, fols 145–53; C: ḥadīth – collection.

467k 39a/6–11 *wa-Ḥadīth Quss b. Sāʿida*; A: ʿAbd Allāh b. Jaʿfar Ibn Durustawayh (d. 346/957); FI: *wa-ghayr dhālika wa-huwa min al-nafāʾis*; MS: Chester Beatty Ar 5498/8, fols 176–81; C: adab.

468a 39a/12–39b/7 *Majmūʿ fīhi Masʾalat al-Tasmiya*; A: Muḥammad b. Ṭāhir Ibn al-Qaysarānī, al-Maqdisī (d. 507/1113); MS: D 3834/1, fols 1–16 [FMMU 98, pp. 514–22]; WḌ; fol. 0b IAH-*samāʿ* for ʿAbd al-Hādī(p), Ḥasan(p), Bulbul(p), 10.5.897/1492; fol. 1a *samāʿ* for IAH (Ibn Mufliḥ), scholars, 870/1465; C: fiqh – rituals.

468b 39a/12–39b/7 *wa-K. al-ʿIlm*; A: Aḥmad b. ʿAmr Ibn Abī ʿĀṣim (d. 287/900); C: ḥadīth – collection.

468c 39a/12–39b/7 *wa-Sīrat al-Ḥāfiẓ ʿAbd al-Ghanī*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); S: *Sīrat al-Nabī*, ed. H. al-Ḍinnāwī, Beirut: Dār al-Jinān, 1986; rebinding; VP: 2nd; C: biography of the Prophet (sīra).

468d 39a/12–39b/7 *wa-Ḥadīth Hishām b. ʿAmmār*; A: Hishām b. ʿAmmār al-Dimashqī (d. 245/859); MS: D 3834/5, fols 57–61 [FMMU 98, pp. 514–22]; WḌIḤā; fol. 57a *samāʿ* for IAH (Fāṭima & Ibn al-Mardāwī), 869/1465; fol. 57a IAH *akhbaranā*-note; fol. 57a IAH-*samāʿ* for Ḥasan, Bulbul, ʿAbd al-Hādī(p), ʿAbd Allāh(p), 10.5.897/1492; C: ḥadīth – collection.

468e 39a/12–39b/7 *wa-K. al-Maraḍ wa-al-kaffārāt*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); MS: D 3834/6, fols 65–90 [FMMU 98, pp. 514–22]; W Yūsuf b. Muḥammad b. Manṣūr al-ʿAlālī; C: paraenesis.

468f 39a/12–39b/7 *wa-al-Arbaʿīn al-Furāwīya*; A: Muḥammad b. al-Faḍl al-Furāwī (d. 530/1136); rebinding; C: ḥadīth – collection – 40. (cf. no. 500c)

468g 39a/12–39b/7 *wa-Ḥadīth Abī al-Ḥasan ʿan Abī ʿUbayd*; A: Abū ʿUbayd al-Qāsim b. Sallām (d. 224/838); VP: *juzʾ min*; MS: D 3834/7, fols 91–4 [FMMU 98, pp. 514–22]; W ʿAbd Allāh b. Aḥmad al-Maqdisī; fol. 92a *samāʿ* for IAH (Fāṭima), 870/1465; fol. 92a IAH *akhbaranā*-note; fol. 92a IAH-*samāʿ* for Ḥasan, Bulbul, 10.5.897/1492; C: ḥadīth – collection.

468h 39a/12–39b/7 *wa-Amālī Ibn ʿAsākir*; A: al-Qāsim b. ʿAlī Ibn ʿAsākir (d. 600/1203); VP: 47th; MS: D 3834/9, fols 98–101 [FMMU 98, pp. 514–22]; fol. 98a IAH *akhbaranā*-note; fol. 98b IAH-*samāʿ* for Ḥasan, Bulbul, ʿAbd Allāh(p), ʿAbd al-Hādī(p); C: ḥadīth – collection.

468i 39a/12–39b/7 *wa-al-Musalsal*; *musalsal ḥadīth*s by different traditionists among them one by Ibn al-Jawzī (d. 597/1200); MS: D 3834/10–1, fols 103–6 [FMMU 98, pp. 514–22]; fol. 103a IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan, ʿĀʾisha 'and others'; fol. 103b IAH note '*qaraʾahu wa-samiʿahu*'; fol. 103b IAH note (on content/transmission of this *ḥadīth*);

fol. 105a IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan; fol. 105a *samāʿ* for IAH (Fāṭima & Ibn al-Mardāwī), 870/1465; fol. 105b *samāʿ* for IAH; C: ḥadīth – collection – musalsalāt.

468j 39a/12–39b/7 *wa-al-Ḥikāyāt al-manthūra*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); VP: 5th; MS: D 3834/12, fols 109–16 [FMMU 98, pp. 514–22]; WḌ; fol. 109a IAH-*samāʿ* for Ḥasan, Bulbul, ʿAbd al-Hādī(p), ʿAbd Allāh(p), 10.6.897/1492; C: paraenesis.

468k 39a/12–39b/7 *wa-Ḥadīth Ibn Karāma*; referring to Muḥammad b. ʿUthmān Ibn Karāma (d. 256/870); rebinding; C: ḥadīth – collection.

468l 39a/12–39b/7 *wa-Majlis Ibn Mukhallad al-ʿAṭṭār*; A: Muḥammad b. Mukhallad al-Khaṭīb al-ʿAṭṭār (d. 331/942–3); rebinding; C: ḥadīth – collection.

468m 39a/12–39b/7 *wa-K. al-Shukr*; A: Muḥammad b. Jaʿfar al-Kharāʾiṭī (d. 327/937); MS: D 3834/14, fols 126–41 [FMMU 98, pp. 514–22]; WḌ; fol. 139b IAH-*samāʿ* for Ḥasan, Bulbul, ʿAbd Allāh(p), ʿAbd al-Hādī(p); C: paraenesis. (cf. no. 529a)

468n 39a/12–39b/7 *wa-al-Ḥikāyāt al-manthūra*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); VP: 3rd; MS: D 3834/12, fols 143–51 [FMMU 98, pp. 514–22]; WḌ; fol. 143a IAH-*samāʿ* for ʿAbd Allāh, Bulbul, Ḥasan(p), ʿAbd al-Hādī(p), 9.5.897/1492; C: paraenesis.

468o 39a/12–39b/7 *wa-Fawāʾid al-Khaṭīb*; A: Aḥmad b. ʿAlī al-Khaṭīb al-Baghdādī (d. 463/1071); VP: 5th; MS: D 3834/15, fols 153–65 [FMMU 98, pp. 514–22]; fol. 153a *samāʿ* for IAH (Ibn al-Ḥawāris); fol. 153a IAH-*samāʿ* for ʿAbd al-Hādī(p), ʿAbd Allāh(p), Ḥasan(p); C: ḥadīth – collection.

468p 39a/12–39b/7 *wa-Majlis fī Ramaḍān min Amālī Ibn ʿAsākir*; A: al-Qāsim b. ʿAlī Ibn ʿAsākir (d. 600/1203); MS: D 3834/16, fols 169–72 [FMMU 98, pp. 514–22]; fol. 169a IAH *akhbaranī*-note; fol. 169a IAH-*samāʿ* for Ḥasan, ʿAbd Allāh, Jawhara, 8.5.897/1492; C: ḥadīth – collection.

468q 39a/12–39b/7 *wa-Thulāthīyāt al-musnad*; A: Ismāʿīl b. ʿUmar al-Maqdisī (d. 613/1217); MS: D 3834/17, fols 173–201 [FMMU 98, pp. 514–22]; fol. 173a IAH note (claims *ijāza* for himself); fol. 201b *samāʿ* for IAH (Fāṭima), 869/1465; fol. 201b IAH *akhbaranā*-note; fol. 201b *samāʿ*

for IAH (ʿAlī b. Zayd); fol. 201b IAH-*samāʿ* for ʿAbd al-Hādī(p), ʿAbd Allāh(p), Ḥasan(p), ʿĀʾisha(p), Fāṭima(p); C: ḥadīth – collection.

468r 39a/12–39b/7 *wa-Mā rawāhu al-akābir ʿan Mālik*; A: Muḥammad b. Mukhallad al-Khaṭīb al-ʿAṭṭār (d. 331/942–3); VP: 1st; MS: D 3834/18, fols 202–11 [FMMU 98, pp. 514–22]; WḌ; fol. 202a IAH-*samāʿ* for ʿAbd Allāh, Ḥasan(p), ʿAbd al-Hādī(p), 8.5.897/1492; fol. 211b *samāʿ* for IAH (Ibn Mufliḥ), scholars, ʿAbd al-Raḥmān, 870/1465; C: ḥadīth – collection.

468s 39a/12–39b/7 *wa-Qiṣṣat Jaʿfar maʿa al-Manṣūr*; FI: *wa-huwa min al-nafāʾis*; MS: D 3834/19, fols 212–22 [FMMU 98, pp. 514–22]; WḌ; fol. 212a *samāʿ* for IAH (Fāṭima & Ibn al-Mardāwī), 870/1465; fol. 212a IAH *akhbaranā*-note; fol. 212b IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh(p), Ḥasan(p), 8.5.897/1492; C: history.

469a 39b/8–11 *Majmūʿ fīhi Majālis al-Shaḥḥāmī*; most likely A: Zāhir b. Ṭāhir al-Shaḥḥāmī (d. 533/1138), who is generally meant when IAH uses 'al-Shaḥḥāmī' in his *fihrist*; VP: 6 *majālis*; C: ḥadīth – collection.

469b 39b/8–11 *wa-Bughyat al-bāḥith*; most likely A: ʿAlī b. Abī Bakr al-Haythamī (d. 807/1405); S: *Bughyat al-bāḥith ʿan zawāʾid Musnad al-Ḥārith*, ed. M. al-Saʿdānī, Cairo: Dār al-Ṭalāʾiʿ, 1994; C: ḥadīth – collection.

469c 39b/8–11 *wa-ʿAyn al-ifāda*; A: IAH; S: IAH, *Tasmiya*, fol. 55a: '*ʿAyn al-ifāda fī bayān ṭuruq al-shifāʾ wa-al-saʿāda*'.

469d 39b/8–11 *wa-ʿAwālī Mālik*; numerous possibilities such as those by Salīm b. Ayyūb al-Rāzī (d. 447/1055, cf. no. 442i), Aḥmad b. ʿAlī al-Khaṭīb al-Baghdādī (d. 463/1071, cf. no. 512e) and ʿUmar b. Muḥammad Ibn al-Ḥājib (d. 630/1233, cf. no. 543j); C: ḥadīth – collection – ʿawālī.

469e 39b/8–11 *wa-Nafī al-tashbīh*; A: ʿAlī b. al-Ḥasan Ibn ʿAsākir (d. 571/1176); C: ḥadīth – collection. (cf. no. 551e)

469f 39b/8–11 *wa-Amālī al-Naysābūrī*; A: Muḥammad b. Yaḥyā Abū Saʿīd al-Naysābūrī (d. 548/1153); VP: *majlisān min*; C: ḥadīth – collection.

469g 39b/8–11 *wa-Aḥādīth al-zuhhād Shaqīq*; referring to Shaqīq b. Ibrāhīm al-Balkhī (d. 194/809–10); FI: *wa-ghayruhu*; C: ḥadīth – collection.

469h 39b/8–11 *wa-Ṣaḥīfat Hammām*; A: Hammām b. Munabbih (d. 101/719); C: ḥadīth – collection. (cf. nos. 413g, 453d, 553a)

469i 39b/8–11 *wa-Dhamm al-malāhī*; A: ʿAlī b. al-Ḥasan Ibn ʿAsākir (d. 571/1176); S: ed. al-ʿA. al-D. al-Faryāṭī, in: *LAAMḤ* 5, Beirut: DBI, 2005, no. 48 (The editor worked from a microfilm copy and gives classmark 'Garrett Yahuda 405', which I have not been able to identify in Princeton.); VP: 1st; C: paraenesis.

470a 39b/12–40a/5 *Majmūʿ fīhi Fawāʾid al-Sarrāj*; most likely A: Muḥammad b. Isḥāq al-Thaqafī al-Sarrāj (d. 313/925–6), who is referred to above with this name (cf. no. 439g); rebinding; VP: 5 *ajzāʾ*; C: ḥadīth – collection.

470b 39b/12–40a/5 *wa-Amālī al-Fārisī*; A: ʿAbd al-Ghāfir b. Ismāʿīl al-Fārisī (d. 529/1134–5); VP: *juzʾ min*; MS: D 3775/2, fols 18–24 [FMMU 38, pp. 196–203]; WḌal-Ḥarrānī; fol. 18a IAH-*samāʿ* for ʿAbd al-Hādī, Ḥasan, Bulbul, ʿAbd Allāh(p), 24.4.897/1492; C: ḥadīth – collection.

470c 39b/12–40a/5 *wa-Akhbār wa-ḥikāyāt*; VP: *juzʾ*; This is arguably the incomplete fragment MS: D 4561 entitled *Akhbār wa-ḥikāyāt*, which carries a *waqf* note by Ibn al-Ḥājib; WḌIḤā; rebinding; C: ḥadīth – collection.

470d 39b/12–40a/5 *wa-Farāʾiḍ Sufyān*; A: Sufyān b. Saʿīd al-Thawrī (d. 161/778); MS: D 3775/3, fols 25–37 [FMMU 38, pp. 196–203]; WḌIḤā; fol. 26b IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan, Bulbul; C: fiqh. (cf. no. 207f for 2nd copy)

470e 39b/12–40a/5 *wa-al-Fitan*; A: Ḥanbal b. Isḥāq al-Shaybānī (d. 273/886); VP: 4th; MS: D 3775/4, fols 41–59 [FMMU 38, pp. 196–203]; WḌ; fol. 41a IAH *akhbaranā*-note; fol. 59b IAH-*samāʿ* for ʿAbd al-Hādī, Ḥasan, Bulbul, ʿAbd Allāh(p), Umm ʿĪsā Ghazāl(p), 24.4.897/1492; C: theology.

470f 39b/12–40a/5 *wa-Ḥadīth ʿUmar b. Zurāra*; A: ʿUmar b. Zurāra al-Ḥadathī (d. 240/854–5); MS: D 3775/5, fols 61–70 [FMMU 38, pp. 196–203]; WḌ; ON Muḥammad b. Abī al-Qāsim b. Abī Ṭālib al-Anṣārī; fol. 61a IAH *akhbaranā*-note; fol. 70a IAH-*samāʿ* for ʿAbd al-Hādī, Ḥasan, Bulbul, Jawhara(p), ʿAbd Allāh(p), Umm Īsā Ghazāl(p), 24.4.897/1492; C: ḥadīth – collection.

470g 39b/12–40a/5 *wa-al-Ribā*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); rebinding; C: fiqh – ḥanbalī.

470h 39b/12–40a/5 *wa-Faḍl al-ṣalāt ʿalā al-Nabī ṣallā Allāh ʿalayhi wa-sallam*; A: Ismāʿīl b. Ishāq al-Mālikī (d. 282/895); MS: D 3775/7, fols 85–98 [FMMU 38, pp. 196–203]; W ʿAbd Allāh b. Aḥmad al-Maqdisī; C: rituals.

470i 39b/12–40a/5 *wa-al-Karam wa-al-jūd*; A: Muḥammad b. al-Ḥusayn al-Burjulānī (d. 238/852); MS: D 3775/9, fols 103–16 [FMMU 38, pp. 196–203]; WḌ ʿAlī al-Ḥiṣnī; fol. 104a *samāʿ* for IAH (Ibn al-Ḥawāris); fol. 112b IAH-*samāʿ* for ʿAbd al-Hādī, Badr al-Dīn Ḥasan, Bulbul, ʿAbd Allāh(p), 24.4.897/1492; C: paraenesis.

470j 39b/12–40a/5 *wa-al-Akhbār wa-al-ḥikāyāt*; A: Muḥammad b. ʿAlī al-Baṣrī (fl. 4th/10th century); VP: 4th; MS: D 3775/10, fols 118–27 [FMMU 38, pp. 196–203]; WḌal-Mawṣilī; fol. 127a IAH-*samāʿ* for ʿAbd al-Hādī, Badr al-Dīn [Ḥasan], Bulbul, 23.4.897/1492; C: adab.

470k 39b/12–40a/5 *wa-Risālat al-Ḥasan al-Baṣrī*; A: al-Ḥasan al-Baṣrī (d. 110/728); MS: D 3775/11, fols 129–38 [FMMU 38, pp. 196–203]; fol. 130a IAH *akhbaranā*-note; fols 137b/138a IAH-*samāʿ* for ʿAbd al-Hādī, Ḥasan, Bulbul, ʿAbd Allāh(p), 23.4.897/1492; C: theology.

470l 39b/12–40a/5 *wa-al-Fawāʾid wa-al-nawādir*; A: Abū al-Ḥasan al-Nuʿaymī; VP: 2nd; MS: D 3775/12, fols 138–48 [FMMU 38, pp. 196–203].

470m 39b/12–40a/5 *wa-Musnad Yaḥyā b. Maʿīn*; A: Yaḥyā b. Maʿīn al-Baghdādī (d. 233/848); VP: 2nd; MS: D 3775/13, fols 150–69 [FMMU 38, pp. 196–203]; WḌal-Mawṣilī; fol. 151a IAH *akhbaranā*-note; fol. 169b IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, Bulbul(p), ʿAbd al-Hādī(p), Shuqrāʾ bt. ʿAlī b. al-Aʿmash(p), Ghazāl(p), 23.4.897/1492; C: ḥadīth – collection.

470n 39b/12–40a/5 *wa-ʿAwālī al-asānīd*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); MS: D 3775/14, fols 176–86 [FMMU 38, pp. 196–203]; WḌ; C: ḥadīth – collection – ʿawālī.

470o 39b/12–40a/5 *wa-Amālī Ibn al-Buhlūl*; A: Yūsuf b. Yaʿqūb Ibn al-Buhlūl (d. 329/941); VP: *min*; FI: *wa-ghayr dhālika wa-huwa min al-nafāʾis*; MS: D 3775/1, fols 1–15 [FMMU 38, pp. 196–203]; WḌal-Mawṣilī; fol.

1a IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan, Shuqrāʾ bt. ʿAlī b. al-Aʿmash, Bulbul(p), 23.4.897/1492; C: ḥadīth – collection.

471 40a/6 *K. Futūḥ al-Shām*; most likely A: Lūṭ b. Yaḥyā al-Azdī Abū Mikhnaf (d. 157/774); C: history.

472a 40a/7–40b/3 *Majmūʿ li-Ibn ʿAsākir fī Akhbār al-Ḥawārīyīn*; A: al-Qāsim b. ʿAlī Ibn ʿAsākir (d. 600/1203); Arberry, *Handlist*, I, p. 6 wrongly identifies the author of the titles in this CM as ʿAlī b. Muḥammad al-Muʿāfirī (d. 605/1209), who is actually the scribe. MS: Chester Beatty Ar 3016/1, fols 1–10. This title refers to the twelve disciples of Jesus. C: biography.

472b 40a/7–40b/3 *wa-Akhbār Ḥawwāʾ*; referring to Eve; A: al-Qāsim b. ʿAlī Ibn ʿAsākir (d. 600/1203); MS: Chester Beatty Ar 3016/2, fols 11–19; C: biography – women.

472c 40a/7–40b/3 *wa-Akhbār Muʾmina bt. Buhlūl wa-Akhbār Maysūn wa-Ḥikāyat Mayya wa-Ḥikāyat Nāʾila wa-Ḥikāyat Nāʾila al-ukhrā wa-Ḥikāyat al-Nawār wa-Akhbār Umm al-Dardāʾ al-Ṣughrā*; A: al-Qāsim b. ʿAlī Ibn ʿAsākir (d. 600/1203); MS: Chester Beatty Ar 3016/3, fols 20–8. This title refers to various prominent women from the early Islamic period (e.g. the mystic Muʾmina, the wife of the later Caliph Muʿāwiya and poet Maysūn, the *mawlāt* of Muʿāwiya Mayya, the wife of the Caliph ʿUthmān Nāʾila bt. al-Furāfiṣa, the singer Nawār, the 1st/7th-century female scholar Umm al-Dardāʾ). C: biography – women.

472d 40a/7–40b/3 *wa-Akhbār Sallāma wa-Akhbār Sayyida wa-Akhbār ʿUtba wa-Akhbār ʿArīb wa-ʿAfrāʾ bt. ʿIqāl*; A: al-Qāsim b. ʿAlī Ibn ʿAsākir (d. 600/1203); MS: Chester Beatty Ar 3016/6, fols 48–60; rebinding. This title refers to various prominent women from the early Islamic period (e.g. the late Umayyad singer Sallāma al-Zarqāʾ, the ʿAbbāsid singer ʿArīb al-Maʾmūnīya (d. 277/890–91), the female protagonist in the ʿUdhrite love story of ʿUrwa b. Ḥizām, ʿAfrāʾ bt. ʿIqāl). C: biography – women.

472e 40a/7–40b/3 *wa-Akhbār ʿĀʾisha bt. Ṭalḥa*; A: al-Qāsim b. ʿAlī Ibn ʿAsākir (d. 600/1203); MS: Chester Beatty Ar 3016/4, fols 29–37. This title refers to the daughter of the Prophet's companion Ṭalḥa b. ʿUbayd Allāh, granddaughter of Abū Bakr and niece of the Prophet's wife ʿĀʾisha. C: biography – women.

472f 40a/7–40b/3 *wa-Akhbār Hawā wa-Akhbār Umm Abān wa-Akhbār Umm al-Barāʾ wa-Akhbār Umm Ḥakīm wa-Umm Saʿīd wa-Umm Sinān wa-Umm Muslim*; A: al-Qāsim b. ʿAlī Ibn ʿAsākir (d. 600/1203); MS: Chester Beatty Ar 3016/5, fols 38–47. This title refers to various prominent women from the early Islamic period (e.g. the poet Umm al-Barāʾ, the *Prophet's* companions Umm Ḥākim bt. al-Ḥārith and Umm Sinān al-Aslamīya). C: biography – women.

472g 40a/7–40b/3 *wa-Akhbār ʿAzza wa-Akhbār Fākhita wa-Akhbār Fāṭima bt. al-Ḥusayn wa-Akhbār Qazaʿa wa-Akhbār Laylā bt. al-Jūdī wa-Qaṭr al-Nadā*; A: al-Qāsim b. ʿAlī Ibn ʿAsākir (d. 600/1203); MS: Chester Beatty Ar 3016/7, fols 61–70. This title refers to various prominent women from the pre-Islamic and early Islamic period (e.g. ʿAzza, the female protagonist in the ʿUdhrite love story of Kutthayyir b. ʿAbd al-Raḥmān, the Caliphal wife Fākhita, the wife of the Caliph al-Muʿtaḍid Qaṭr al-Nadā). C: biography – women.

472h 40a/7–40b/3 *wa-Akhbār Sukayna*; referring to Ḥusayn's daughter (d. 117/736); A: al-Qāsim b. ʿAlī Ibn ʿAsākir (d. 600/1203); MS: Chester Beatty Ar 3016/8, fols 71–7; C: biography – women.

472i 40a/7–40b/3 *wa-Akhbār Laylā al-Akhyalīya wa-Qaṣīda fī al-Sunna*; A: al-Qāsim b. ʿAlī Ibn ʿAsākir (d. 600/1203); MS: Chester Beatty Ar 3016/9, fols 78–87; The first title refers to the Arab poet of the 1st/7th century. C: biography – women/paraenesis.

472j 40a/7–40b/3 *wa-Akhbār Bilqīs*; referring to the Queen of Sheba; A: al-Qāsim b. ʿAlī Ibn ʿAsākir (d. 600/1203); MS: Chester Beatty Ar 3016/10, fols 92–101; C: biography – women.

472k 40a/7–40b/3 *wa-Akhbār Ayyūb*; A: al-Qāsim b. ʿAlī Ibn ʿAsākir (d. 600/1203); MS: Chester Beatty Ar 3016/11, fols 102–7; dealing with the wives of the Prophet Ayyūb (Job); C: biography – women.

472l 40a/7–40b/3 *wa-K. Jumal al-dalāʾil wa-al-ʿalāmāt*; rebinding; not identified.

473a 40b/4–6 *Majmūʿ fīhi ʿAmal al-yawm wa-al-layla*; A: Aḥmad b. Muḥammad Ibn al-Sunnī (d. 364/975); S: ed. ʿA. ʿAṭā, Cairo: Maktabat al-Kullīyāt al-Azharīya, 1969; VP: 4 *ajzāʾ*; C: ḥadīth – collection.

473b 40b/4–6 *wa-Ḥadīth al-Qāḍī Abī Yūsuf*; A: Yaʿqūb b. Ibrāhīm al-Anṣārī Abū Yūsuf (d. 182/798); C: ḥadīth – collection.

473c 40b/4–6 *wa-al-Shamāʾil*; most likely A: Muḥammad b. ʿĪsā al-Tirmidhī (d. 279/892); S: *Shamāʾil al-nabī*, ed. M. Faḥl, Beirut: Dār al-Gharb al-Islāmī, 2008; C: biography of the Prophet (sīra). (cf. no. 517e)

473d 40b/4–6 *wa-Dhamm al-malāhī*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); MS: D 3795/14, fols 152–69 [FMMU 59, pp. 289–96]; C: paraenesis.

474 40b/7–8 *Musnad al-Rūyānī*; A: Muḥammad b. Hārūn al-Rūyānī Abū Bakr (d. 307/920); VP: 33 *juzʾ fī mujalladayn*; MS: D 1069 is the second of the two volumes mentioned here containing parts 16–33; WḌ; fol. 1a IAH *akhbaranā*-note; fol. 1a IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan; C: ḥadīth – collection.

475a 40b/9–12 *Majmūʿ fīhi al-Shāfī*; A: IAH; S: IAH, *Tasmiya*, fol. 54b; FI: *qiṭʿa min*; Above (cf. no. 172e) this keyword referred to the work by Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223). However, as IAH states that most titles in this CM are by him, it is more likely his *al-Shāfī mukhtaṣar al-Kāfī*. This, in turn, is most likely a summary of Muwaffaq al-Dīn's *al-Kāfī* (cf. no. 44). C: fiqh – ḥanbalī.

475b 40b/9–12 *wa-Sīrat Bardbak*; This title is most likely another panegyric by A: IAH as we find in IAH, *Tasmiya*, fol. 50a the same name in the title: '*al-Taghrīd fī madḥ al-Malik al-Saʿīd (Bardbak)*' with 'Bardbak' as an interlinear addition. The probability that this is a panegyric is increased by the fact that this CM has another panegyric (cf. no. 475g). Bardbak was a moderately popular name among the Mamluk elite. As the previous panegyrics of IAH (cf. nos. 169d, 174e, 219g) referred to contemporary rulers, this is most likely the case here as well. The strongest candidate for this work is the governor of Damascus Bardbak who led the Syrian army in 872/1467 against the Dhū al-Qadrit ruler Shāh Sawwār. However, one wonders when this panegyric was written as the battle ended in a disaster for the Mamluks and Bardbak was taken prisoner. Perhaps this is rather an ironic work, expecially when considering that the previous panegyrics were written for rivals of the Mamluks. C: panegyric.

475c 40b/9–12 *wa-al-Kanjī*; A: Muḥammad b. Muḥammad al-Kanjī (d. 682/1283); VP: 2nd; Unusually, IAH only gives the compiler's name, not a title. The author proposed here is probably meant when he uses this rare *nisba* (relational name). This was a Jerusalemite *ḥadīth* scholar who was also active in Damascus and is known to have authored a work on his teachers (*muʿjam*) (al-Dhahabī, *Tārīkh al-islām*, years 681–90, pp. 127/8). Most likely this is thus the second volume of some kind of C: ḥadīth – collection.

475d 40b/9–12 *D…*[114]; not identified.

475e 40b/9–12 *wa-Maqāma*; A: IAH; most likely one of the two *maqāmāt* he mentions in S: IAH, *Tasmiya*, fol. 57a.

475f 40b/9–12 *wa-al-Irshād*; most likely A: IAH; FI: *musawwada*. As most titles in this CM are by IAH and this is a draft (*musawwada*), his authorship is likely. However, it is impossible to exactly identify the title as IAH had a strong inclination to use the keyword '*irshād*' in his titles (cf. nos. 68a, 76b, 108, 134b, 141e, 178g, 186i, 188c, 191d, 203b, 212b, 212h, 213a, 213c, 462l in addition to extant manuscripts with *irshād*-titles not mentioned in this *fihrist* such as MS D 3794/3, fols 61–7 [FMMU 58, pp. 287–9], autograph, *al-Irshād ilā ittiṣāl bānat Suʿād bi-zakī al-isnād* and MS D 3216/18, fols 202–7 [FM/2, pp. 241–8], autograph, *Irshād al-fatā ilā aḥādīth al-shitā*).

475g 40b/9–12 *wa-al-Taghrīd*; A: IAH; C: panegyric. (cf. no. 174e for identification)

475h 40b/9–12 *wa-Akhbār Quss*; most likely referring to the pre-Islamic sage and orator Quss b. Sāʿida who appears elsewhere in this *fihrist* (cf. nos. 125b & 467k); C: poetry – pre-Islamic – commentary.

475i 40b/9–12 *wa-al-Nisba*; tentative reading; not identified.

475j 40b/9–12 *wa-Musawwadāt*; FI: *wa-ghayr dhālika ghālibuhu min taṣnīfī*.

476a 40b/13–41a/2 *Majmūʿ fīhi Ḥadīth Ibn Mukhallad wa-al-Najjād*; A: Muḥammad b. Mukhallad al-Khaṭīb al-ʿAṭṭār (d. 331/942–3) & Aḥmad b. Salmān al-Najjād Abū Bakr (d. 348/960); VP: *min*; MS: D 1039/1, fols 1–8 [FM/1, pp. 221–5]; WḌ; C: ḥadīth – collection.

114 Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 1910 reads دياب.

476b 40b/13–41a/2 *wa-Qaṣīdat Ibn Abī Dāwūd*; A: ʿAbd Allāh b. Sulaymān al-Sijistānī Ibn Abī Dāwūd (d. 316/929); rebinding; C: theology.

476c 40b/13–41a/2 *wa-Risāla*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); MS: D 1039/2, fols 10–22 [FM/1, pp. 221–5]; C: paraenesis.

476d 40b/13–41a/2 *wa-Adab al-nufūs*; A: Abū Bakr Muḥammad b. al-Ḥusayn al-Ājurrī (d. 360/970); MS: D 1039/3, fols 23–9 [FM/1, pp. 221–5]; WḌ; C: paraenesis.

476e 40b/13–41a/2 *wa-Thulāthīyāt ʿAbd b. Ḥumayd*; A: ʿAbd b. Ḥumayd (d. 249/863–4); MS: D 1039/4, fols 30–5 [FM/1, pp. 221–5]; fol. 35b IAH-*samāʿ* for Bulbul, Abū Nuʿaym Aḥmad (8 days), Ḥasan(p), ʿAbd Allāh(p), Fāṭima *zawjat* ʿAbd al-Hādī(p), ʿAbd al-Hādī(p), ʿĀʾisha(p), 6.5.897/1492; C: ḥadīth – collection – thulāthīyāt.

476f 40b/13–41a/2 *wa-Mashyakhat Ibn al-Bukhārī*; VP: 10th; MS: D 1039/5, fols 36–61 [FM/1, pp. 221–5]; fol. 36a *samāʿ* for IAH (grandfather); fol. 37a *samāʿ* for IAH, scholars, ʿAbd al-Raḥīm, 5.2.870/1465; fol. 45b *samāʿ* for IAH, scholars, ʿAbd al-Raḥīm, 4.2.870/1465; fol. 37b IAH-*samāʿ* for ʿAbd Allāh, Jawhara, Ḥasan, Bulbul, Abū Nuʿaym Aḥmad (8 days), ʿAbd al-Hādī(p), Fāṭima *zawjat* ʿAbd al-Hādī(p), Maryam(p), Ghazāl(p), Ḥalwa(p), Muḥammad b. ʿAlī al-Aʿmash, Shuqrāʾ (his sister), 6.5.897/1492; C: mashyakha. (cf. no. 538k)

476g 40b/13–41a/2 *wa-Qaṣīdat Abī Marwān*; A: ʿAbd al-Malik b. Idrīs Abū Marwān (d. 394/1003–4); MS: D 1039/6, fols 63–70 [FM/1, pp. 221–5]; WḌIḤā; C: paraenesis.

476h 40b/13–41a/2 *wa-al-Awliyāʾ*; A: al-Ḥasan b. Muḥammad Abū Muḥammad al-Khallāl (d. 439/1047); MS: D 1039/7, fols 71–87 [FM/1, pp. 221–5]; fol. 72a *samāʿ* for IAH (Ibn Mufliḥ); fol. 72a IAH-*samāʿ* for scholars, Ibn Ṭūlūn, ʿAbd al-Hādī(p), Ḥasan(p), 6.5.897/1492; C: Sufism.

476i 40b/13–41a/2 *wa-Akhbār mashāyikh Bayt al-Maqdis*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); MS: D 1039/8, fols 88–99 [FM/1, pp. 221–5]; WḌ; fol. 88b IAH-*samāʿ* for Ḥasan, Bulbul, Abū Nuʿaym Aḥmad (8 days), ʿĀʾisha, Jawhara, Ghazāl, ʿAbd al-Hādī(p), Shuqrāʾ bt. ʿAlī, ʿAbd Allāh(p), Ḥalwa(p), Muḥammad b. ʿAlī(p), Fāṭima *zawjat* ʿAbd

al-Hādī(p), Maryam(p), Fāṭima bt. al-Ḥājj Aḥmad(p), 6.5.897/1492[115]; fol. 89a *samāʿ* for IAH (Fāṭima & Ibn al-Mardāwī), 870/1465; fol. 89a IAH *akhbaranā*-note; C: history/Sufism.

476j 40b/13–41a/2 *wa-Faḍl yawm ʿArafa*; A: ʿAlī b. Masʿūd al-Mawṣilī (d. 704/1304–5); FI: *wa-ghyaruhu wa-huwa min al-nafāʾis*; MS: D 1039/9, fols 103–19 [FM/1, pp. 221–5]; WḌal-Mawṣilī; fol. 103b IAH-*samāʿ* for Bulbul, Abū Nuʿaym Aḥmad (7 days), 5.5.897/1492; fol. 104a *samāʿ* for IAH (Fāṭima & Ibn al-Mardāwī), 870/1465; fol. 104a IAH *akhbaranā*-note (Ibn al-Sharīfa); C: ḥadīth – merits.

477a 41a/3–7 *Majmūʿ fihi ʿAwālī min ḥadīth al-Ḍiyāʾ*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); MS: D 3753/1, fols 1–17 [FMMU 16, pp. 69–74]; WḌal-Ḥarrānī; fol. 103b IAH-*samāʿ* for Bulbul(p), Abū Nuʿaym Aḥmad(p) (5 days), Ḥalwa(p), Ghazāl(p), 3.5.897/1492; C: ḥadīth – collection – ʿawālī.

477b 41a/3–7 *wa-al-Ḥinnāʾīyāt*; A: al-Ḥusayn b. Muḥammad al-Ḥinnāʾī al-Dimashqī (d. 459/1066–7); VP: 2nd; MS: D 3753/2, fols 18–36 [FMMU 16, pp. 69–74]; WḌ; fol. 19a *samāʿ* for IAH (grandfather); fol. 36a IAH-*samāʿ* for Ḥasan(p), Bulbul(p), Aḥmad(p) (6th night), Ḥalwa(p), ʿAbd Allāh(p), ʿAbd al-Hādī(p), Muḥammad b. ʿAlī(p), 4.5.897/1492; fol. 36b *akhbaranā*-note, *musmiʿ* his grandfather, family present, 869/1465; C: ḥadīth – collection.

477c 41a/3–7 *wa-Aḥādīth wa-ḥikāyāt*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); MS: D 3753/5, fols 46–52 [FMMU 16, pp. 69–74]; WḌal-Ḥarrānī; fol. 46a IAH *akhbaranā*-note; C: ḥadīth – collection.

477d 41a/3–7 *wa-Ithbāt al-ʿulūw*; A: Ibn Salāma; probably MS: D 3753/3, fols 38–42 [FMMU 16, pp. 69–74]: '*Iʿtiqād al-Ismāʿīlī*'; C: theology.

477e 41a/3–7 *wa-al-Thaqafīyāt*; A: al-Qāsim b. Faḍl al-Thaqafī (d. 489/1096); VP: 3rd; MS: D 3753/6, fols 54–79 [FMMU 16, pp. 69–74]; WḌ; fol. 54a IAH-*samāʿ* for ʿAbd al-Hādī (reader), scholars, Ḥasan, ʿAbd Allāh, Muḥammad&ʿAlī al-Aʿmash, 18.5.897/1492; fol. 64a *samāʿ* for IAH (Ibn

115 The date reads '6.6.897', but as Ibn ʿAbd al-Hādī explicitly says that Aḥmad is 8 days old, this is a slip of the pen.

Muflih̩), scholars, Aḥmad (IAH's brother), IAH's son ʿAbd al-Raḥmān (3 years), 869/1465; fol. 79b IAH-*samāʿ* for ʿAbd al-Hādī, Ḥasan, Aḥmad(5 days), Bulbul, Ḥalwa(p), Juwayrīya, Ghazāl(p), Muḥammad b. ʿAlī al-Aʿmash(p), Shuqrāʾ, Fāṭima *zawjat* ʿAbd al-Hādī(p), 3.5.897/1492; C: ḥadīth – collection.

477f 41a/3–7 *wa-Ḥadīth Abī ʿUmar al-Zāhid*; A: Muḥammad b. ʿAbd al-Wāḥid Ghulām Thaʿlab Abū ʿUmar al-Zāhid (d. 345/957); VP: 3rd; MS: D 3753/7, fols 81–7 [FMMU 16, pp. 69–74]; WḌal-Ḥarrānī; fol. 88a IAH-*samāʿ* for ʿAbd al-Hādī, Aḥmad(5 days), Bulbul, ʿAbd Allāh(p), Jawhara(p), Ḥasan(p), 3.5.897/1492; C: ḥadīth – collection.

477g 41a/3–7 *wa-Majālis al-Makhladī al-thalātha*; A: al-Ḥasan b. Aḥmad al-Makhladī (d. 389/999); MS: D 3753/8, fols 90–3 [FMMU 16, pp. 69–74]; WḌ; fol. 90a *samāʿ* for IAH (Shihāb al-Dīn b. Zayd); fol. 90a IAH-*samāʿ* for Bulbul, Jawhara, Ḥalwa, Fāṭima *zawjat* ʿAbd al-Hādī, Maryam(3 years), Aḥmad(5 days), ʿAbd Allāh(p), Ḥasan(p), 3.5.897/1492; C: ḥadīth – collection.

477h 41a/3–7 *wa-Faḍl ʿAlī*; A: ʿAlī b. al-Ḥasan Ibn ʿAsākir (d. 571/1176); MS: D 3753/9, fols 95–100 [FMMU 16, pp. 69–74]; fol. 95a IAH *akhbaranā*-note; fol. 95a IAH-*samāʿ* for Bulbul, Aḥmad(5 days), Ḥasan(p), Jawhara(p), Ḥalwa(p), Ghazāl(p), 3.5.897/1492; C: ḥadīth – merits.

477i 41a/3–7 *wa-Amālī al-Qazwīnī*; A: ʿAlī b. ʿUmar al-Qazwīnī (d. 442/1050–1); VP: *majlis min*; MS: D 3753/10, fols 103–6 [FMMU 16, pp. 69–74]; WḌ; fol. 107b IAH-*samāʿ* for Bulbul, Aḥmad(5 days), Ḥasan(p), Muḥammad b. ʿAlī, 3.5.897/1492; C: ḥadīth – collection.

478 41a/8 *K. al-Ṣārim al-Munkī*; A: Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, IV, p. 50; C: ḥadīth – study of. (cf. 573c)

479 41a/9 *K. Taṣḥīḥ al-furūʿ*; A: ʿAlī b. Sulaymān al-Mardāwī al-Qāḍī ʿAlāʾ al-Dīn (d. 885/1480); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, V, p. 10; C: fiqh – ḥanbalī.

480a 41a/10–14 *Majmūʿ fīhi al-Taqrīb fī akhbār al-dhiʾb*; A: IAH; al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, V, p. 69 reads this title as *al-Taqrīb fī iḥyāʾ al-dīn*, but '*akhbār al-dhiʾb*' is clearly evident; not identified.

480b 41a/10–14 *wa-Khuṭbat al-Bukhārī*; A: IAH; S: IAH, *Tasmiya*, fol. 51a: ʻ*Khuṭba bi-khatm al-Bukhārī*ʼ; C: sermon.

480c 41a/10–14 *wa-Fawāʾid min ḥayāt al-ḥayawān*; A: IAH; S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, V, p. 105; FI: *wa-ghayruhu*.

480d 41a/10–14 *wa-Qāʿida fī al-iʿtiqād*; most likely A: Abū Bakr al-Wāsiṭī (d. c. 320/932); C: theology.

480e 41a/10–14 *wa-Masʾalat fāʾidat al-ḥukm bi-iḥtirām al-ghirās wa-al-bināʾ*; A: IAH; C: fiqh – ḥanbalī.

480f 41a/10–14 *wa-Masʾalat ijārat al-mashghūl*; A: IAH; FI: *wa-ghayr dhālika ghālibuhu taṣnīfī*; C: fiqh – ḥanbalī.

481a 41b/1–8 *Majmūʿ fīhi Imlāʾ naqīb al-nuqabāʾ*; A: Ṭirād b. Muḥammad al-Zaynabī Abū al-Fawāris (d. 491/1098); VP: *majlis min*; MS: D 3774/1, fols 1–5 [FMMU 37, pp. 189–95]; WIḤā; C: ḥadīth – collection.

481b 41b/1–8 *wa-Majlis al-Bunānī*; A: al-Ḥusayn b. ʿAlī al-Bunānī (d. 417/1026–7); MS: D 3774/14, fols 166–9 [FMMU 37, pp. 189–95]; rebinding; fol. 166a IAH *akhbaranā*-note; fol. 166a IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan + others registered in the *samāʿ* on ʻanother copyʼ; C: ḥadīth – collection.

481c 41b/1–8 *wa-Musalsalāt Ibn al-Jawzī*; A: Ibn al-Jawzī (d. 597/1200); MS: D 3774/2, fols 6–27 [FMMU 37, pp. 189–95]; ON IAH;[116] fol. 6a IAH *akhbaranā*-note; fol. 6a IAH-*samāʿ* for ʿAbd al-Hādī(p), ʿAbd Allāh(p), Ḥasan(p), scholar + ʻothersʼ; C: ḥadīth – collection – musalsalāt.

481d 41b/1–8 *wa-Amālī al-Jawharī*; A: al-Ḥasan b. ʿAlī al-Jawharī (d. 454/1062); VP: *majlis min*; MS: D 3774/3, fols 29–31 [FMMU 37, pp. 189–95]; WḌal-Mawṣilī; fol. 29a IAH *akhbaranā*-note (Ibn al-Sharīfa) ʻ*bi-qirāʾatī*ʼ; fol. 29a IAH-*samāʿ* for Ibn Ṭūlūn (reader), ʿAbd al-Hādī(p), scholars, 3.7.897/1492; C: ḥadīth – collection.

481e 41b/1–8 *wa-Mashyakhat al-Qāḍī al-ṣughrā*; A: Muḥammad b. ʿAbd al-Bāqī Qāḍī al-Māristān Abū Bakr (d. 535/1141); MS: D 3774/4, fols 32–43 [FMMU 37, pp. 189–95]; fol. 42b IAH *akhbaranā*-note (grandfather); fol.

[116] *ʻMulk Yūsuf b. Ḥasan Ibn ʿAbd al-Hādīʼ.*

42b IAH *akhbaranā*-note; fol. 42b *samāʿ* for IAH (Ibn al-Sharīfa), 869/1464; fol. 43a IAH-*samāʿ* for Ibn Ṭūlūn (reader), ʿAbd al-Hādī(p), Ḥasan(p), Muḥammad d. ʿAlī al-Aʿmash(p), scholars, 3.7.897/1492 in his garden; C: mashyakha. (cf. no 420a)

481f 41b/1–8 *wa-K. Kashf al-niqāb*; A: Ibn al-Jawzī (d. 597/1200); S: *Kashf al-niqāb ʿan al-asmāʾ wa-al-alqāb*, ed. ʿA. al-Ṣāʿidī, Rabat: Maktabat Dār al-Salām, 1993; rebinding; C: ḥadīth – study of.

481g 41b/1–8 *wa-Ḥadīth Ibn Rizqawayh*; A: Muḥammad b. Aḥmad Ibn Rizqawayh (d. 412/1021–2); VP: *juzʾ min*; MS: D 3774/5, fols 44–51 [FMMU 37, pp. 189–95]; W Dār al-Ḥadīth al-Nūrīya; fol. 44b *samāʿ* for IAH (Zayn al-Dīn ʿUmar), scholars, ʿAbd al-Raḥmān, 870/1465; fol. 44b IAH-*samāʿ* for Ibn Ṭūlūn (reader), Ḥasan(p), ʿAbd al-Hādī(p), 13.6.897/1492; fol. 44b IAH *akhbaranā*-note; C: ḥadīth – collection.

481h 41b/1–8 *wa-al-Qirāʾa ʿalā al-Wazīr*; A: ʿĪsā b. ʿAlī Ibn al-Jarrāḥ al-Wazīr (d. 391/1001); VP: 1st & 2nd; MS: D 3774/6, fols 54–76 [FMMU 37, pp. 189–95]; fol. 53a *samāʿ* for IAH (Ibn al-Sharīfa), scholars, 870/1465; fol. 54a IAH-*samāʿ* for scholarly reader, Ibn Ṭūlūn, ʿAbd al-Hādī, scholars, 6.7.897/1492; fol. 75a IAH-*samāʿ* for scholarly reader, Ibn Ṭūlūn, scholars, 7.7.897/1492; fol. 76b IAH *akhbaranā*-note; C: ḥadīth – collection.

481i 41b/1–8 *wa-Juzʾ muntaqā*; MS: D 3774/7–8, fols 77–84 [FMMU 37, pp. 189–95]; fol. 84b IAH *akhbaranā*-note; C: ḥadīth – collection.

481j 41b/1–8 *wa-Man wāfaqat kunyatuhu kunyat zawjatihi*; A: Muḥammad b. ʿAbd Allāh al-Shāfiʿī (d. 366/976–7); MS: D 3774/9, fols 87–92 [FMMU 37, pp. 189–95]; fol. 87a IAH *akhbaranā*-note; C: ḥadīth – study of. (cf. no. 485k)

481k 41b/1–8 *wa-Ḥadīth al-ʿĪsawī*; A: ʿAlī b. ʿAbd Allāh al-ʿĪsawī (d. 415/1024–5); VP: 1st; MS: D 3774/10, fols 93–114 [FMMU 37, pp. 189–95]; WḌ; C: ḥadīth – collection.

481l 41b/1–8 *wa-Musnad Saʿd*; A: Aḥmad b. Ibrāhīm al-Dawraqī (d. 246/860); VP: 3 *ajzāʾ*; MS: D 3774/11, fols 116–39 [FMMU 37, pp. 189–95]; fol. 116a *samāʿ* for IAH (Fāṭima & Ibn al-Mardāwī), 1 scholar, 870/1465; fol. 117a IAH-*samāʿ* for Ibn Ṭūlūn (reader), scholars, ʿAbd al-Hādī(p), Ḥasan(p), Maryam(p), Muḥammad b. ʿAlī al-Aʿmash + 'others', 4.7.897/1492 in his garden; fol. 126a IAH-*samāʿ* for Ibn Ṭūlūn (reader),

scholars, Ḥasan(p), ʿAbd al-Hādī(p), + ‘others’, 4.7.897/1492; fol. 134a IAH note (claims right of transmission with ‘*qirāʾa*’); fol. 139a IAH-*samāʿ* for Ibn Ṭūlūn (reader), scholars, ʿAbd Allāh(p), Ḥasan(p), ʿAbd al-Hādī(p), Muḥammad al-Aʿmash, 4.7.897/1492 in his garden; C: ḥadīth – collection.

481m 41b/1–8 *wa-Aḥādīth ʿan shuyūkh Dimashq*; MS: D 3774/12, fols 140–55 [FMMU 37, pp. 189–95]; C: ḥadīth – collection.

481n 41b/1–8 *wa-Majālis Abī Nuʿaym*; A: Aḥmad b. ʿAbd Allāh al-Iṣfahānī Abū Nuʿaym (d. 430/1038); VP: 3 *majālis*; MS: D 3774/13, fols 156–63 [FMMU 37, pp. 189–95]; WḌ; fol. 156a IAH *akhbaranā*-note; fol. 156a IAH-*samāʿ* for ʿAbd al-Hādī(p), Ḥasan(p), Bulbul(p), Ghazāl(p), 5.7.897/1492; C: ḥadīth – collection.

482 41b/9–10 *wa-Majmūʿ yaḥtawī ʿalā Istidʿāʾāt wa-ijāzāt wa-athbāt*; A: Aḥmad b. ʿUthmān Ibn al-Kulūtātī (d. 835/1432); for biography see Ibn Ḥajar al-ʿAsqalānī, *al-Majmaʿ al-muʾassas li-l-muʿjam al-mufahras*, ed. Y.ʿA. al-Marʿashlī, Beirut: Dār al-Maʿrifa, 1994, III, pp. 50–3; FI: *fī jild aswad*; C: ijāza.

483a 41b/11–14 *wa-Majmūʿ yaḥtawī ʿalā al-Arbaʿīn al-ṣūfiya*; A: Aḥmad b. Muḥammad al-Mālīnī (d. 412/1021); rebinding; C: ḥadīth – collection – 40. (cf. nos. 446b & 503a)

483b 41b/11–14 *wa-Faḍāʾil al-Shām wa-Faḍāʾil Bayt al-Maqdis*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); VP: 2nd; MS: D 3784/3, fols 32–53 [FMMU 48, pp. 246–9]; WḌ; fol. 32a IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, Bulbul, 22.5.897/1492; C: ḥadīth – merits.

483c 41b/11–14 *wa-al-Dībāj*; A: Isḥāq b. Ibrāhīm al-Khatlī (d. 283/896–7); MS: D 3784/4, fols 58–74 [FMMU 48, pp. 246–9]; C: adab.

483d 41b/11–14 *wa-Tanbīh al-nāʾim al-ghumr*; MS: D 3784/5, fols 78–87 [FMMU 48, pp. 246–9]; C: adab.

483e 41b/11–14 *wa-Miḥnat al-Imām Aḥmad*; A: his cousin, i.e. Ḥanbal b. Isḥāq al-Shaybānī (d. 273/886); VP: 2nd; FI: *wa-ghayr dhālika*; MS: D 3784/6, fols 90–108 [FMMU 48, pp. 246–9]; fol. 90a IAH-*samāʿ* for ʿAbd al-Hādī(p), ʿAbd Allāh(p), Ḥasan(p), Bulbul(p), Jawhara(p), Ḥalwa(p), Ghazāl(p); C: history.

484a 42a/1–8 *wa-Majmūʿ yaḥtawī ʿalā Lāmīyat al-ʿarab*; ascr. to A: al-Shanfarā; C: poetry – pre-Islamic.

484b 42a/1–8 *wa-al-Muntakhab min Mashyakhat Umm al-Asyād bint ʿammī Shams al-Dīn Ibn ʿAbd al-Hādī*; A: Umm al-Asyād bt. Shams al-Dīn Ibn ʿAbd al-Hādī; C: mashyakha.

484c 42a/1–8 *wa-K. al-Baʿth*; In the two other instances where IAH uses this title in the *fihrist* (cf. nos. 512l & 538c) it refers to A: ʿAbd Allāh b. Sulaymān al-Sijistānī Ibn Abī Dāwūd (d. 316/929); C: theology.

484d 42a/1–8 *wa-Ḥadīth al-Maḥāmilī*; A: al-Ḥusayn b. Ismāʿīl al-Maḥāmilī (d. 330/941); VP: 8th; arguably MS: D 3802/8, fols 94–114 [FMMU 66, pp. 332–9] as D 3802 seems to have absorbed texts from other IAH manuscripts and 3802/8 circulated in Ṣāliḥīya (see e.g. *samāʿ* fol. 101a); C: ḥadīth – collection.

484e 42a/1–8 *wa-Maḥāsin al-majālis*; A: Aḥmad b. Muḥammad Ibn al-ʿArīf (d. 536/1141); S: ed. M. Palacios, Paris 1933; C: Sufism.

484f 42a/1–8 *wa-Ḥadīth al-Quhunduzī*; A: ʿAbd al-Raḥmān b. Muḥammad (d. 364/974–5); VP: *juzʾ min*; C: ḥadīth – collection.

484g 42a/1–8 *wa-Amālī al-Ḍabbī*; A: al-Ḥusayn b. Hārūn al-Ḍabbī (d. 398/1007); VP: *juzʾ min*; C: ḥadīth – collection.

484h 42a/1–8 *wa-Masāʾil*; possibly A: Muḥammad b. al-Walīd al-Ṭurṭūshī (d. 520/1126?).

484i 42a/1–8 *wa-al-Ṭāriqīya*; A: al-Ḥusayn b. Aḥmad Ibn Khālawayh (d. 370/980–1); S: *Kitāb al-Ṭarqīya fī iʿrāb thalāthīn sūra min al-Mufaṣṣal*, ed. M. ʿUmar, Medina: Dār al-zamān, 2006; C: Koran – study of.

484j 42a/1–8 *wa-Juzʾ Ibn Faḍāla*; A: ʿAbd al-Raḥmān b. Muḥammad Ibn Faḍāla (fl. 5th/11th century); C: ḥadīth – collection. (cf. no. 550e)

484k 42a/1–8 *wa-Tafsīr al-Dawraqī*; A: Yaʿqūb b. Ibrāhīm al-Dawraqī (d. 252/866); S: title mentioned in al-Dāwūdī, *Ṭabaqāt al-mufassirīn*, Beirut: DKI, c.1983, II, p. 377; VP: *juzʾ min*; C: Koran – commentary.

484l 42a/1–8 *wa-Ḥadīth Abī Saʿd b. al-Baghdādī*; A: Aḥmad b. Muḥammad Abū Saʿd al-Baghdādī (d. 540/1145); VP: 1st & 2nd; C: ḥadīth – collection.

484m 42a/1–8 *wa-Akhbār al-Aṣmaʿī*; most likely A: ʿAbd Allāh b. Aḥmad al-Rabaʿī (d. 329/940–1); VP: 1st; MS: D 11060; WḌ; IAH note (claims *ijāza* for himself); C: adab. (cf. no. 400n)

484n 42a/1–8 *wa-Juzʾ Ibn ʿAlam*; most likely A: Muḥammad b. ʿAbd Allāh Ibn ʿAlam (d. 349/960) who, according to the Damascene author al-Dhahabī, authored a 'famous *juz*'' (al-Dhahabī, *Siyar*, XV, p. 544); C: ḥadīth – collection.

485a 42a/9–17 *wa-Majmūʿ fīhi Fawāʾid al-Qāḍī Abī Yaʿlā*; A: al-Qāḍī Ibn Abī Yaʿlā al-Farrāʾ Abū al-Ḥusayn (d. 458/1066); VP: 5th; MS: D 3852/3, fols 35–50 [FMMU 116, pp. 621–5]; rebinding; W Dār al-Qurʾān al-Tankīzīya; fol. 35a IAH *akhbaranā*-note; C: ḥadīth – collection.

485b 42a/9–17 *wa-al-Radd ʿalā al-zanādiqa*; A: Aḥmad b. Ḥanbal (d. 241/855); MS: D 3852/1, fols 1–16 [FMMU 116, pp. 621–5]; rebinding; WḌ; fol. 4a IAH note ('*bi-khaṭṭihi*') [referring to *waqf*-note?]; C: Koran – study of.

485c 42a/9–17 *wa-al-Nāsikh wa-al-mansūkh*; A: Ibn al-Jawzī (d. 597/1200); MS: D 3852/2, fols 18–34 [FMMU 116, pp. 621–5]; WḌ; fol. 18a IAH note (claims *ijāza* for himself); C: Koran – study of.

485d 42a/9–17 *wa-Amālī al-Kattānī*; A: ʿUmar b. Ibrāhīm al-Kattānī (d. 390/1000); VP: 1st; MS: D 3249/7, fols 174–86 [FM/2, pp. 252–7]; rebinding; WḌ; 'Amālī al-Kattānī' is a very generic title with a high number of extant manuscripts. However, it is very likely that 3249/7 matches this entry because it is indeed the first volume, it carries a Ḍiyāʾīya *waqf* and the following entry as well as entry (i) are also 3249 matches. C: ḥadīth – collection.

485e 42a/9–17 *wa-al-Tawakkul*; A: al-Qāḍī Ibn Abī Yaʿlā al-Farrāʾ Abū al-Ḥusayn (d. 458/1066); MS: D 3249/9, fols 189–96 [FM/2, pp. 252–7]; rebinding; this text is bound in reverse order; C: paraenesis.

485f 42a/9–17 *wa-Munāẓarat al-Shaykh Muwaffaq al-Dīn*; A: al-Shaykh Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); MS: D 3852/4, fols 55–76 [FMMU 116, pp. 621–5]; WḌ; fol. 55a IAH *akhbaranā*-note; C: theology.

485g 42a/9–17 *wa-al-Amr bi-al-maʿrūf wa-al-nahy ʿan al-munkar*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); MS: D 3852/5, fols 79–99 [FMMU 116, pp. 621–5]; WḌ; fol. 79a IAH *akhbaranā*-note; C: paraenesis.

485h 42a/9–17 *wa-al-Tijāra*; A: Aḥmad b. Muḥammad al-Khallāl (d. 311/923); MS: D 3852/6, fols 101–13 [FMMU 116, pp. 621–5]; WḌ; fol. 101a IAH note (claims right of transmission with '*qaraʾtuhu ʿalā Ibn al-Sharīfa*'); C: paraenesis. (cf. no. 396b)

485i 42a/9–17 *wa-Juzʾ Ibn al-Zayyāt*; A: ʿUmar b. Muḥammad al-Zayyāt Abū Ḥafṣ (d. 375/985–6); MS: D 3249/10, fols 201–18 [FM/2, pp. 252–7]; rebinding; WḌ; C: ḥadīth – collection.

485j 42a/9–17 *wa-al-Taṣdīq bi-al-naẓar*; A: Abū Bakr Muḥammad b. al-Ḥusayn al-Ājurrī (d. 360/970); MS: D 3852/7, fols 114–18 [FMMU 116, pp. 621–5]; C: theology.

485k 42a/9–17 *wa-Man wāfaqat kunyatuhu kunyat zawjatihi*; A: Muḥammad b. ʿAbd Allāh al-Shāfiʿī (d. 366/976–7); MS: D 3852/8, fols 120–30 [FMMU 116, pp. 621–5]; WḌal-Ḥarrānī; fol. 120a IAH note (claims *ijāza* for himself); C: ḥadīth – study of. (cf. no. 481j)

485l 42a/9–17 *wa-al-Īmān*; A: Abū ʿUbayd al-Qāsim b. Sallām (d. 224/838); MS: D 3852/9, fols 124–56 [FMMU 116, pp. 621–5]; Wal-Mawṣilī; fol. 124a IAH note ('*bi-khaṭṭihi*'); C: theology.

485m 42a/9–17 *wa-Fawāʾid al-Muṭarriz*; A: al-Qāsim b. Zakarīyāʾ al-Muṭarriz (d. 305/917–8); VP: 1st; MS: D 3852/10, fols 157–76 [FMMU 116, pp. 621–5]; WḌ; C: ḥadīth – collection.

485n 42a/9–17 *wa-al-Iʿlām*; A: Muḥammad b. Aḥmad al-Dhahabī (d. 748/1348); MS: D 3852/11, fols 183–218 [FMMU 116, pp. 621–5]; WḌal-Dhahabī; C: biographical dictionary.

485o 42a/9–17 *wa-Tārīkh Miṣr*; A: Yaḥyā b. ʿAlī Ibn al-Ṭaḥḥān (d. 416/1025); VP: 1st; FI: *wa-huwa min al-nafāʾis*; MS: D 3852/12, fols 220–49 [FMMU 116, pp. 621–5]; Wal-Mawṣilī; fol. 220a IAH note ('*bi-khaṭṭihi*'); C: biographical dictionary.

486a 42b/1–5 *Majmūʿ fīhi Majlis*; A: al-Ḥasan b. Sahl Abū al-ʿAlāʾ al-Hamadhānī (d. 569/1173); MS: Jerusalem, National Library of Israel, MS Yahuda 409/1, fols 1–2 [Wust, *Catalogue*, pp. 648–58];[117] fol. 1b *samāʿ* for IAH, scholars, ʿAbd al-Raḥmān (3 years), 869/1465; C: ḥadīth – collection.

486b 42b/1–5 *wa-Amālī Ibn ʿAsākir*; A: ʿAlī b. al-Ḥasan Ibn ʿAsākir (d. 571/1176); VP: 52nd; MS: Jerusalem, National Library of Israel, MS Yahuda 409/2, fols 3–8 [Wust, *Catalogue*, pp. 648–58]; WḌ; fol. 3a IAH note (claims *ijāza* for himself); fol. 3a IAH-*samāʿ* for Badr al-Dīn [Ḥasan], Bulbul, 25.5.897/1492[118]; C: ḥadīth – collection.

486c 42b/1–5 *wa-Amālī al-Ḍabbī*; A: al-Ḥusayn b. Hārūn al-Ḍabbī (d. 398/1007); VP: 1st; MS: Jerusalem, National Library of Israel, MS Yahuda 409/3, fols 9–12 [Wust, *Catalogue*, pp. 648–58]; fol. 9a IAH *akhbaranā*-note; fol. 9a IAH-*samāʿ* for Ḥasan, ʿAbd al-Hādī(p), ʿAbd Allāh(p), Bulbul(p), 25.5.897/1492. This item lost its title page and Wust catalogued it, following a marginal note, as Ibn ʿAsākir's 146th majlis. C: ḥadīth – collection.

486d 42b/1–5 *wa-Juzʾ al-Jābirī*; A: ʿAbd Allāh b. Jaʿfar al-Jābirī (d. 360/970); MS: Jerusalem, National Library of Israel, MS Yahuda 409/4, fols 13–26 [Wust, *Catalogue*, pp. 648–58]; WḌal-Ḥarrānī; fol. 13a *samāʿ* for IAH (Fāṭima & Ibn al-Mardāwī), 870/1465; fol. 13a IAH *akhbaranā*-note (3x); fol. 13b IAH-*samāʿ* for Bulbul, Ḥalwa(p), Fāṭima bt. Aḥmad(p), ʿAbd al-Hādī(p), ʿAbd Allāh(p), Ḥasan(p), 25.5.897/1492; C: ḥadīth – collection.

486e 42b/1–5 *wa-Taḥrīm akl al-ṭīn*; A: ʿAbd al-Raḥmān b. Muḥammad Ibn Manda (d. 470/1077); MS: Jerusalem, National Library of Israel, MS Yahuda 409/5, fols 27–36 [Wust, *Catalogue*, pp. 648–58]; WḌ; fol. 29a IAH-*samāʿ* for scholars ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan, Aḥmad b. ʿAlī b. Muḥammad, 27.5.897/1492; fol. 35b IAH *akhbaranā*-note; C: ḥadīth – collection.

486f 42b/1–5 *wa-Amālī al-Daqqāq*; A: Muḥammad b. ʿAbd al-Wāḥid al-Daqqāq (d. 516/1122); VP: *majlis min*; MS: Jerusalem, National Library

117 The *samāʿ*s of this manuscript were edited by Vajda, *Attestations de transmission*.

118 The *fihrist* clearly reads '857', but IAH did not have any children at this point and the following IAH-*samāʿ* with the same day of the week and month makes it very likely that '897' was intended.

of Israel, MS Yahuda 409/6, fols 37–43 [Wust, *Catalogue*, pp. 648–58]; fol. 37b *samāʿ* for IAH (Fāṭima & Ibn al-Mardāwī), 869/1465; fol. 37b IAH-*samāʿ* for Ibn Ṭūlūn, scholars ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan, Aḥmad b. ʿAlī b. Muḥammad, 27.5.897/1492 in his garden; C: ḥadīth – collection.

486g 42b/1–5 *wa-Ḥadīth Abī ʿUthmān al-Ṣayrafī*; A: Ṭālūt b. ʿAbbād al-Ṣayrafī (d. 238/852); VP: *juzʾ min*; MS: Jerusalem, National Library of Israel, MS Yahuda 409/8, fols 46–53 [Wust, *Catalogue*, pp. 648–58]; ON Muḥammad b. Abī al-Qāsim b. Abī Ṭālib al-Anṣārī; C: ḥadīth – collection.

486h 42b/1–5 *wa-Amālī Abī Muṭīʿ*; A: Muḥammad b. ʿAbd al-Wāḥid al-Miṣrī Abū Muṭīʿ (d. 497/1103–4); VP: *majlisān*; MS: Jerusalem, National Library of Israel, MS Yahuda 409/9, fols 54–66 [Wust, *Catalogue*, pp. 648–58]; fol. 54a *samāʿ* for IAH (Fāṭima & Ibn al-Mardāwī); fol. 54a IAH *akhbaranā*-note; fol. 54a IAH-*samāʿ* for Ibn Ṭūlūn, scholars, ʿAbd al-Hādī, Aḥmad b. ʿAlī b. Muḥammad, Ḥasan(p), 27.5.897/1492; C: ḥadīth – collection.

487a 42b/6–13 *Majmūʿ fīhi Aḥādīth muntakhaba min al-Ghaylānīyāt*; A: Muḥammad b. Ibrāhīm Ibn Ghaylān (d. 350/965?); MS: D 3752/1, fols 1–9 [FMMU 15, pp. 65–9]; fols 1a & 4a IAH *akhbaranā*-note; fol. 1a IAH-*samāʿ* for Ḥasan(p), Bulbul(p), ʿAlī(p), ʿĀʾisha(p), Fāṭima(p), 17.6.897/1492; fol. 9a IAH-*samāʿ* for Bulbul(p), ʿAbd al-Hādī(p), ʿAbd Allāh(p), Ḥasan(p); C: ḥadīth – collection.

487b 42b/6–13 *wa-Mashyakhat al-Māwardī*; A: Muḥammad b. al-Ḥasan al-Māwardī (d. 525/1131); MS: D 3830/28, fols 274–5 [FMMU 94, pp. 491–503]; rebinding; This title must have become separated from the CM and two remaining folia from it were subsequently rebound into the end of CM D 3830. C: mashyakha.

487c 42b/6–13 *wa-al-ʿAql*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); MS: D 3752/3, fols 16–27 [FMMU 15, pp. 65–9]; C: paraenesis.

487d 42b/6–13 *wa-Ḥadīth al-Narsī*; probably A: Muḥammad b. ʿAlī Ibn Maymūn al-Narsī (d. 510/1116); VP: *juzʾ min*; this might be the fragment MS: D 3752, fol. 28 [FMMU 15, pp. 65–9]; C: ḥadīth – collection.

487e 42b/6–13 *wa-al-Aḥādīth wa-al-ḥikāyāt*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); VP: 3rd; MS: D 3752/4, fols 29–40 [FMMU 15, pp. 65–9]; WḌ; fol. 29a IAH *akhbaranā*-note; fol. 29a IAH-*samāʿ* for Ḥasan, Bulbul, ʿAbd al-Hādī(p), ʿAbd Allāh(p), 17.6.897/1492; C: ḥadīth – collection.

487f 42b/6–13 *wa-Ḥadīth Abī Zurʿa al-Naṣrī*; A: ʿAbd al-Raḥmān b. ʿAmr al-Dimashqī Abū Zurʿa al-Naṣrī (d. 282/895); VP: 2nd; MS: D 3752/5, fols 41–55 [FMMU 15, pp. 65–9]; WḌal-Mawṣilī; fol. 42b *samāʿ* for IAH (Ibn al-Sharīfa & Ibn al-Mardāwī), 869/1465; fol. 42b IAH *akhbaranā*-note; fol. 55a IAH-*samāʿ* for Ḥasan, Bulbul, Fāṭima *zawjat* ʿAbd al-Hādī, Maryam, Shuqrāʾ, Ḥalwa, 17.6.897/1492; C: ḥadīth – collection.

487g 42b/6–13 *wa-Majmūʿ*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); MS: D 3752/6, fols 56–72 [FMMU 15, pp. 65–9]; WḌ; fol. 56b IAH *akhbaranā*-note; C: ḥadīth – collection.

487h 42b/6–13 *wa-Ḥadīth Abī Ḥafṣ al-Zayyāt*; A: ʿUmar b. Muḥammad al-Zayyāt Abū Ḥafṣ (d. 375/985–6); rebinding; VP: *juzʾ min*; C: ḥadīth – collection.

487i 42b/6–13 *wa-al-Fawāʾid al-ḥisān wa-Ḥadīth al-raqīm*; A: Aḥmad b. Muḥammad Ibn al-Jandī (d. 396/1005–6); VP: *juzʾ min*; MS: D 4517; rebinding; fol. 1a *samāʿ* for IAH (Ibn al-Sharīfa & Ibn al-Mardāwī), 869/1465 ‘in his [Ibn al-Sharīfa's] house and I am with him on his seat (*sarīr*)’; fol. 1a IAH *akhbaranā*-note; fol. 10b IAH-*samāʿ* for ʿAbd al-Hādī(p), ʿAbd Allāh(p), Ḥasan(p), Bulbul(p); C: ḥadīth – collection.

487j 42b/6–13 *wa-Mashyakhat Ibn Maslama*; referring to Aḥmad Ibn al-Maslama al-Dimashqī (d. 650/1253); MS: D 4505; WḌ; C: mashyakha.

487k 42b/6–13 *wa-al-Jihād*; A: Aḥmad b. ʿAmr Ibn Abī ʿĀṣim (d. 287/900); MS: D 3752/7, fols 74–103 [FMMU 15, pp. 65–9]; WḌal-Ḥarrānī; fol. 103b IAH *akhbaranā*-note; fol. 103b IAH-*samāʿ* for ʿAbd al-Hādī(p), ʿAbd Allāh(p), Ḥasan(p), Bulbul(p); C: jihād.

487l 42b/6–13 *wa-Musawwada*; A: al-Majd ʿĪsā; Scr: *bi-khaṭṭ al-Majd ʿĪsā*; MS: D 3752/8, fols 105–28 [FMMU 15, pp. 65–9]; C: biographical dictionary.

487m 42b/6–13 *wa-K. al-Ruʾyā ʿan Ibn Sīrīn*; A: Muḥammad Ibn Sīrīn (d. 110/728) (attrib.); C: oneiromancy.

488a 42b/14–43a/6 *Majmūʿ fīhi Ḥadīth Abī Bakr Ibn Khuraym*; A: Hishām b. ʿAmmār al-Dimashqī (d. 245/859); VP: *juzʾ min*; MS: D 3744/1, fols 1–5 [FMMU 7, pp. 32–7]; C: ḥadīth – collection.

488b 42b/14–43a/6 *wa-Majlis al-tawba*; A: ʿAlī b. al-Ḥasan Ibn ʿAsākir (d. 571/1176); MS: D 3744/2, fols 11–16 [FMMU 7, pp. 32–7]; WIḤā; fol. 16a *samāʿ* for IAH (Ibn Mufliḥ), scholars, IAH's son ʿAbd al-Raḥmān (3 years), 869/1465; fol. 16b IAH-*samāʿ* for Ḥasan, Bulbul, Aḥmad(4 days), ʿAbd Allāh, 2.5.897/1492; C: ḥadīth – collection.

488c 42b/14–43a/6 *wa-Nahj al-rashād*; A: Yūsuf b. Muḥammad al-Sarramarrī (d. 776/1374); MS: D 3744/3, fols 17–24 [FMMU 7, pp. 32–7]; C: theology.

488d 42b/14–43a/6 *wa-Aḥādīth min riwāyat Ibn Khalīl*; A: Yūsuf b. Khalīl al-Dimashqī (d. 648/1250); MS: D 3744/4, fols 25–30 [FMMU 7, pp. 32–7]; fol. 26a *samāʿ* for IAH (Fāṭima & Ibn al-Mardāwī), ʿAbd Allāh (IAH's nephew), ʿAbd al-Raḥmān, 869/1465; fol. 29b IAH-*samāʿ* for Ḥasan, Bulbul, Aḥmad(4 days), ʿAbd Allāh(p), 2.5.897/1492; fol. 29b IAH-*samāʿ* for scholars, ʿAbd al-Hādī, Ḥasan(p), ʿAbd Allāh(p), 2.5.897/1492; fol. 30b *samāʿ* for IAH (Ibn al-Mufliḥ), ʿAbd al-Raḥmān (2 years), 868/1463; C: ḥadīth – collection.

488e 42b/14–43a/6 *wa-Amālī li-Mukhalliṣ wa-huwa al-Majālis al-sabʿa*; A: Muḥammad b. ʿAbd al-Raḥmān al-Mukhalliṣ (d. 393/1003); MS: D 3744/5, fols 31–41 [FMMU 7, pp. 32–7]; WḌ ʿAlī al-Ḥiṣnī; C: ḥadīth – collection.

488f 42b/14–43a/6 *wa-ʿAwālī Abī Ḥanīfa*; A: Yūsuf b. Khalīl al-Dimashqī (d. 648/1250); MS: D 3744/6, fols 42–50 [FMMU 7, pp. 32–7]; ON ʿAlī al-Ḥiṣnī; fol. 43a IAH note (on content/transmission); fol. 49a *samāʿ* for IAH (Ibn al-Mufliḥ), scholar, 869/1465; fol. 50a IAH-*samāʿ* for scholars, Ibn Ṭūlūn, ʿAbd al-Hādī, Ḥasan(p), 2.5.897/1492; C: ḥadīth – collection – ʿawālī.

488g 42b/14–43a/6 *wa-al-Fawāʾid*; A: al-Shaykh Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); VP: 2nd; MS: D 3744/7, fols 54–68 [FMMU 7, pp. 32–7]; fol. 55a IAH-*samāʿ* for ʿAbd al-Hādī(p), Ḥasan(p), Aḥmad(p)(4 days), ʿĀʾisha(p), 3.5.897/1492; C: ḥadīth – collection.

488h 42b/14–43a/6 *wa-Risālat al-sukūt*; A: al-Ḥasan b. Aḥmad Ibn al-Bannāʾ (d. 471/1079); MS: D 3744/8, fols 77–84 [FMMU 7, pp. 32–7]; ON W Muḥammad b. Abī al-Fatḥ al-Baʿlī; fol. 77a IAH note (claims right of transmission with '*samiʿahu*'); fol. 77a *samāʿ* for IAH (Niẓām al-Dīn), scholar, 865/1461; fol. 82a IAH-*samāʿ* for ʿAbd Allāh, Jawhara, Fāṭima, Ḥalwa, Ghazāl, Bulbul, Aḥmad, 2.5.897/1492; fol. 83a *samāʿ* for IAH (Ibn Mufliḥ), scholars, 865/1461; C: paraenesis.

488i 42b/14–43a/6 *wa-al-Majlisān ʿan Ibn Bishrān wa-Abī al-Fawāris*; MS: D 3744/9, fols 85–90 [FMMU 7, pp. 32–7]; WḌ; fol. 90b *samāʿ* for IAH (Niẓām al-Dīn), scholars, Zaynab (IAH's daughter 3 years), ʿAbd al-Raḥmān (1 year), 867/1463; fol. 90b IAH-*samāʿ* for ʿAbd Allāh, Jawhara, Fāṭima, Bulbul, Ḥasan, Aḥmad (4 days, asleep), Ḥalwa, 3.5.897/1492[119]; C: ḥadīth – collection.

488j 42b/14–43a/6 *wa-Ṭuruq ḥadīth Naḍḍara Allāh imraʾan*; A: Aḥmad b. Muḥammad al-Madīnī Abū ʿAmr (fl. 4th/10th century); MS: D 3744/10, fols 91–8 [FMMU 7, pp. 32–7]; fol. 98b IAH-*samāʿ* for ʿAbd Allāh, Jawhara, Fāṭima, Bulbul, Ḥalwa, Ḥasan(p), Aḥmad(p) (4 days), [3.5.897/1492, based on Aḥmad's age]; C: ḥadīth – collection.

488k 42b/14–43a/6 *wa-Majlis Ibn al-Maʿūrī*[120]; reading of '*al-Maʿūrī* is tentative; MS: D 3744/11, fols 99–106 [FMMU 7, pp. 32–7]; fol. 106b *samāʿ* for IAH (Ibn al-Mufliḥ), scholars, ʿAbd al-Raḥmān, 870/1465; C: ḥadīth – collection.

488l 42b/14–43a/6 *wa-Akhbār wa-ḥikāyāt Muḥammad Ibn al-Maymūn*[121] *al-Dārimī*; A: Muḥammad Ibn al-Maymūn al-Dārimī (d. c. 448/1057); VP: *juzʾ*; MS: D 3744/12, fols 107–11 [FMMU 7, pp. 32–7]; fol. 107b IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, Bulbul, ʿAbd al-Hādī(p); C: ḥadīth – collection.

488m 42b/14–43a/6 *wa-Faḍl al-jihād*; A: Aḥmad b. ʿAbd al-Wāḥid al-Maqdisī al-Bukhārī (d. 623/1226); MS: D 3744/13, fols 112–23 [FMMU 7, pp. 32–7]; WḌ; C: jihād.

119 In the *fihrist* 3.6.897, which is impossible as Aḥmad's age is given as 4 days.
120 Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 2025 reads الغوري.
121 In the *fihrist* without article.

488n 42b/14–43a/6 *wa-Lubs al-khirqa*; MS: D 3744/14, fols 125–30 [FMMU 7, pp. 32–7]; WḌ; fol. 125b *samāʿ* for IAH (Ibn al-Mufliḥ), scholars, 869/1465; fol. 125b IAH-*samāʿ* for ʿAbd Allāh(p), Jawhara(p), Fāṭima(p), Bulbul(p), Ḥasan(p), Aḥmad(p) (4 days), Ḥalwa(p), [3.5.897/1492, based on Aḥmad's age]; fol. 126a IAH note on him and his nephew receiving the *khirqa* from Shihāb al-Dīn b. Zayd on 3.2.879/1465; C: Sufism. (cf. no. 420b)

488o 42b/14–43a/6 *wa-Akhbār Abī Nuwās*; this title appears on the title page of (n), fol. 125a, but the actual text is lost; rebinding; FI: *wa-huwa min al-nafāʾis*.

489 43a/7 *K. al-Nūr*; A: Ibn al-Jawzī (d. 597/1200); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, II, p. 444; C: rituals.

490a 43a/8–15 *Majmūʿ fīhi Islām Zayd b. Ḥāritha*; A: Tammām b. Muḥammad al-Rāzī (d. 414/1023); MS: D 3764/1, fols 1–11 [FMMU 27, pp. 137–44]; fol. 1a IAH *akhbaranā*-note; fol. 1a IAH-*samāʿ* for ʿAbd Allāh, Ḥasan(p), Ḥalwa(p), Ghazāl(p), 29[122].5.897/1492; C: ḥadīth – collection.

490b 43a/8–15 *wa-Amālī al-Azdī*; A: Muḥammad b. ʿAlī al-Azdī (d. 367/977–8); VP: 1st; MS: D 3764/2, fols 14–18 [FMMU 27, pp. 137–44]; W Riwāq al-shaykh ʿAlī bi-Dimashq; fol. 14b IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, Ḥalwa, Ghazāl, Bulbul(p), 29[123].5.897/1492; fol. 15a IAH *akhbaranā*-note; C: ḥadīth – collection.

490c 43a/8–15 *wa-Tasmiya man ruwiya [ʿanhu] min awlād al-ʿashara*; A: ʿAlī b. ʿAbd Allāh al-Baṣrī (d. 234/848–9); MS: D 3764/3, fols 22–39 [FMMU 27, pp. 137–44]; WḌ; fol. 22b IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, Bulbul, Ghazāl, 29[124].5.897/1492; fol. 23a IAH *akhbaranā*-note; C: ḥadīth – collection.

490d 43a/8–15 *wa-Amālī Ibn al-Munīr*; A: Munīr b. Aḥmad Ibn Munīr (d. 412/1021–2); VP: 5th; MS: D 3764/4, fols 44–7 [FMMU 27, pp. 137–44]; fol. 44a IAH *akhbaranā*-note; fol. 47b IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, Bulbul, Ghazāl, 29[125].5.897/1492; C: ḥadīth – collection.

[122] In the *fihrist* '*ākhir*', the 29th, falls on a Thursday.
[123] In the *fihrist* '*ākhir*', the 29th, falls on a Thursday.
[124] In the *fihrist* '*ākhir*', the 29th, falls on a Thursday.
[125] In the *fihrist* '*ākhir*', the 29th, falls on a Thursday.

490e 43a/8–15 *wa-al-Ghurabāʾ*; A: Abū Bakr Muḥammad b. al-Ḥusayn al-Ājurrī (d. 360/970); MS: D 3764/5, fols 48–64 [FMMU 27, pp. 137–44]; WḌ; fol. 48a IAH *akhbaranā*-note; fol. 48a IAH-*samāʿ* for ʿAbd al-Hādī(p), ʿAbd Allāh(p), Ḥasan(p), Bulbul(p), ʿAlī(p), Fāṭima(p), 29[126].5.897/1492; C: adab.

490f 43a/8–15 *wa-Qaṣīdat Lāmīya*; MS: D 3764/6, fols 67–70 [FMMU 27, pp. 137–44]; fol. 67a *samāʿ* for IAH (Fāṭima & Ibn al-Mardāwī & ʿUmar), 869/1465; fol. 67a IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh(p), 29[127].5.897/1492; C: poetry – devotional.

490g 43a/8–15 *wa-Juzʾ Akhbār wa-nawādir*; MS: D 3764/7, fols 71–85 [FMMU 27, pp. 137–44]; fol. 71b IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan, Bulbul(p), 29[128].5.897/1492; fol. 72a *samāʿ* for IAH (Fāṭima & Ibn al-Mardāwī & ʿUmar), 869/1465; C: ḥadīth – collection.

490h 43a/8–15 *wa-al-Sarrājīyāt*; VP: 3 *ajzāʾ*; MS: D 3764/8, fols 90–138 [FMMU 27, pp. 137–44]; fols 90b, 112a, 129b *samāʿ* for IAH (Ibn Ḥawārish); fols 90b, 112a IAH-*samāʿ* for ʿAbd Allāh(p), Ḥasan(p), Bulbul(p), 29[129].5.897/1492 [reference to copy of *samāʿ* on another copy]; fol. 129b IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan; C: ḥadīth – collection.

490i 43a/8–15 *wa-Juzʾ al-Jullābī*; A: Muḥammad b. ʿAlī al-Jullābī; MS: D 3764/9, fols 143–9 [FMMU 27, pp. 137–44]; WḌ; fol. 143b IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan 'and others'; fol. 144a IAH *akhbaranā*-note; C: ḥadīth – collection.

490j 43a/8–15 *wa-K. al-Yaqīn*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); MS: D 3764/10, fols 153–8 [FMMU 27, pp. 137–44]; fol. 153a ON IAH;[130] C: paraenesis.

490k 43a/8–15 *wa-K. Mujābī al-daʿwa*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); possibly MS: D 4509; rebinding; C: paraenesis.

126 In the *fihrist 'ākhir'*, the 29th, falls on a Thursday.
127 In the *fihrist 'ākhir'*, the 29th, falls on a Thursday.
128 In the *fihrist 'ākhir'*, the 29th, falls on a Thursday.
129 In the *fihrist 'ākhir'*, the 29th, falls on a Thursday.
130 *'Malakahu min faḍl rabbihi Yūsuf Ibn ʿAbd al-Hādī'.*

490l 43a/8–15 *wa-Ḥadīth al-Kilābī*; A: ʿAbd al-Wahhāb b. al-Ḥasan al-Kilābī (d. 396/1005–6); VP: *juzʾ min*; MS: D 3764/12, fols 170–9 [FMMU 27, pp. 137–44]; fol. 170b IAH-*samāʿ* for Ḥasan(p), Bulbul(p), Shuqrāʾ; fol. 144a IAH *akhbaranā*-note; C: ḥadīth – collection.

490m 43a/8–15 *wa-al-ʿAshara min Mashyakhat Ibn ʿAbd al-Dāʾim*; IAH ascribes this work to Aḥmad Ibn ʿAbd al-Dāʾim al-Maqdisī, (d. 668/1270), but the MS has a *mashyakha* with a different title in this place (by ʿAbd Allāh b. ʿAlī al-Ardabīlī). The work present in the MS today is, however, the one IAH refers to in this *fihrist* as its notes fit exactly those in the other titles of this CM. MS: D 3764/13, fols 182–96 [FMMU 27, pp. 137–44]; fol. 182a IAH *akhbaranā*-note; fol. 196b IAH-*samāʿ* for Shuqrāʾ, Bulbul(p), Ḥasan(p), ʿAbd al-Hādī(p), ʿAbd Allāh(p), Fāṭima, 29[131].5.897/1492; C: mashyakha.

490n 43a/8–15 *wa-Amālī al-Khaṭīb*; A: Aḥmad b. ʿAlī al-Khaṭīb al-Baghdādī (d. 463/1071); VP: 5th; MS: D 3764/15, fols 203–12 [FMMU 27, pp. 137–44]; fol. 212a IAH *akhbaranā*-note; fol. 212b IAH-*samāʿ* for ʿAbd Allāh, Bulbul, Ḥasan(p), Ghazāl(p), ʿAbd al-Hādī(p), 26.5.897/1492; C: ḥadīth – collection.

490o 43a/8–15 *wa-al-Shāfī*; A: ʿAbd al-ʿAzīz b. Jaʿfar Ghulām al-Khallāl Abū Bakr (d. 363/974) [according to IAH note on manuscript]; VP: *kurrāsa min*; FI: *wa-huwa min al-nafāʾis*; MS: D 3764/17, fols 222–29 [FMMU 27, pp. 137–44]; fol 222a ON IAH[132]; fol. 222a IAH note (on identity of this text); C: fiqh – ḥanbalī.

491 43b/1 *Amālī Thaʿlab*; A: Aḥmad b. Yaḥyā Thaʿlab (d. 291/904); S: *Majālis Thaʿlab*, ed. ʿA. Hārūn, Cairo: Dār al-Maʿārif, 1960; VP: *mujallad yaḥtawī ʿalā ʿiddat ajzāʾ*; C: philology.

492 43b/2 *K. Alfiyat Ibn Muʿṭī*; A: Yaḥyā b. ʿAbd al-Nūr Ibn Muʿṭī (d. 628/1231); S: *Kitāb al-durra al-alfiya fī ʿilm al-ʿarabīya*, ed. K. V. Zetterstéen, Leipzig 1900; C: grammar.

493a 43b/3–9 *Majmūʿ yaḥtawī ʿalā Ḥadīth al-Jaḥdarī*; A: Kāmil b. Ṭalḥa al-Jaḥdarī (d. 231/845–6); VP: *juzʾ min*; MS: D 3797/1, fols 1–10 [FMMU

[131] In the *fihrist ʿākhirʾ*, the 29th, falls on a Thursday.
[132] *ʿMalakahu ibtāʿuhuʾ.*

61, pp. 301–7]; WḌ; fol. 1a IAH *akhbaranā*-note; fol. 1a IAH-*samāʿ* for Ḥasan, Bulbul, ʿAbd Allāh, Jawhara, Ḥalwa, Ghazāl, Fāṭima bt. Aḥmad *zawjat* ʿAbd al-Hādī, 19.5.897/1492; C: ḥadīth – collection.

493b 43b/3–9 *wa-Tafsīr al-duʿāʾ*; A: Ḥamd b. Muḥammad al-Khaṭṭābī al-Bustī (d. c. 388/998); VP: 3rd; MS: D 3797/2, fols 11–19 [FMMU 61, pp. 301–7]; WḌal-Mawṣilī; C: prayer.

493c 43b/3–9 *wa-Majālis al-Makhladī*; A: al-Ḥasan b. Aḥmad al-Makhladī (d. 389/999); VP: *juzʾ*/3 *majālis*; MS: D 3797/3, fols 21–9 [FMMU 61, pp. 301–7]; W ʿImād al-Dīn b. al-Malik; fol. 22a IAH-*samāʿ* for scholars, 18.5.897/1492 in Madrasat Abī ʿUmar; fol. 22a IAH-*samāʿ* for Ḥasan, Bulbul, ʿAbd Allāh; fol. 22a *samāʿ* for IAH (Ibn al-Sharīfa); fol. 24a IAH *samāʿ*-note; C: ḥadīth – collection.

493d 43b/3–9 *wa-Majālis al-Najjād*; A: Aḥmad b. Salmān al-Najjād Abū Bakr (d. 348/960); VP: *6 majālis*; MS: D 3797/5, fols 43–54 [FMMU 61, pp. 301–7]; W Muḥammad b. al-Ṣāʾigh (?); fol. 44a IAH note (claims *ijāza* for himself); fol. 53a *samāʿ* for IAH (Ibn al-Sharīfa), 869/1465 (‘*bi-jāmiʿ al-Muẓaffarī*’); fol. 53a IAH *akhbaranā*-note; fol. 53b IAH-*samāʿ* for Ḥasan, Bulbul, ʿAbd Allāh, Ḥalwa, Fāṭima bt. Aḥmad(p), Ghazāl(p), 19.5.897/1492; C: ḥadīth – collection.

493e 43b/3–9 *wa-al-Qanāʿa*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); VP: 2nd; MS: D 3797/6, fols 55–62 [FMMU 61, pp. 301–7]; fol. 55a IAH-*samāʿ* for Ḥasan, ʿAbd Allāh, Bulbul; fol. 55a IAH note (claims right of transmission with ‘*qaraʾtuhu ʿalā Ibn al-Sharīfa*’); C: paraenesis.

493f 43b/3–9 *wa-Iʿrāb Umm al-kitāb*; rebinding; C: Koran – study of.

493g 43b/3–9 *wa-Risālat al-imām Aḥmad fī al-ṣalāt*; A: Aḥmad b. Ḥanbal (d. 241/855); MS: D 3797/7, fols 63–91 [FMMU 61, pp. 301–7]; fol. 64a *samāʿ* for IAH (Zayn al-Dīn al-Luʾluʾī), son ʿAbd al-Raḥmān, 870/1465; fol. 66b IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, Bulbul(p), ʿAbd al-Hādī(p), 19.5.897/1492; C: fiqh – ḥanbalī.

493h 43b/3–9 *wa-Masāʾil*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); MS: D 3797/8–10, fols 92–123 [FMMU 61, pp. 301–7]; C: fiqh – ḥanbalī.

493i 43b/3–9 *wa-Ḥadīth Ibn Abī Ṣābir*; VP: 1st; MS: D 3797/11, fols 124–37 [FMMU 61, pp. 301–7]; WḌal-Jaʿfarī; fol. 125a IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan; fol. 125a IAH *akhbaranā*-note; C: ḥadīth – collection.

493j 43b/3–9 *wa-Ḥadīth al-Ashyab*; A: al-Qāsim b. Mūsā Ibn al-Ashyab; VP: *juzʾ min*; MS: D 3797/12, fols 139–50 [FMMU 61, pp. 301–7]; fol. 149b *samāʿ* for IAH (Fāṭima & Ibn al-Mardāwī & ʿUmar b. Muḥammad al-Bālisī), 869/1465; fol. 149b IAH *akhbaranā*-note; fol. 150a IAH-*samāʿ* for ʿAbd Allāh(p), Ḥasan(p) (asleep), Bulbul(p), ʿAbd al-Hādī(p), 20.5.897/1492; C: ḥadīth – collection.

493k 43b/3–9 *wa-Faḍāʾil ʿĀshūrāʾ*; MS: D 3797/13, fols 151–4 [FMMU 61, pp. 301–7]; The text itself is lost and only its transmission notes are preserved; fol. 152a IAH-*samāʿ* for Ḥasan, Bulbul, ʿAbd al-Hādī, ʿAbd Allāh, 20.5.897/1492 (ʿAbd al-Hādī & ʿAbd Allāh '*ghayr hādhihī al-marra*'); fol. 152a IAH *akhbaranā*-note; C: ḥadīth – merits.

493l 43b/3–9 *wa-Arbaʿīn al-Muḥammadīn*; A: Muḥammad b. al-Faḍl al-Furāwī (d. 530/1136); MS: D 3797/14, fols 161–75 [FMMU 61, pp. 301–7]; fol. 161a *samāʿ* for IAH (Fāṭima & Ibn al-Mardāwī), 870/1465; fol. 161a IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, Bulbul, ʿAbd al-Hādī(p); C: ḥadīth – collection – 40.

493m 43b/3–9 *wa-ʿAwālī Hishām*; A: Hishām b. ʿUrwa (d. 146/763); MS: D 3797/15, fols 179–94 [FMMU 61, pp. 301–7]; WḌal-Ḥarrānī; fol. 179a IAH-*samāʿ* for Ḥasan, Bulbul(p), ʿAbd al-Hādī(p), ʿAbd Allāh(p), 19.5.897/1492; C: ḥadīth – collection – ʿawālī.

494a 43b/10–12 *wa-Majmūʿ yaḥtawī ʿalā al-Miḥna*[133]; C: history.

494b 43b/10–12 *wa-Qawāʿid wa-masāʾil*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); C: fiqh – ḥanbalī.

494c 43b/10–12 *wa-al-Risāla al-Qubruṣīya*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); S: *Lettre à un roi croisé*, tr. Jean R. Michot, Louvain-la-Neuve 1995; C: Christianity – polemics.

[133] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 2061 reads المحبة.

494d 43b/10–12 *wa-Dhamm al-waswās*; A: al-Shaykh Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); S: *Dhamm al-muwaswisīn wa-al-taḥdhir min al-waswasa*, Cairo: Munīrīya, 1931/32; C: paraenesis. (cf. nos. 373l & 419f)

494e 43b/10–12 *wa-al-Itmām fī aḥkām al-ḥammām*; A: IAH; S: IAH, *Tasmiya*, fol. 49a; possibly a continuation of *K. Aḥkām al-ḥammām* by IAH; C: fiqh – ḥanbalī. (cf. no. 136)

495a 43b/13–15 *wa-Majmūʿ ṣaghīr yaḥtawī ʿalā al-Iqnāʿ*; A: IAH; S: IAH, *Tasmiya*, fol. 47b: '*K. al-Iqnāʿ fī maʿrifat al-dhirāʿ*'.

495b 43b/13–15 *wa-Qaṣīdat Ibn ʿAbd al-Qawī*; A: Muḥammad b. ʿAbd al-Qawī al-Maqdisī (d. 699/1299), a Damascene Ḥanbali scholar resident in Ṣāliḥīya who authored a '*qaṣīda dālīya fī al-fiqh*' (al-Dhahabī, *Tārīkh al-islām*, years 691–700, pp. 446–7); C: fiqh – ḥanbalī – didactic poem.

495c 43b/13–15 *wa-Ṭabaqāt Abī al-Ḥusayn*; A: al-Qāḍī Ibn Abī Yaʿlā al-Farrāʾ Abū al-Ḥusayn (d. 458/1066); S: *Ṭabaqāt al-fuqahāʾ al-Ḥanābila*, ed. ʿA. ʿUmar, Cairo: Maktabat al-Thaqāfa al-Dīnīya, 1998; FI: *fawāʾid min*; C: biographical dictionary – ḥanbalī. (cf. no. 5)

495d 43b/13–15 *wa-Ijābat al-sāʾil*; A: IAH; FI: *ghālibuhu taṣnīfī*; C: fiqh – ḥanbalī – didactic poem. (cf. nos. 123d for identification & 201a for further copy)

496a 44a/1–4 *wa-Majmūʿ ṣaghīr yaḥtawī ʿalā Shurfat al-ʿālim*; A: IAH; S: IAH, *Tasmiya*, fol. 54b: '*Shurfat al-ʿālim min kalām Abī al-Qāsim*'.

496b 44a/1–4 *wa-Qaṣāʾid Abī al-Khaṭṭāb*; most likely A: Maḥfūẓ b. Aḥmad al-Kalwādhānī Abū al-Khaṭṭāb (d. 510/1116); C: theology. (cf. no. 561b)

496c 44a/1–4 *wa-Adʿiya*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); C: prayer book.

496d 44a/1–4 *wa-al-Arbaʿīn al-jazarīya*; arguably A: Muḥammad b. Muḥammad Ibn al-Jazarī (d. 833/1429), whose *al-Alghāz al-jazarīya* repeatedly carries the additional title *Arbaʿūn masāʾil* (e.g. D 5465, D 5987); C: Koran – recitation.

496e 44a/1–4 *wa-al-Arbaʿīn al-Nawāwīya*; A: Yaḥyā b. Sharaf al-Nawāwī (d. 676/1277); S: *Das Buch der vierzig Hadithe*, tr. M. Schöller, Frankfurt/M 2007; C: ḥadīth – collection – 40.

496f 44a/1–4 *wa-Aḥādīth min juzʾ al-Anṣārī*; A: Ibrāhīm b. ʿAbd Allāh al-Baṣrī al-Anṣārī (d. 292/904–5); FI: *wa-ghayr dhālika*; C: ḥadīth – collection. (cf. no. 464n)

497 44a/5 *K. Masāʾil Abī al-Mawāhib al-ʿUkbarī*; This might be A: ʿAbd Allāh b. al-Ḥusayn al-ʿUkbarī (d. 616/1219) whose *kunya* ('father of' name) is, however, generally given as 'Abū al-Baqāʾ', not 'Abū al-Mawāhib'. S: *al-Masāʾil al-ʿukbarīyāt*, ed. M.A. Jamrān, Damascus: Wizārat al-Thaqāfa, 2008; C: grammar.

498 44a/6 *K. al-Irshād fī al-fiqh*; FI: *wa-al-nuskha ʿalayhā khaṭṭ al-Shaykh ʿAbd al-Qādir taqawwamat ʿalayya bi-500 li-khaṭṭ al-Shaykh ʿAbd al-Qādir* (ʿAbd al-Qādir b. ʿAbd Allāh al-Ṣāliḥī al-Kīlānī, d. 561/1166)]; C: fiqh.

499a 44a/7–16 *Majmūʿ taṣnīf Ibn ʿAbd al-Hādī fīhi al-Ikhlāṣ*; A: Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343).

499b 44a/7–16 *wa-Masʾalat al-Thimār*; A: Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, IV, p. 43 ('*al-Akl min al-thimār…*'); C: fiqh – ḥanbalī.

499c 44a/7–16 *wa-Masʾalat al-ghanam*; A: Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343); C: fiqh – ḥanbalī.

499d 44a/7–16 *wa-al-Kalām ʿalā ḥadīth Mā min muslim yataṣaddaqu bi-ṣadaqa*; A: Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343); C: ḥadīth – commentary.

499e 44a/7–16 *wa-al-Kalām ʿalā ḥadīth Idhā dakhala aḥadukum ʿalā akhīhi al-muslim*; A: Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343); C: ḥadīth – commentary.

499f 44a/7–16 *wa-al-Radd ʿalā Abī Ḥayyān*; A: Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, IV, p. 48; C: grammar.

499g 44a/7–16 *wa-al-Kalām ʿalā ṭawwāf al-ḥāʾiḍ*; A: Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343); C: fiqh – ḥanbalī.

499h 44a/7–16 *wa-al-Kalām ʿalā ḥadīth Afraḍukum Zayd*; A: Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, IV, p. 56; C: ḥadīth – commentary.

499i 44a/7–16 *wa-al-Kalām ʿalā ḥadīth Man lam yajid izār*^{an} *fa-li-yalbas al-sarāwīl*; A: Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343); C: ḥadīth – commentary.

499j 44a/7–16 *wa-Faṣl fī al-mursal*; A: Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343); C: ḥadīth – study of.

499k 44a/7–16 *wa-al-Kalām ʿalā qawl Ibn Ḥazm fī masʾalat ʿUmar*; A: Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343); C: fiqh – ḥanbalī.

499l 44a/7–16 *wa-al-Kalām ʿalā ḥadīth man taghawwaṭa*; C: ḥadīth – commentary.

499m 44a/7–16 *wa-al-Kalām ʿalā kalām Ibn al-Ḥājib*; A: Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, IV, p. 55 (‘*al-Kalām ʿalā ḥadīth Mukhtaṣar Ibn al-Ḥājib*’); C: ḥadīth – commentary.

499n 44a/7–16 *wa-al-Kalām ʿalā ḥadīth al-Qulayb*; A: Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343); C: ḥadīth – commentary.

499o 44a/7–16 *wa-al-Kalām ʿalā ḥadīth Abī Hurayra fī māʾ al-baḥr*; A: Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343); C: ḥadīth – commentary.

499p 44a/7–16 *wa-Shayʾ fī al-uṣūl*; A: Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343).

500a 44b/1–10 *Majmūʿ fīhi Amālī al-Qazwīnī*; A: ʿAlī b. ʿUmar al-Qazwīnī (d. 442/1050–1); VP: 5 *majālis*; MS: D 3759/1, fols 1–14 [FMMU 22, pp. 104–10]; WḌ; fol. 1a IAH *akhbaranā*-note (2x); fol. 14b IAH-*samāʿ* for Bulbul, ʿAbd Allāh(p), Ḥasan(p), Fāṭima(p), Ghazāl(p), 23.6.897/1492; C: ḥadīth – collection.

500b 44b/1–10 *[wa-]Ḥikāyāt Abī Bisṭām*; A: Shuʿba b. al-Ḥajjāj Abū Bisṭām (d. 160/776); VP: *juzʾ min*; MS: D 3759/2, fols 15–24 [FMMU 22, pp. 104–10]; Wal-Mawṣilī; fol. 15b *samāʿ* for IAH (Asmāʾ), scholars, 865/1461; fol. 15b IAH *akhbaranā*-note; fol. 15b IAH-*samāʿ*

for Ḥasan, Bulbul(p), Fāṭima(p), Shuqrāʾ(p), 23.6.897/1492; C: ḥadīth – collection.

500c 44b/1–10 *[wa-]al-Arbaʿīn al-Furāwīya*; A: Muḥammad b. al-Faḍl al-Furāwī (d. 530/1136); MS: D 3759/3, fols 26–37 [FMMU 22, pp. 104–10]; WḌ; fol. 26a IAH-*samāʿ* for Bulbul(p), ʿAbd al-Hādī(p), ʿAbd Allāh(p), Ḥasan(p); C: ḥadīth – collection – 40. (cf. no. 468f)

500d 44b/1–10 *wa-Arbaʿīn Abī Saʿīd al-Naysābūrī*; A: Muḥammad b. Yaḥyā Abū Saʿīd al-Naysābūrī (d. 548/1153); MS: D 3759/4, fols 38–56 [FMMU 22, pp. 104–10]; WḌ; fol. 38a *samāʿ* for IAH (Fāṭima & Ibn al-Mardāwī), scholar & ʿAbd al-Raḥmān, 870/1465; fol. 38a IAH-*samāʿ* for Bulbul(p), Ḥasan(p), Ḥalwa(p), 25.6.897/1492; C: ḥadīth – collection – 40.

500e 44b/1–10 *wa-Musalsalāt Ibn Nāqa*; A: Aḥmad b. Yaḥyā Ibn Nāqa (d. 559/1164); MS: D 3759/5, fols 59–62 [FMMU 22, pp. 104–10]; WIḤā; C: ḥadīth – collection – musalsalāt.

500f 44b/1–10 *wa-Ḥadīth Ibn al-Muẓaffar*; A: Muḥammad b. al-Muẓaffar al-Bazzār Abū al-Ḥusayn (d. 379/989); rebinding; VP: *juzʾ min*; C: ḥadīth – collection.

500g 44b/1–10 *wa-al-Aḥādīth al-ṣiḥāḥ wa-al-gharāʾib min ḥadīth al-Mizzī*; A: ʿAbd al-Raḥmān b. Yūsuf al-Mizzī (d. 749/1348–9); VP: *juzʾ min*; MS: D 3759/6, fols 66–73 [FMMU 22, pp. 104–10]; C: ḥadīth – collection.

500h 44b/1–10 *wa-Ḥadīth ʿAwālī Abī Nuʿaym*; A: Aḥmad b. ʿAbd Allāh al-Iṣfahānī Abū Nuʿaym (d. 430/1038); rebinding; VP: *juzʾ min*; C: ḥadīth – collection – ʿawālī.

500i 44b/1–10 *wa-Ḥadīth Sufyān b. ʿUyayna*; A: Sufyān b. ʿUyayna al-Hilālī (d. 196/811); VP: *juzʾ*; MS: D 3759/7, fols 74–84 [FMMU 22, pp. 104–10]; C: ḥadīth – collection.

500j 44b/1–10 *wa-Juzʾ Ibn ʿArafa*; A: al-Ḥasan b. ʿArafa al-Baghdādī (d. 257/871); MS: D 3759/8, fols 86–111 [FMMU 22, pp. 104–10]; WḌal-Mawṣilī; fol. 109b IAH-*samāʿ* for Ibn Ṭūlūn (reader), ʿAbd Allāh(p), Muḥammad b. ʿAlī al-Aʿmash(p), ʿAbd al-Hādī(p), 22.6.897/1492; fol. 110a *samāʿ* for IAH (Ibrāhīm al-ʿAjlūnī), 870/1465 (+ 2nd *samāʿ* for further works, same *musmiʿ*, same date); C: ḥadīth – collection.

500k 44b/1–10 *wa-Fawāʾid al-Naysābūrī*; A: Muḥammad b. Yaḥyā Abū Saʿīd al-Naysābūrī (d. 548/1153); rebinding; VP: 1st & 2nd; C: ḥadīth – collection.

500l 44b/1–10 *wa-al-Qaḍāʾ*; A: Surayj b. Yūnis al-Balkhī (d. 235/849); VP: 2nd; MS: D 3759/9, fols 112–25 [FMMU 22, pp. 104–10]; fol. 124b IAH note (claims right of transmission with *munāwala*, Burhān al-Dīn Ibn Nāṣir, 870/1465); fol. 124b IAH *akhbaranā*-note; fol. 125a IAH *akhbaranā*-note (Ibn al-Muḥibb); fol. 125a *samāʿ* for IAH (Fāṭima & Ibn al-Mardāwī), scholar, 870/1465; fol. 125a IAH *akhbaranā*-note (Ibn al-Sharīfa); fol. 125b IAH-*samāʿ* for Bulbul (asleep at end), Ḥasan, 25.6.897/1492; C: fiqh.

500m 44b/1–10 *wa-Juzʾ fī al-fiqh*; Scr: *bi-khaṭṭ al-Shaykh Muwaffaq al-Dīn* (Ibn Qudāma al-Maqdisī, d. 620/1223); MS: D 3759/10, fols 126–32 [FMMU 22, pp. 104–10]; C: fiqh – ḥanbalī.

500n 44b/1–10 *wa-Ḥadīth Ibn Ruzayq*; rebinding; VP: *juzʾ min*; C: ḥadīth – collection.

500o 44b/1–10 *wa-Muntakhab min tārīkh Dimashq*; VP: *juzʾ*; MS: D 4507; Wal-Hilālī (the term '*waqf*' has been erased); rebinding; C: history.

500p 44b/1–10 *wa-Amālī al-Ḍabbī*; A: al-Ḥusayn b. Hārūn al-Ḍabbī (d. 398/1007); VP: *majlisān*; MS: D 3759/11, fols 134–45 [FMMU 22, pp. 104–10]; fol. 134a IAH *akhbaranā*-note (2x); fols 134a & 144a *samāʿ* for IAH (Fāṭima), 869/1465; fol. 138a IAH-*samāʿ* for ʿAlī, Ghazāl, Ḥalwa, 25.6.897/1492; fol. 145a IAH-*samāʿ* for Bulbul(p), ʿAbd al-Hādī(p), Ghazāl(p), 25.6.897/1492; C: ḥadīth – collection.

500q 44b/1–10 *wa-Ḥadīth al-baqara*; rebinding; C: ḥadīth – collection.

500r 44b/1–10 *wa-Amālī al-Maḥāmilī*; A: al-Ḥusayn b. Ismāʿīl al-Maḥāmilī (d. 330/941); VP: *juzʾ min*; MS: D 3759/12, fols 146–60 [FMMU 22, pp. 104–10]; WḌ; fol. 146b IAH-*samāʿ* for ʿAlī, Bulbul(p), Khadīja(p) (cousin), 25.6.897/1492; fol. 147a IAH *akhbaranā*-note; C: ḥadīth – collection.

500s 44b/1–10 *wa-Musnad ʿUbayda Ibn Abī Rāʾiṭa*; A: ʿUbayda Ibn Abī Rāʾiṭa al-Kūfī; rebinding; C: ḥadīth – collection.

500t 44b/1–10 *wa-Qirāʾat Nāfiʿ*; A: Nāfiʿ b. ʿAbd al-Raḥmān al-Laythī (d. 169/785); VP: 2nd; MS: D 3759/14, fols 172–88 [FMMU 22, pp. 104–10]; WḌ; fol. 188b IAH *akhbaranā*-note; C: Koran – recitation.

501a 44b/11–13 *Majmūʿ fīhi Arbaʿīn ʿan sabʿat ashyākh*; MS: D 954/1, fols 1–21 [FM/1, pp. 202–4]; C: ḥadīth – collection – 40.

501b 44b/11–13 *wa-Faḍl al-Iskandarīya*; A: al-Ḥasan b. ʿUmar Ibn al-Ṣabbāgh; MS: D 954/2, fols 22–36 [FM/1, pp. 202–4]; WḌal-Mawṣilī; fol. 26b IAH-*samāʿ* for ʿAbd Allāh, Ḥasan(p), Shuqrāʾ(p), 6.6.897/1492; fol. 27a *samāʿ* for IAH (Fāṭima & Ibn al-Mardāwī), 870/1465; C: ḥadīth – merits.

501c 44b/11–13 *wa-Juzʾ al-Qaṣṣār*; A: ʿAlī b. Muḥammad al-Qaṣṣār (d. 397/1006–7); MS: D 954/3, fols 41–6 [FM/1, pp. 202–4]; WḌ ʿAlī al-Ḥiṣnī; fol. 45b IAH *akhbaranā*-note; fol. 45b IAH-*samāʿ* for ʿAbd Allāh, Ghazāl(p), 26.6.897/1492; C: ḥadīth – collection.

501d 44b/11–13 *wa-Ḥadīth al-Nasāʾī*; A: Aḥmad b. ʿAlī al-Nasāʾī (d. 303/915); VP: *majlisān*; MS: D 954/5, fols 53–62 [FM/1, pp. 202–4]; fol. 62a IAH *akhbaranā*-note; fol. 62a IAH-*samāʿ* for ʿAbd Allāh(p), Shuqrāʾ(p), 26.6.897/1492; C: ḥadīth – collection.

501e 44b/11–13 *wa-Ḥadīth Abī ʿAmr al-Daqqāq*; A: ʿUthmān b. Aḥmad al-Daqqāq Ibn al-Sammāk (d. 344/955); VP: *juzʾ min*; MS: D 954/6, fols 63–72 [FM/1, pp. 202–4]; C: ḥadīth – collection.

502a 44b/14–18 *Majmūʿ fīhi Muwāfaqāt al-Ḥazzawarī*[134]; tentative reading of name; VP: 5th; C: ḥadīth – collection – muwāfaqāt.

502b 44b/14–18 *wa-Ḥadīth Sufyān b. ʿUyayna*; A: Sufyān b. ʿUyayna al-Hilālī (d. 196/811); VP: *juzʾ min*; C: ḥadīth – collection.

502c 44b/14–18 *wa-al-Awhām wa-al-waswasa*; VP: 3rd; not identified.

502d 44b/14–18 *wa-K. fī al-maʿānī*; anonymous; FI: *istakhrajtuhu*; C: rhetoric.

502e 44b/14–18 *wa-al-Sabʿa majālis*; possibly A: Muḥammad b. al-Qāsim (Ibn) al-Anbārī (d. 328/940) who appears elsewhere in this *fihrist* with *ḥadīth* dictations (cf. no. 251a); C: ḥadīth – collection.

134 Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 2119 reads الحرودي.

502f 44b/14–18 *wa-al-Muntaqad*; A: Ibn al-Jawzī (d. 597/1200); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, II, pp. 429–30; C: theology.

502g 44b/14–18 *wa-al-Murtaʿā*; A: IAH taṣnīfī; FI: *musawwada*; C: adab – prayer. (cf. no. 82a)

502h 44b/14–18 *wa-Qāʿida*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328).

502i 44b/14–18 *wa-Aḥādīth Abī Ḥanīfa*; C: ḥadīth – collection.

503a 45a/1–8 *Majmūʿ fīhi Arbaʿīn al-ṣūfīya*; A: Aḥmad b. Muḥammad al-Mālīnī (d. 412/1021); MS: D 955/1, fols 1–20 [FM/1, pp. 204–9]; fol. 1a *samāʿ* for IAH (al-Qāḍī Niẓām al-Dīn); fol. 1a IAH-*samāʿ* for Ibn Ṭūlūn, ʿAbd Allāh, Ḥasan, Shaykh ʿAlī b. Muḥammad, ʿAbd al-Hādī(p), Shakh Ibrāhīm b. Aḥmad; C: ḥadīth – collection – 40. (cf. no. 446b & 483a)

503b 45a/1–8 *wa-Arbaʿīn al-Shaḥḥāmī*; A: ʿAbd al-Khāliq b. Zāhir al-Shaḥḥāmī (d. 549/1154); MS: D 955/2, fols 21–40 [FM/1, pp. 204–9]; Wal-Mawṣilī; fol. 22a IAH note (claims right of transmission with '*qaraʾtuhu ʿalā Shihāb al-Dīn*' + *akhbaranī*-note); fol. 22a *samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh, Fāṭima, Bulbul, Jawhara, Ḥalwa (all three *fatāt*) + several scholars, 897/1491–2; fol. 2b *samāʿ* for IAH (Shihāb al-Dīn), 859/1454–5; fol. 2b *samāʿ* for IAH (Nūr al-Dīn), ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan, 889/1484 'in our house'; fol. 2b IAH-*samāʿ* for Ibn Ṭūlūn, Aḥmad b. ʿAlī, ʿAbd Allāh, partly: ʿAbd al-Hādī(p), Ḥasan(p) + 'others'; fol. 23b IAH *akhbaranā*-note; fol. 24b IAH *akhbaranā*-note; C: ḥadīth – collection – 40.

503c 45a/1–8 *wa-al-Sunna*; A: ʿUmar b. Aḥmad Ibn Shāhīn (d. 385/995); VP: 18th, 19th, 20th; MS: D 955/3, fols 42–78 [FM/1, pp. 204–9]; fol. 42b IAH-*samāʿ* for Bulbul, Ḥasan(p), ʿAbd Allāh(p), ʿAbd al-Hādī(p), 21.6.897/1492; fol. 53b IAH *akhbaranā*-note; fol. 56a IAH-*samāʿ* for ʿAbd Allāh, Bulbul, Ḥasan(p), ʿAbd al-Hādī(p), Khadīja(p) (IAH's sister), Muḥammad b. ʿAlī al-Aʿmash, 21.6.897/1492; fol. 68b IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, Bulbul, ʿAbd al-Hādī(p), 21.6.897/1492; C: ḥadīth. (cf. no. 348m)

503d 45a/1–8 *wa-K. al-Duʿāʾ*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); MS: D 955/4, fols 79–106 [FM/1, pp. 204–9];

WḌ; fol. 79a IAH *akhbaranā*-note (2x); fol. 79a IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, Bulbul, ʿAbd al-Hādī(p), 21.6.897/1492; C: ḥadīth – collection.

503e 45a/1–8 *wa-Makārim al-akhlāq*; A: Sulaymān b. Ayyūb al-Ṭabarānī (d. 360/971); VP: 1st; MS: D 955/5, fols 107–22 [FM/1, pp. 204–9]; WḌ; fol. 108a IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan, Bulbul + 'others', 21.6.897; C: ethics (Prophet).

503f 45a/1–8 *wa-Dalāʾil al-nubūwa*; A: ʿAbd Allāh b. Muslim Ibn Qutayba (d. 276/889); VP: *juzʾ min*; MS: D 955/6, fols 127–59 [FM/1, pp. 204–9]; C: prophethood.

503g 45a/1–8 *wa-K. Tafḍīl al-faqr ʿalā al-ghinā*; A: al-Qāḍī Ibn Abī Yaʿlā al-Farrāʾ Abū al-Ḥusayn (d. 458/1066); MS: D 955/7, fols 160–76 [FM/1, pp. 204–9]; C: paraenesis.

503h 45a/1–8 *wa-Majlis al-biṭāqa*; A: Ḥamza b. Muḥammad al-Kinānī (d. 357/967–8); MS: D 955/8, fols 179–98 [FM/1, pp. 204–9]; C: ḥadīth – collection.

503i 45a/1–8 *wa-Uṣūl al-sunna*; A: Abū Bakr Muḥammad b. al-Ḥusayn al-Ājurrī (d. 360/970); MS: D 955/9, fols 200–23 [FM/1, pp. 204–9]; C: ḥadīth – collection.

503j 45a/1–8 *wa-Makārim al-akhlāq*; A: Muḥammad b. Jaʿfar al-Kharāʾiṭī (d. 327/937); VP: 8th; MS: D 955/10, fols 224–35 [FM/1, pp. 204–9]; C: ethics (Prophet). (cf. 310 & 404m)

503k 45a/1–8 *wa-Ḥikāyāt wa-ashʿār*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); MS: D 4539 ('*Aḥādīth wa-ḥikāyāt wa-ashʿār*'); WḌ; fol. 1a IAH note (claims *ijāza* for himself); fol. 1a IAH *akhbaranā*-note; fol. 1a IAH-*samāʿ* for ʿAbd Allāh(p), Ḥasan(p), Ghazāl, 21.6.897/1492.

503l 45a/1–8 *wa-al-Iʿtiqād*; A: al-Qāḍī Ibn Abī Yaʿlā al-Farrāʾ Abū al-Ḥusayn (d. 458/1066); MS: D 4546; fol. 1a IAH *akhbaranā*-note (2x); fol. 1a IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, Bulbul, ʿAlī, 21.6.897/1492; C: theology.

503m 45a/1–8 *wa-al-Tawakkul*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); MS: D 955/12, fols 238–49 [FM/1, pp. 204–9]; C: paraenesis.

504a 45a/9–14 *Majmūʿ fihi Sharḥ al-sunna*; A: Aḥmad b. Muḥammad al-Bāhilī Ghulām Khalīl (d. 275/888); MS: D 3750/1, fols 1–19 [FMMU 13, pp. 60–5]; C: paraenesis.

504b 45a/9–14 *wa-Ḥadīth Ibn al-Muqriʾ*; A: Muḥammad b. Ibrāhīm Ibn al-Muqriʾ (d. 381/991–2); VP: *juzʾ min*; MS: D 3750/2, fols 20–6 [FMMU 13, pp. 60–5]; fol. 21b IAH note (claims right of transmission with '*qaraʾtuhu ʿalā Ibn al-Sharīfa*'); fol. 26b *samāʿ* for IAH (Ibn al-Sharīfa), 28.1.870/1465; fol. 26b IAH-*samāʿ* for Ibn Ṭūlūn, Ibrāhīm b. Aḥmad b. Yūsuf, 29.7.897/1492; fol. 26b IAH *akhbaranā*-note (2x); C: ḥadīth – collection.

504c 45a/9–14 *wa-al-Kifāya*; A: ʿAlī b. ʿAqīl al-Ḥanbalī (d. 513/1119); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, II, pp. 151–2: *al-Fuṣūl* (*fī al-fiqh*) *wa-yusammā Kifāyat al-muftī*; VP: 3rd; MS: D 3750/3, fols 27–48 [FMMU 13, pp. 60–5]; WḌ; C: fiqh – ḥanbalī. (cf. no. 58)

504d 45a/9–14 *wa-Juzʾ al-Ghiṭrīfī*; A: Muḥammad b. Aḥmad al-Ghiṭrīfī (d. 377/987–8); MS: D 3750/4, fols 49–64 [FMMU 13, pp. 60–5]; C: ḥadīth – collection.

504e 45a/9–14 *wa-Waṣīyat Ibn Shaddād*; A: ʿAbd Allāh b. Shaddād; not identified.

504f 45a/9–14 *wa-Ḥadīth Anas min al-musnad*; VP: *juzʾ min*; MS: D 3750/6, fols 83–8 [FMMU 13, pp. 60–5]; rebinding; fol. 83a *samāʿ* for IAH (Fāṭima), 8.1.870/1465; fol. 83a IAH *akhbaranā*-note (2x); fol. 88a IAH-*samāʿ* for Ibn Ṭūlūn, Aḥmad b. ʿAlī b. Muḥammad, 27.7.897/1492; C: ḥadīth – collection.

504g 45a/9–14 *wa-Fawāʾid al-Ṭāmidhī*; A: ʿAbd Allāh b. ʿAlī al-Ṭāmidhī (d. 563/1168); VP: *juzʾ min*; MS: D 3750/8, fols 99–112 [FMMU 13, pp. 60–5]; rebinding; WḌal-Mawṣilī; fol. 100a *samāʿ* for IAH (Fāṭima), 8.1.870/1465; fol. 100a IAH *akhbaranā*-note; fol. 99b IAH-*samāʿ* for Ibn Ṭūlūn, Ibrāhīm b. Aḥmad b. Yūsuf, IAH's sons: ʿAbd al-Hādī(p), Ḥasan(p), ʿAbd Allāh(p), 22.7.897/1492; C: ḥadīth – collection.

504h 45a/9–14 *wa-Faḍl al-Shām*; VP: *juzʾ min*; MS: D 3750/9, fols 114–20 [FMMU 13, pp. 60–5]; rebinding; C: ḥadīth – merits.

504i 45a/9–14 *wa-Musnad Abī Hurayra*; A: Ibrāhīm b. Ḥarb al-Simsār al-ʿAskarī (fl. 3rd/9th century); VP: 2nd; MS: D 3750/5, fols 65–79 [FMMU 13, pp. 60–5]; rebinding; WḌal-Ḥarrānī; fol. 65a *samāʿ* for IAH (Ibn al-Sharīfa, al-Mardāwī), 3.1.870/1465; fol. 65a IAH *akhbaranā*-note (2x); fol. 65a IAH-*samāʿ* for Ibn Ṭūlūn, Ibrāhīm b. Aḥmad b. Yūsuf, IAH's sons: ʿAbd Allāh(p), Ḥasan(p), 24.7.897/1492; C: ḥadīth – collection.

504j 45a/9–14 *wa-al-Zuhd*; A: Aḥmad b. Ḥanbal (d. 241/855); VP: 3rd; MS: D 3750/10, fols 121–48 [FMMU 13, pp. 60–5]; rebinding; fol. 65a *samāʿ* for IAH (Zayn al-Dīn al-Luʾluʾī), ?.1.870/1465; C: paraenesis.

504k 45a/9–14 *wa-Musawwadāt al-Majd*; FI: *musawwada min*; possibly MS: D 3750/13, fols 159–66 [FMMU 13, pp. 60–5]; rebinding; C: ḥadīth – collection.

504l 45a/9–14 *wa-Amālī Ibn ʿAsākir*; A: ʿAlī b. al-Ḥasan Ibn ʿAsākir (d. 571/1176); VP: 53rd; C: ḥadīth – collection.

504m 45a/9–14 *wa-Ḥadīthān fī Faḍl Rajab*; A: ʿAbd al-Karīm b. ʿAbd al-Ṣamad al-Ṭabarī (d. 478/1085); MS: D 3750/11, fols 151–5 [FMMU 13, pp. 60–5]; rebinding; WḌal-Mawṣilī; fol. 152a *samāʿ* for IAH (Fāṭima), 28.1.870/1465; fol. 152a IAH *akhbaranā*-note; fol. 151b IAH-*samāʿ* for Ibn Ṭūlūn, 27.7.897/1492; C: ḥadīth – collection.

505a 45a/15–45b/4 *Majmūʿ fīhi Ḥadīth Bakr b. Bakkār*; A: ʿAbd Allāh b. Muḥammad Abū al-Shaykh (d. 369/979–80); C: ḥadīth – collection. (cf. nos. 417c & 445n)

505b 45a/15–45b/4 *wa-Ḥadīth al-muqillīn*; A: Aḥmad b. Salmān al-Najjād Abū Bakr (d. 348/960); C: ḥadīth – collection.

505c 45a/15–45b/4 *wa-al-Funūn*; most likely A: ʿAlī b. ʿAqīl al-Ḥanbalī (d. 513/1119) who wrote this highly popular encyclopedic work; VP: *karārīs min*.

505d 45a/15–45b/4 *wa-Amālī Ibn ʿAsākir fī Faḍl Ramaḍān*; A: ʿAlī b. al-Ḥasan Ibn ʿAsākir (d. 571/1176); VP: 5th; C: ḥadīth – collection.

505e 45a/15–45b/4 *wa-al-Dhikr*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, I, p. 167; VP: 2nd; C: paraenesis.

505f 45a/15–45b/4 *wa-Amālī al-Shīrāzī*; A: Aḥmad b. ʿAlī al-Shīrāzī (d. 487/1094), IAH uses the *nisba* ʻal-Shīrāzīʼ in combination with a work of *ḥadīth* exclusively for this scholar (cf. for example 543a); VP: 7 *majālis*; C: ḥadīth – collection.

505g 45a/15–45b/4 *wa-Sunan al-Shāfiʿī*; A: Muḥammad b. Idrīs al-Shāfiʿī (d. 204/820); C: ḥadīth – collection.

505h 45a/15–45b/4 *wa-al-Dhikr al-sarmad*; A: IAH; S: IAH, *Tasmiya*, fol. 51b: ʻ*al-Dhikr al-sarmad fī muṣannafāt aṣḥāb Aḥmad*ʼ; C: bibliography – ḥanbalī.

505i 45a/15–45b/4 *wa-Ḥadīth Ibn Durayd*; A: Muḥammad b. al-Ḥasan Ibn Durayd (d. 321/933); S: most likely part of his *Kitāb al-Mujtanā*, ed. Sh. Aḥmad, Hyderabad 1980; VP: *juzʾ min*; C: ḥadīth – collection. (cf. no. 528h)

505j 45a/15–45b/4 *wa-Tārīkh al-Ḥimṣīyīn*; A: Aḥmad b. Muḥammad b. ʿĪsā (fl. 3rd/9th century); S: al-Daʿjānī, *Mawārid*, I, pp. 179–80; C: biographical dictionary.

505k 45a/15–45b/4 *wa-K. al-Īmān*; A: Muḥammad b. Yaḥyā Ibn Abī ʿUmar al-ʿAdanī (d. 243/858); C: theology. (cf. no. 457q)

506a 45b/5–12 *Majmūʿ fīhi Ḥadīth al-Ḥurfī*; A: ʿAbd al-Raḥmān b. ʿUbayd Allāh al-Ḥurfī (d. 423/1031–2); VP: *juzʾ min*; MS: D 3823/1, fols 1–14 [FMMU 87, pp. 444–53]; WḌal-Ḥarrānī; fol. 0a IAH-*samāʿ* for Ḥasan, Bulbul, ʿAbd al-Hādī(p), 22.5.897/1492; fol. 1a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

506b 45b/5–12 *wa-Ḥadīth Ibn al-Muqriʾ*; A: Muḥammad b. Ibrāhīm Ibn al-Muqriʾ (d. 381/991–2); VP: *juzʾ min*; MS: D 3823/2, fols 15–22 [FMMU 87, pp. 444–53]; WḌal-Mawṣilī; fol. 21a IAH-*samāʿ* for Ḥasan, Bulbul, 22.5.897/1492; fol. 21a *samāʿ* for IAH (Fāṭima), 3 scholars, 870/1465; fol. 16a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

506c 45b/5–12 *wa-Ḥadīth Makkī b. Abī Ṭālib wa-Maḥmūd al-Raḥbī*; A: Makkī b. Muḥammad al-Hamadhānī (d. 575/1179) & Maḥmūd b. Muḥammad al-Raḥbī (fl. 5th/11th century); VP: *juzʾ min*; MS: D 3823/3, fols 23–9 [FMMU 87, pp. 444–53]; C: ḥadīth – collection.

506d 45b/5–12 *wa-Fawāʾid Ibn al-Baṭir*; A: Naṣr b. Aḥmad Ibn al-Baṭir (d. 494/1100–1); VP: 2nd; MS: D 3823/4, fols 31–6 [FMMU 87, pp. 444–53]; WḌIḤā; C: ḥadīth – collection.

506e 45b/5–12 *wa-Ḥikāyāt ʿan al-Shāfiʿī wa-ghayrihi*; A: Muḥammad b. Idrīs al-Shāfiʿī (d. 204/820); S: ed. I. al-Hāshimī, in: *LAAMḤ* 12, Beirut: DBI, 2010, no. 144; MS: D 3823/5&6, fols 31–53 [FMMU 87, pp. 444–53]; WḌ; fol. 38a IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, Bulbul, ʿAbd al-Hādī(p), Fāṭima bt. Aḥmad(p), ʿUmar (3 years, Fāṭima's son), 22.5.897/1492; fol. 47a IAH-*samāʿ* for ʿAbd Allāh, Bulbul, Ḥasan(p), ʿAbd al-Hādī(p), Ḥalwa(p), 22.5.897/1492; fol. 38b *samāʿ* for IAH (Fāṭima), 869/1465; fol. 47a *samāʿ* for IAH (Ibn al-Sharīfa) + scholar, IAH's son ʿAbd al-Raḥmān, 870/1465; fol. 38a IAH note (claims *ijāza* for himself); C: paraenesis.

506f 45b/5–12 *wa-Amālī Ibn ʿAsākir*; A: ʿAlī b. al-Ḥasan Ibn ʿAsākir (d. 571/1176); VP: 14th; MS: D 3823/7, fols 54–61 [FMMU 87, pp. 444–53]; WḌIḤā; C: ḥadīth – collection.

506g 45b/5–12 *wa-Juzʾ al-Ḥawrānī*; A: Muḥammad b. Ḥumayd al-Ḥawrānī (d. 341/952–3); MS: D 3823/8, fols 62–79 [FMMU 87, pp. 444–53]; WḌal-Ḥarrānī; fol. 63a *samāʿ* for IAH (Fāṭima), IAH's son ʿAbd al-Raḥmān (3 years), 870/1465; fol. 63a IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, Bulbul, 22.5.897/1492; fol. 63a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

506h 45b/5–12 *wa-Majlisān*; A: Yaḥyā b. Muḥammad Ibn Ṣāʿid (d. 318/930); MS: D 3823/9, fols 81–90 [FMMU 87, pp. 444–53]; fol. 90a IAH-*samāʿ* for ʿAbd Allāh, Bulbul, Ḥalwa(p), 22.5.897/1492; fol. 90a *samāʿ* for IAH (Fāṭima), 870/1465; fols 82a & 90a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

506i 45b/5–12 *wa-Juzʾ al-Sahlakī*; A: Muḥammad b. ʿAlī al-Sahlakī (fl. 5th/11th century); MS: D 3823/10, fols 92–6 [FMMU 87, pp. 444–53]; WḌal-Ḥarrānī; C: ḥadīth – collection.

506j 45b/5–12 *wa-Amālī al-Maḥāmilī*; A: al-Ḥusayn b. Ismāʿīl al-Maḥāmilī (d. 330/941); VP: 4th; MS: D 3823/11, fols 100–9 [FMMU 87, pp. 444–53]; C: ḥadīth – collection.

506k 45b/5–12 *wa-Ḥadīth Ibn al-Buhlūl*; A: Yūsuf b. Yaʿqūb Ibn al-Buhlūl (d. 329/941); VP: *juzʾ min*; MS: D 3823/12, fols 110–28 [FMMU 87, pp. 444–53]; WḌ; fol. 110a IAH-*samāʿ* for ʿAbd Allāh, Bulbul, Ḥasan(p), Ḥalwa(p), 22.5.897/1492; fol. 110a *samāʿ* for IAH (Ibn al-Sharīfa), Ibn al-Sharīfa's wife, IAH's son ʿAbd al-Raḥmān, 870/1465; fol. 110a IAH *akhbaranā*-note (grandfather); C: ḥadīth – collection.

506l 45b/5–12 *wa-Gharāʾib Mālik*; A: Muḥammad b. Ibrāhīm Ibn al-Muqriʾ (d. 381/991–2); VP: *juzʾ min*; MS: D 3823/13, fols 130–7 [FMMU 87, pp. 444–53]; WḌ; fol. 130a IAH-*samāʿ* for ʿAbd Allāh(p), Bulbul(p), 22.5.897/1492; fol. 130a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

506m 45b/5–12 *wa-Fawāʾid Ibn ʿAlīyak*; A: ʿAlī b. ʿAbd al-Raḥmān Ibn ʿAlīyak (d. 468/1076); VP: *juzʾ min*; MS: D 3823/22, fols 236–44 [FMMU 87, pp. 444–53]; rebinding; WḌal-Mawṣilī; fol. 238a IAH-*samāʿ* for Ibn Ṭūlūn, Bulbul, scholar, 27.7.897/1492 in his house in al-Sahm al-aʿlā; fol. 237a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

506n 45b/5–12 *wa-Juzʾ taʿālīq*; MS: D 3823/14, fol. 138 [FMMU 87, pp. 444–53]; comments on *Ḥuliyat al-awliyāʾ*.

506o 45b/5–12 *wa-Ḥadīth Abī ʿAbd al-Raḥmān al-Muqriʾ*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); VP: *juzʾ min*; MS: D 3823/17, fols 168–85 [FMMU 87, pp. 444–53]; rebinding; WḌal-Ḥarrānī; fol. 169b IAH-*samāʿ* for ʿAbd Allāh, Bulbul, 22.5.897/1492; fol. 170a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

506p 45b/5–12 *wa-Ḥadīth Abī Aḥmad al-Bukhārī*; A: ʿAlī b. Aḥmad Ibn al-Ḥamāmī (d. 437/1045–6); VP: *juzʾ min*; MS: D 3823/18, fols 190–201 [FMMU 87, pp. 444–53]; fol. 191a IAH-*samāʿ* for Ibn Ṭūlūn, scholar, ʿAbd al-Hādī, 21.5.897/1492; fol. 191a *samāʿ* for IAH (Fāṭima), 870/1465; fol. 191a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

506q 45b/5–12 *wa-Amālī Ibn Bishrān*; A: ʿAbd al-Malik b. Muḥammad Ibn Bishrān (d. 430/1039); VP: *majlisān min*; MS: D 3823/19, fols 202–12 [FMMU 87, pp. 444–53]; WḌal-Ḥarrānī; C: ḥadīth – collection.

506r 45b/5–12 *[wa-]Arbaʿīn al-Furāwī*; A: Muḥammad b. al-Faḍl al-Furāwī (d. 530/1136); S: ed. Q. al-Biqāʿī, in: *LAAMḤ* 15/1, Beirut: DBI, 2013, no. 189; MS: D 3823/20, fols 214–17 [FMMU 87, pp. 444–53]; C: ḥadīth – collection – 40.

506s 45b/5–12 *wa-Arbaʿīn Ibn al-Muqarrib*; A: Aḥmad Ibn al-Muqarrib al-Baghdādī (d. 563/1168); MS: D 3823/21, fols 219–34 [FMMU 87, pp. 444–53]; C: ḥadīth – collection – 40.

507a 45b/13–19 *Majmūʿ fīhi al-Ṣifāt*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, II, p. 474; C: theology.

507b 45b/13–19 *[wa-]al-Tafarrud*; possibly A: Abū Dāwūd al-Sijistānī (d. 275/889); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, I, p. 132; VP: 2nd; C: ḥadīth.

507c 45b/13–19 *[wa-]Amālī al-Hāshimī*; possibly A: Mūsā b. Jaʿfar al-Kāẓim al-Hāshimī (d. 183/799) who has a *Musnad* under no. 463c; VP: 11 *majlis*; C: ḥadīth – collection.

507d 45b/13–19 *[wa-]al-Zajr*; arguably A: Ibn al-Jawzī (d. 597/1200); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, II, p. 359; VP: 2nd.

507e 45b/13–19 *[wa-]al-Duʿāʾ*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, I, p. 167.

507f 45b/13–19 *[wa-]Ḥadīth Abī Manṣūr al-Wakīl*; VP: *juzʾ min*; C: ḥadīth – collection.

507g 45b/13–19 *[wa-]al-Nawādir wa-al-akhbār*; VP: 1st.

507h 45b/13–19 *[wa-]Faḍl al-ʿarab*; A: Aḥmad b. Muḥammad al-Silafī (d. 576/1180); C: merits.

507i 45b/13–19 *[wa-]Ashrāṭ al-sāʿa*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, II, p. 468; C: eschatology.

507j 45b/13–19 *[wa-]al-Tahajjud*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203) (‘*lahu*’); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, II, p. 470; VP: 1st, 2nd, 3rd; C: paraenesis.

507k 45b/13–19 *[wa-]K. al-Ruʾyā*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203) (ʻ*lahu*ʼ).

507l 45b/13–19 *[wa-]Mashyakhat Ibn Shādhān al-kubrā*; A: al-Ḥasan b. Aḥmad Ibn Shādhān (d. 426/1034); C: mashyakha. (cf. no. 430f)

507m 45b/13–19 *[wa-]Fawāʾid Ahl Ṣanʿāʾ*; VP: 2nd; C: ḥadīth – collection.

507n 45b/13–19 *[wa-]al-Zuhd*; A: Asad b. Mūsā (d. 212/827); S: ed. R.G. Khoury, Wiesbaden 1976; C: paraenesis.

508a 46a/1–4 *Majmūʿ min Ḥadīth Abī Bakr al-Shāfiʿī*; A: ʿAlī b. ʿUmar al-Dāraquṭnī (d. 385/995); MS: D 1121/1, fols 1–12 [FM/1, pp. 259–63]; C: ḥadīth – collection.

508b 46a/1–4 *[wa-]Ḥadīth al-Sukkarī*; A: ʿAlī b. ʿUmar al-Ḥarbī al-Sukkarī (d. 386/996–7); VP: 1st; MS: D 1121/2, fols 13–26 [FM/1, pp. 259–63]; C: ḥadīth – collection.

508c 46a/1–4 *[wa-]Muntakhab min ḥadīth Abī Bakr al-Shīrāzī*; A: Aḥmad b. ʿAbd al-Raḥmān al-Shīrāzī Abū Bakr (d. 407/1017); FI: *fīhi*; MS: D 1121/3, fols 27–35 [FM/1, pp. 259–63]; C: ḥadīth – collection.

508d 46a/1–4 *[wa-]Masāʾil al-khilāf*; VP: *juzʾ min*; MS: D 1121/4, fols 37–41 [FM/1, pp. 259–63]; C: fiqh.

508e 46a/1–4 *[wa-]Amālī al-Dībājī*; A: ʿAbd Allāh b. ʿAbd al-Raḥmān al-Dībājī al-ʿUthmānī (fl. 6th/12th century); VP: *juzʾ min*; MS: D 1121/6, fols 53–6 [FM/1, pp. 259–63]; rebinding; C: ḥadīth – collection.

508f 46a/1–4 *[wa-]Mirʾāt al-zamān*; VP: *karārīs min*; The obvious candidate would be *Mirʾāt al-zamān fī tārīkh al-aʿyān* by Sibṭ Ibn al-Jawzī (ed. K. al-Jubūrī et al., Beirut: DKI 2013), but the thematic profile of this CM (*ḥadīth* collections) makes it seem unlikely.

508g 46a/1–4 *[wa-]K. al-Iʿtikāf*; A: ʿAlī b. Aḥmad Ibn al-Ḥamāmī (d. 437/1045–6); MS: D 1121/10, fols 92–100 [FM/1, pp. 259–63]; rebinding.

508h 46a/1–4 *wa-Amālī Ibn Bishrān*; A: ʿAbd al-Malik b. Muḥammad Ibn Bishrān (d. 430/1039); VP: 2nd; MS: D 1121/12, fols 125–41 [FM/1, pp. 259–63]; rebinding; C: ḥadīth – collection.

509a 46a/5–10 *Majmūʿ fīhi al-Arbaʿīn al-Silafiya*; A: Aḥmad b. Muḥammad al-Silafī (d. 576/1180); MS: D 3812/1, fols 1–27 [FMMU 76, pp. 387–93]; WḌ; fol. 27b IAH-*samāʿ* for Bulbul, ʿAbd al-Hādī (3 years), Bulbul (brother), Jawhara(p), Khadīja (IAH's wife), 19.2.880/1475 in his house; fol. 6a IAH note (claims right of transmission with '*qaraʾtuhu ʿalā Ibn Ḥawārish*'); C: ḥadīth – collection – 40.

509b 46a/5–10 *[wa-]Arbaʿīn al-Ṭūsī*; A: Muḥammad b. Aslam al-Ṭūsī (d. 242/856); MS: D 3812/2, fols 18–61 [FMMU 76, pp. 387–93]; WḌ ʿAlī b. Sālim al-Ḥiṣnī; fol. 28a IAH *akhbaranā*-note (Ibn al-Muḥibb); fol. 28a IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan & others; C: ḥadīth – collection – 40.

509c 46a/5–10 *wa-Miḥnat al-Shāfiʿī*; rebinding; C: history. (cf. no. 464k)

509d 46a/5–10 *[wa-]K. al-Hamm wa-al-ḥuzn*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); MS: D 3812/3, fols 62–83 [FMMU 76, pp. 387–93]; fol. 62a IAH *akhbaranā*-note (grandfather); fol. 62a IAH note (claims *ijāza* for himself); C: paraenesis.

509e 46a/5–10 *[wa-]Akhbār li-ḥifẓ al-Qurʾān*; A: ʿAlī b. al-Ḥasan Ibn ʿAsākir (d. 571/1176); VP: *juzʾ*; MS: D 3812/4, fols 84–91 [FMMU 76, pp. 387–93]; W Dār al-Ḥadīth al-Nūrīya; C: Koran – study of.

509f 46a/5–10 *[wa-]Juzʾ al-Fīl*; A: ʿUthmān b. Aḥmad al-Daqqāq Ibn al-Sammāk (d. 344/955); MS: D 3812/5, fols 92–117 [FMMU 76, pp. 387–93]; WḌ; fol. 94a IAH note (claims *ijāza* for himself); fol. 115a IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, ʿAbd al-Hādī, 13.5.897/1492; C: ḥadīth – collection.

509g 46a/5–10 *[wa-]Musawwadāt al-Ḍiyāʾ*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); VP: *juzʾ min*; MS: D 3812/6, fols 118–34 [FMMU 76, pp. 387–93]; WḌ; fol. 118a IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, ʿAbd al-Hādī; fol. 118a IAH note (claims *ijāza* for himself); C: ḥadīth – collection.

509h 46a/5–10 *[wa-]Juzʾ al-B-d-y-nāt*[135]; rebinding; not identified.

[135] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 2214 reads الثديات.

509i 46a/5–10 *[wa-]Amālī al-Qaṭṭān*; A: Aḥmad b. Muḥammad Abū Sahl al-Qaṭṭān (d. 350/961); VP: *majlis min*; rebinding; C: ḥadīth – collection.

509j 46a/5–10 *[wa-]K. al-Maraḍ wa-al-kaffārāt*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); MS: D 3812/8, fols 156–92 [FMMU 76, pp. 387–93]; WḌ; fol. 156a IAH note (claims *ijāza* for himself); C: paraenesis.

509k 46a/5–10 *[wa-]Juzʾ fī man lahu al-āyāt wa-man takallama baʿda al-mawt*; A: Aḥmad b. Salmān al-Najjād Abū Bakr (d. 348/960); MS: D 3812/12, fols 200–20 [FMMU 76, pp. 387–93]; WḌ; fol. 201a IAH *akhbaranā*-note (Ibn al-Muḥibb); fol. 219a IAH *akhbaranā*-note (grandfather); C: paraenesis.

509l 46a/5–10 *[wa-]K. al-Birr wa-al-ṣilla*; A: ʿAbd Allāh b. al-Mubārak (d. 181/797); MS: D 3812/13, fols 221–52 [FMMU 76, pp. 387–93]; fol. 221a IAH note (‘*bi-khaṭṭihi*’); C: paraenesis.

509m 46a/5–10 *[wa-]Ḥadīth al-Ḍabb*; A: Sulaymān b. Ayyūb al-Ṭabarānī (d. 360/971); MS: D 3812/14, fols 253–6 [FMMU 76, pp. 387–93]; WḌal-Ḥarrānī; fol. 253a IAH-*samāʿ* for Ḥasan, Bulbul, ʿAbd al-Hādī, 13.5.897/1492; fol. 253a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

509n 46a/5–10 *[wa-]Fawāʾid ghazīra*; A: Ismāʿīl b. ʿAbd al-Raḥmān Ibn al-Ṣābūnī (d. 449/1057); VP: *juzʾ*; rebinding.

510a 46a/11–15 *Majmūʿ fīhi al-Amr bi-al-maʿrūf*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); C: paraenesis. (cf. no 485g)

510b 46a/11–15 *[wa-]Ḥadīth Abī ʿUmar al-Zāhid*; A: Muḥammad b. ʿAbd al-Wāḥid Ghulām Thaʿlab Abū ʿUmar al-Zāhid (d. 345/957); VP: 3 *ajzāʾ*; C: ḥadīth – collection. (cf. no. 477f)

510c 46a/11–15 *[wa-]Muntaqā al-Birzālī*; A: al-Qāsim b. Muḥammad al-Birzālī (d. 739/1339); C: ḥadīth – collection. (cf. no. 233g)

510d 46a/11–15 *[wa-]Musnad Ibn ʿUmar*; referring to ʿAbd Allāh b. ʿUmar b. al-Khaṭṭāb (d. 73/693); S: *Musnad ʿAbd Allāh b. ʿUmar*, ed. ʿArmūsh; C: ḥadīth – collection. (cf. nos. 429j, 442h, 563q)

510e 46a/11–15 *[wa-]Fawāʾid Abī al-Fawāris*; A: Aḥmad b. Muḥammad al-Ṣābūnī Abū al-Fawāris (d. 349/960); VP: 4th; C: ḥadīth – collection. (cf. no. 535e)

510f 46a/11–15 *[wa-]Ḥadīth ʿUmar b. Zurāra*; A: ʿUmar b. Zurāra al-Ḥadathī (d. 240/854–5); C: ḥadīth – collection. (cf. no. 470f)

510g 46a/11–15 *[wa-]Imlāʾān*; A: Yaḥyā b. Abī ʿAmr Ibn Manda (d. 511/1118); C: ḥadīth – collection.

510h 46a/11–15 *[wa-]Amālī Naṣr*; A: Naṣr b. Ibrāhīm al-Maqdisī (d. 490/1096); VP: *majlis min*; C: ḥadīth – collection. (cf. no. 550k)

510i 46a/11–15 *[wa-]Ḥadīth Abī Bakr al-Shāfiʿī*; most likely A: ʿAlī b. ʿUmar al-Dāraquṭnī (d. 385/995); VP: *juzʾ min*; C: ḥadīth – collection. (cf. no. 508a and others)

511a 46a/16–46b/6 *Majmūʿ fīhi al-Awāʾil*; A: al-Ḥusayn b. Muḥammad Abū ʿArūba al-Ḥarrānī (d. 318/930); S: ed. M. al-Muṭayrī, Beirut: Dār Ibn Ḥazm, 2003; C: history.

511b 46a/16–46b/6 *[wa-]Musawwadāt al-Ḍiyāʾ*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); VP: *juzʾ min*; most likely C: ḥadīth – collection.

511c 46a/16–46b/6 *wa-Nuskhat Wakīʿ*; A: Wakīʿ b. al-Jarrāḥ al-Ruʾāsī (d. 197/812); S: ed. F. al-Ḥammūdī, Beirut: al-Shabaka al-ʿArabīya, 2014; C: ḥadīth – collection.

511d 46a/16–46b/6 *wa-Waṣīyat al-Sulamī*; A: Muḥammad b. al-Ḥusayn al-Sulamī Abū ʿAbd al-Raḥmān (d. 412/1021); S: ed. M. al-Sayyid, Ṭanṭā: Maktabat al-ṣaḥāba, 2010; C: paraenesis.

511e 46a/16–46b/6 *wa-al-Jumʿa*; A: Aḥmad b. ʿAlī al-Marūzī (d. c.292/905); C: ḥadīth – collection. (cf. no. 551o)

511f 46a/16–46b/6 *wa-Tasmiyat muṣannafāt Ibn ʿAbd al-Hādī*; A: Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343); C: bibliography. (cf. no. 514f)

511g 46a/16–46b/6 *wa-ʿAwālī Ibn al-Bukhārī*; A: ʿAlī b. Aḥmad al-Maqdisī Ibn al-Bukhārī (d. 690/1291); VP: *juzʾ min*; C: ḥadīth – collection – ʿawālī.

511h 46a/16–46b/6 *wa-Fawāʾid Ibn Nāṣir*; most likely A: Muḥammad b. ʿAbd Allāh Ibn Nāṣir al-Dīn (d. 842/1438), though he is normally referred to in this *fihrist* as 'Ibn Nāṣir al-Dīn'; FI: *shayʾ min*; C: ḥadīth – collection.

511i 46a/16–46b/6 *wa-Ḥadīth al-Mukhalliṣ*; A: Muḥammad b. ʿAbd al-Raḥmān al-Mukhalliṣ (d. 393/1003); VP: 10 *aḥādīth min*; C: ḥadīth – collection.

511j 46a/16–46b/6 *wa-Amālī Ibn Ḥajar*; A: Ibn Ḥajar (d. 852/1449); VP: *juzʾ min*; C: ḥadīth – collection.

511k 46a/16–46b/6 *wa-K. al-Maṭar*; most likely A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); S: ed. Ṭ. al-ʿAmūdī, Riyad: Dār Ibn al-Jawzī, 1997; C: paraenesis.

511l 46a/16–46b/6 *wa-Amālī Ibn ʿAsākir*; A: ʿAlī b. al-Ḥasan Ibn ʿAsākir (d. 571/1176); VP: *majlis min*; C: ḥadīth – collection.

511m 46a/16–46b/6 *wa-Ḥadīth Khaythama*; A: Khaythama b. Sulaymān al-Shāmī (d. 343/958–9); VP: *juzʾ min*; C: ḥadīth – collection. (cf. no. 348o)

511n 46a/16–46b/6 *[wa-]Faḍāʾil ʿAsqalān*; most likely A: ʿAlī b. al-Ḥasan Ibn ʿAsākir (d. 571/1176); S: al-Dhahabī, *Tārīkh al-islām*, years 571–80, p. 75; C: ḥadīth – merits.

511o 46a/16–46b/6 *[wa-]Ḥadīth al-Ṣūrī*; A: Muḥammad b. ʿAlī al-Ṣūrī Abū ʿAbd Allāh (d. 441/1057); VP: *juzʾ min*; FI: *wa-fīhi ashyāʾ fī Faḍl Ramaḍān*; C: ḥadīth – collection.

511p 46a/16–46b/6 *wa-Juzʾ Ibn Nujayd*; A: Ismāʿīl b. Nujayd Abū ʿAmr (d. 366/976–7); C: ḥadīth – collection.

511q 46a/16–46b/6 *wa-Ḥadīth Ibn Ḥawṣā*; A: Aḥmad b. ʿUmayr Ibn Ḥawṣā al-Dimashqī (d. 320/932–3); VP: *juzʾ min*; C: ḥadīth – collection. (cf. no. 461d)

511r 46a/16–46b/6 *wa-Juzʾ al-Bānyāsī*; A: Mālik b. Aḥmad al-Bānyāsī (d.≈485/1092); C: ḥadīth – collection.

511s 46a/16–46b/6 *[wa-]Juzʾ al-aḥādīth al-thunāʾīya ilā al-ʿushārīya*; C: ḥadīth – collection.

512a 46b/7–15 *Majmūʿ fīhi al-Mujarrid fī asmāʾ rijāl sunan Ibn Māja*; A: Muḥammad b. Aḥmad al-Dhahabī (d. 748/1348); S: ed. B. al-Jawābira, Riyad: Dār al-Rāya, 1988; rebinding; C: ḥadīth – study of.

512b 46b/7–15 *wa-al-Zuhd*; A: Asad b. Mūsā (d. 212/827); S: ed. R.G. Khoury, Wiesbaden 1976; MS: D 3837/1, fols 1–20 [FMMU 101, pp. 529–39]; rebinding; WḌal-Ḥarrānī (crossed-out); fol. 1a IAH note (claims *ijāza* for himself); C: paraenesis.

512c 46b/7–15 *wa-al-Nahy ʿan sabb al-aṣḥāb*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); MS: D 3837/2, fols 21–47 [FMMU 101, pp. 529–39]; fol. 21a IAH note (claims right of transmission with '*min marwīyāt*'); C: fiqh – ḥanbalī.

512d 46b/7–15 *wa-al-Radd*; A: ʿAbd al-Raḥmān b. Muḥammad Ibn Manda (d. 470/1077); MS: D 3837/3, fols 48–68 [FMMU 101, pp. 529–39]; fol. 48a IAH note (claims *ijāza* for himself); C: Koran – study of.

512e 46b/7–15 *wa-ʿAwālī Mālik*; A: Aḥmad b. ʿAlī al-Khaṭīb al-Baghdādī (d. 463/1071); MS: D 3837/4, fols 69–80 [FMMU 101, pp. 529–39]; fol. 70a IAH note (claims right of transmission with '*masmūʿ*'); C: ḥadīth – collection – ʿawālī.

512f 46b/7–15 *wa-al-Arbaʿūn min al-Muntaqā*; A: Muḥammad b. ʿAbd al-Raḥīm al-Maqdisī (d. 688/1289); MS: D 3837/5, fols 82–92 [FMMU 101, pp. 529–39]; C: ḥadīth – collection – 40.

512g 46b/7–15 *wa-Arbaʿīn al-Ṭūsī*; A: Muḥammad b. Aslam al-Ṭūsī (d. 242/856); MS: D 3837/6, fols 93–106 [FMMU 101, pp. 529–39]; WḌ; C: ḥadīth – collection – 40.

512h 46b/7–15 *wa-Mashyakhat Ibn al-Jawzī*; A: Ibn al-Jawzī (d. 597/1200); MS: D 3837/7, fols 107–25 [FMMU 101, pp. 529–39]; fol. 107a IAH note (claims *ijāza* for himself); C: mashyakha.

512i 46b/7–15 *Amālī Ibn Bishrān*; A: ʿAbd al-Malik b. Muḥammad Ibn Bishrān (d. 430/1039); VP: *majlis min*; MS: D 3837/9, fols 130–3 [FMMU 101, pp. 529–39]; WḌIḤā; C: ḥadīth – collection.

512j 46b/7–15 *wa-al-Ḥuffāẓ*; A: Ibn al-Jawzī (d. 597/1200); MS: D 3837/10, fols 134–42 [FMMU 101, pp. 529–39]; C: biographical dictionary.

512k 46b/7–15 *wa-Ḥadīth Ibn Ḥadhlam*; A: Aḥmad b. Sulaymān Ibn Ḥadhlam (d. 347/958–9); VP: 1st; MS: D 3837/11, fols 143–53 [FMMU 101, pp. 529–39]; W Muḥammad Ibn Salām; C: ḥadīth – collection.

512l 46b/7–15 *wa-al-Baʿth*; A: ʿAbd Allāh b. Sulaymān al-Sijistānī Ibn Abī Dāwūd (d. 316/929); MS: D 3837/12, fols 154–73 [FMMU 101, pp. 529–39]; WḌal-Ḥarrānī; fol. 154a IAH note (claims right of transmission with '*min maqrūʾāt*'); C: theology.

512m 46b/7–15 *wa-Sirāj al-maʿrifa*; A: Muḥammad b. Muḥammad al-Ṣiqillī (d. 727/1326–7); MS: D 3837/13, fols 175–91 [FMMU 101, pp. 529–39]; fol. 178a IAH note ('*bi-khaṭṭihi*'); C: Sufism.

512n 46b/7–15 *wa-Musnad Abī Umayya*; A: Muḥammad b. Ibrāhīm al-Ṭarsūsī Abū Umayya (d. 273/886); MS: D 3837/14, fols 193–204 [FMMU 101, pp. 529–39]; fol. 193a IAH note (claims right of transmission with '*min marwīyāt*'); C: ḥadīth – collection.

512o 46b/7–15 *wa-ʿAwālī Saʿīd b. Manṣūr*; A: Aḥmad b. ʿAbd Allāh al-Iṣfahānī Abū Nuʿaym (d. 430/1038); MS: D 3837/15, fols 205–10 [FMMU 101, pp. 529–39]; WḌal-Mawṣilī; fol. 206a IAH note (claims right of transmission with '*min marwīyāt*'); C: ḥadīth – collection – ʿawālī.

512p 46b/7–15 *wa-al-Asmāʾ al-mubhama*; A: Aḥmad b. ʿAlī al-Khaṭīb al-Baghdādī (d. 463/1071); VP: 1st; MS: D 3837/19, fols 228–47 [FMMU 101, pp. 529–39]; fol. 228a IAH note (claims *ijāza* for himself); C: ḥadīth – study of.

512q 46b/7–15 *wa-al-Riḥla*; A: Aḥmad b. ʿAlī al-Khaṭīb al-Baghdādī (d. 463/1071); MS: D 3837/20, fols 251–73 [FMMU 101, pp. 529–39]; fol. 251a IAH note (claims right of transmission with '*min marwīyāt*'); C: ḥadīth – study of.

512r 46b/7–15 *wa-K. Dhamm al-riyāʾ*; A: al-Ḥusayn b. Ismāʿīl al-Miṣrī (d. 392/1001–2); MS: D 3837/21, fols 274–300 [FMMU 101, pp. 529–39]; fol. 274a IAH note (claims *ijāza* for himself); C: paraenesis.

512s 46b/7–15 *wa-K. Kashf al-Mughaṭṭā*; A: ʿAlī b. al-Ḥasan Ibn ʿAsākir (d. 571/1176); MS: D 3837/23, fols 306–14 [FMMU 101, pp. 529–39]; fol. 306a IAH note (claims *ijāza* for himself); C: ḥadīth – collection.

512t 46b/7–15 *wa-Sunan al-Shāfiʿī*; A: Muḥammad b. Idrīs al-Shāfiʿī (d. 204/820); VP: 1st; MS: D 3837/25, fols 329–41 [FMMU 101, pp. 529–39]; W al-Qāsim al-Birzālī; fol. 328a IAH note (claims right of transmission with '*min marwīyāt*'); C: ḥadīth – collection.

512u 46b/7–15 *wa-Mashyakhat Ibn al-Anjab*; A: ʿAbd al-ʿAẓīm al-Mundhirī (d. 656/1258); S: *Mashyakhat al-Naʿʿāl Ibn al-Anjab*, ed. N. Maʿrūf/B. Maʿrūf, Baghdad: Maṭbaʿat al-Majmaʿ al-ʿIlmī, 1975; VP: 2nd; C: mashyakha.

513a 46b/16–47a/5 *Majmūʿ fīhi al-Aḍāḥī*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, I, p. 156.

513b 46b/16–47a/5 *[wa-]al-Aṭʿima*; VP: 2nd; not identified.

513c 46b/16–47a/5 *[wa-]Ṣifat al-Nabī ṣallā Allāh ʿalayhi wa-sallam*; not identified; C: biography of the Prophet.

513d 46b/16–47a/5 *[wa-]Juzʾ al-Jawbarī*; most likely (cf. no. 550i) the Damascene *ḥadīth* scholar A: ʿAbd al-Raḥmān b. Muḥammad al-Jawbarī (d. 425/1033–4); C: ḥadīth – collection.

513e 46b/16–47a/5 *[wa-]Muqaddima fī al-tajwīd*; C: Koran – recitation.

513f 46b/16–47a/5 *[wa-]Ḥadīth Ibn Shādhān*; A: al-Ḥasan b. Aḥmad Ibn Shādhān (d. 426/1034); VP: 3rd; C: ḥadīth – collection.

513g 46b/16–47a/5 *[wa-]Juzʾ fīhi Faḍl Kitmān al-sirr*; not identified.

513h 46b/16–47a/5 *wa-Thabat min athbāt al-Ḥāfiẓ Ḍiyāʾ al-Dīn*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī al-Ḥāfiẓ (d. 643/1245); C: mashyakha.

513i 46b/16–47a/5 *[wa-]Man ghalabat ʿalā ismihi kunyat abīhi*; on account of following title arguably A: ʿAbd al-Ghanī b. Saʿīd al-Miṣrī (d. 409/1018); S: Ibn Abī al-Wafāʾ, *al-Jawāhir al-muḍīya fī ṭabaqāt al-Ḥanafīya*, ed. ʿA. al-Ḥulw, Gīza: Hajar, 1993, I, p. 338; VP: *juzʾ*; C: ḥadīth – study of.

513j 46b/16–47a/5 *[wa-]Mushtabah al-nisba*; A: ʿAbd al-Ghanī b. Saʿīd al-Miṣrī (d. 409/1018); S: *Mushtabah al-nisba fī ḍabṭ asmāʾ wa-ansāb al-ruwāt al-mutashābiha al-khaṭṭ al-mukhtalifa fī al-naqṭ*, ed. W. al-ʿUmayrī, Beirut: DKI, 2007; VP: 1st, 2nd, 3rd; C: ḥadīth – study of.

513k 46b/16–47a/5 *wa-Manāqib al-Shāfiʿī*; several possibilities (e.g. cf. nos. 66a & 274); VP: *kurrās*; C: biography – individual.

513l 46b/16–47a/5 *wa-K. al-Ḥanīn ilā al-awṭān*; '*Kitāb*' seems to indicate one of the longer works in the 'longing for the homeland' genre, such as Ibn al-Marzubān, *Kitāb al-ḥanīn ilā al-awṭān*, ed. J. al-ʿAṭīya, Beirut: ʿĀlam al-Kutub, 1987. However, as part of a twelve-piece CM this entry must refer to a short treatise. On this genre cf. Müller, *al-Ḥanīn*. C: adab.

513m 46b/16–47a/5 *wa-Juzʾ al-Anṣārī*; on account of usage of this *nisba* (relational name) elsewhere in this *fihrist* (e.g. cf. nos. 464n & 496f) A: Ibrāhīm b. ʿAbd Allāh al-Baṣrī al-Anṣārī (d. 292/904–5); C: ḥadīth – collection.

514a 47a/6–10 *Majmūʿ ṣaghīr fīhi al-Muntakhab min Kitāb al-Nūr*; most likely referring to a summary of the above-mentioned book by Ibn al-Jawzī (d. 597/1200, cf. no. 489); C: rituals.

514b 47a/6–10 *Masāʾil al-khilāf*; FI: *shayʾ min*; C: fiqh. (cf. no. 508d)

514c 47a/6–10 *wa-Mawlid al-Qāḍī ʿAlāʾ al-Dīn*; A: ʿAlī b. Sulaymān al-Mardāwī al-Qāḍī ʿAlāʾ al-Dīn (d. 885/1480); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, V, p. 11: '*al-Manhal al-ʿadhb al-ghazīr fī mawlid al-hādī al-bashīr al-nadhīr*'; C: biography of the Prophet (sīra).

514d 47a/6–10 *wa-Ḥawāshī al-Wajīz*; on account of the other references in this *fihrist*, '*al-Wajīz*' is most likely the Ḥanbali *al-Wajīz fī al-fiqh* by al-Ḥusayn b. Yūsuf al-Dujaylī (d. 732/1331, cf. no. 556); C: fiqh – ḥanbalī – glosses.

514e 47a/6–10 *wa-Qaṣīdat Ibn al-Qayyim*; A: Ibn Qayyim al-Jawzīya (d. 751/1350); most likely his *al-Qaṣīda al-nūnīya/al-kāfiya al-shāfiya fī al-intiṣār li-l-firqa al-nājīya* (ed. ʿA. al-Ḥanafī, Cairo: al-Taqaddum, 1925); C: creed.

514f 47a/6–10 *wa-Asmāʾ kutub Ibn ʿAbd al-Hādī*; A: Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343); C: bibliography. (cf. no. 511f)

514g 47a/6–10 *wa-Mawlid Ibn Zayd*; most likely (cf. 165m) A: Aḥmad b. Muḥammad b. Abī Bakr Ibn Zayd Shihāb al-Dīn (d. 870/1465–6); C: biography of the Prophet (sīra).

514h 47a/6–10 *wa-Masāʾil*; A: ʿAlī b. al-Ḥusayn al-Sharīf al-Murtaḍā (d. 436/1044); S: *Masāʾil al-Murtaḍā*, ed. W. al-Kaʿbī, Beirut: Muʾassasat al-Balāgh, 2001. (cf. no. 344)

514i 47a/6–10 *wa-al-Naḥw*; FI: *shayʾ fī*; C: grammar.

514j 47a/6–10 *wa-Fatāwā al-Shaykh Taqī al-Dīn*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); FI: *shayʾ min*; C: fiqh – ḥanbalī – fatwas.

514k 47a/6–10 *wa-Qiṭʿa min al-Ḥaddād*[136]; This is impossible to identify as 'al-Ḥaddād' is not used elsewhere in this *fihrist* and as no title is given. FI: *wa-ghayr dhālika*.

515a 47a/11–16 *Majmūʿ fīhi al-ʿIlm*; A: Zuhayr b. Ḥarb al-Nasāʾī Abū Khaythama (d. 234/849); MS: D 3856/1, fols 1–10 [FMMU 120, pp. 638–45]; fol. 1a ON IAH ('*ghālibuhu ishtaraytuhu min sūq al-saqaṭīya*'); fol. 1a IAH note (claims *ijāza* for himself); C: scholarship. (cf. no. 538o)

515b 47a/11–16 *wa-Akhbār al-shuyūkh*; A: Aḥmad b. Muḥammad al-Marūdhī (d. 275/888); VP: 1st, 3rd; MS: D 3856/2, fols 11–49 [FMMU 120, pp. 638–45]; fol. 12a ON IAH;[137] C: paraenesis.

515c 47a/11–16 *wa-Aḥādīth jamāʿa min ahl Balkh*; A: Yūsuf b. Aḥmad al-Baghdādī Abū Yaʿqūb (d. 585/1189); MS: D 3856/3–8, fols 50–65 [FMMU 120, pp. 638–45]; WḌ; C: ḥadīth – collection.

515d 47a/11–16 *wa-Ḥadīth Abī al-Yamān*; A: al-Ḥakam b. Nāfiʿ al-Bahrānī Abū al-Yamān (d. c. 221/835); VP: *juzʾ min*; MS: D 3856/9, fols 67–88 [FMMU 120, pp. 638–45]; WḌ ('*bi-khizānat al-Ḥāfiẓ ʿAbd al-Ghanī*'); fol. 68a IAH note (claims *ijāza* for himself); C: ḥadīth – collection.

515e 47a/11–16 *wa-Fawāʾid Ibn Naẓīf*; A: Muḥammad b. al-Faḍl Ibn Naẓīf al-Miṣrī (d. 431/1040); VP: *juzʾ min*; MS: D 3856/10, fols 90–111 [FMMU 120, pp. 638–45]; fol. 92a IAH note (claims *ijāza* for himself); C: ḥadīth – collection.

[136] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 2293 reads الحدود.

[137] *'Malakahu Yūsuf Ibn ʿAbd al-Hādī'.*

515f 47a/11–16 *wa-Fawāʾid al-Samarqandī*; A: Ismāʿīl b. Aḥmad al-Samarqandī (d. 536/1142); VP: *juzʾ min*; MS: D 3856/12, fols 120–5 [FMMU 120, pp. 638–45]; fol. 120a IAH note (claims *ijāza* for himself); C: ḥadīth – collection.

515g 47a/11–16 *wa-Ḥadīth al-Kattānī*; A: ʿUmar b. Ibrāhīm al-Kattānī (d. 390/1000); VP: *juzʾ min*; MS: D 3856/14, fols 132–45 [FMMU 120, pp. 638–45]; C: ḥadīth – collection.

515h 47a/11–16 *wa-Amālī Ibn al-Busrī*; A: ʿAlī b. Aḥmad Ibn al-Busrī (d. 469/1076); VP: 24th; MS: D 3856/15, fols 147–51 [FMMU 120, pp. 638–45]; fol. 147a IAH note (claims *ijāza* for himself); C: ḥadīth – collection.

515i 47a/11–16 *wa-Ḥadīth Abī al-Ḥasan al-Dimashqī*; A: Muḥammad b. Yazīd al-Dimashqī Abū al-Ḥasan (d. 299/911–2); VP: *juzʾ min*; MS: D 3856/16, fols 158–71 [FMMU 120, pp. 638–45]; C: ḥadīth – collection.

515j 47a/11–16 *wa-Majlis al-Bakhtarī wa-Majlis al-Shāfiʿī*; A: Muḥammad b. ʿAmr Ibn al-Bakhtarī al-Razzāz (d. 339/950); MS: D 3856/17, fols 174–9 [FMMU 120, pp. 638–45]; W ʿImād al-Dīn b. al-Malik; fol. 174a IAH note (claims right of transmission with '*min marwīyāt*'); C: ḥadīth – collection.

516 47b/1 *K. Mukhtaṣar Minhāj Ibn al-Jawzī*; A: Aḥmad b. ʿAbd al-Raḥmān al-Maqdisī Najm al-Dīn (d. 689/1290); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, III, p. 260: '*Mukhtaṣar Minhāj al-qāṣidīn*'; C: paraenesis.

517a 47b/2–6 *Majmūʿ fīhi Juzʾ Abī al-Jahm*; A: al-ʿAlāʾ b. Mūsā Abū al-Jahm (d. 228/843); MS: D 3819/1, fols 1–16 [FMMU 83, pp. 427–31]; W Ṣāliḥīya; fol. 2a ON IAH;[138] fol. 3b IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan, Aḥmad (1 day), Bulbul, Fāṭima bt. ʿUmar (AH's wife), 29.4.897/1492; fol. 2a IAH *samāʿ*-note; fol. 2b IAH *akhbaranā*-note; C: ḥadīth – collection. (cf. no. 519d)

517b 47b/2–6 *wa-ʿAwālī Saʿīd b. Manṣūr*; A: Aḥmad b. ʿAbd Allāh al-Iṣfahānī Abū Nuʿaym (d. 430/1038); MS: D 3819/2, fols 17–25 [FMMU

138 *'Malaka hādhā juzʾ Yūsuf b. Ḥasan Ibn ʿAbd al-Hādī maʿa ʿilmihi bi-waqfihi lakinnahu ustunqidha bi-al-bayʿ wa-yushhidu Allāh ʿalā … annahu aʿādahu ilā al-waqfīya muʾammilan min Allāh ʿizza wa-jall an yuthībahu kamā athāba wāqifahu al-awwal.'*

83, pp. 427–31]; fol. 17a IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan, Aḥmad (1st night of his life), Bulbul, Jawhara, Ghazāl, Fāṭima bt. ʿUmar (son's wife), Maryam, Shuqrāʾ, Muḥammad (Sh's brother), M-l-k-tā, Ḥalwa, 29.4.897/1492; fol. 17b *samāʿ* for IAH (Niẓām al-Dīn), 865/1461, 23 participants; C: ḥadīth – collection – ʿawālī.

517c 47b/2–6 *wa-al-Muṣāfaḥa*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); MS: D 3819/3, fols 27–38 [FMMU 83, pp. 427–31]; WḌ; fol. 27b IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan, Aḥmad (1st night of his life), Shuqrāʾ, Muḥammad (Sh's brother), Maryam (3 years), Fāṭima bt. ʿUmar (AH's wife), Bulbul, Jawhara, Ghazāl, Ḥalwa, M-l-k-tā, Fāṭima bt. ʿAbd al-Raḥmān, 29.4.897/1492; C: ḥadīth – collection – muṣāfaḥa.

517d 47b/2–6 *wa-Sīrat al-Shaykh Abī ʿUmar*; referring to Muḥammad b. Aḥmad Abū ʿUmar al-Maqdisī (d. 607/1210); A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); MS: D 3819/4, fols 39–44 [FMMU 83, pp. 427–31]; WḌ; fol. 29a IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan, Bulbul, Jawhara, Ḥalwa, Ghazāl, Fāṭima, Shuqrāʾ, Fāṭima bt. ʿUmar (AH's wife), Maryam, M-l-k-tā, 1.5.897/1492; fol. 43a IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan, Fāṭima, Aḥmad (2nd night of his life), Bulbul, Jawhara, Ḥalwa, Ghazāl, Fāṭima bt. ʿUmar (son's wife), Maryam, M-l-k-tā, Shuqrāʾ, 1.5.897/1492; fol. 43b *samāʿ* for IAH (Bint al-Ḥarastānī), 868/1464, scholarly participants, his son ʿAbd al-Raḥmān (3 years) who fell asleep at the end; C: biography – individual. (cf. 359q)

517e 47b/2–6 *wa-al-Shamāʾil*; A: Muḥammad b. ʿĪsā al-Tirmidhī (d. 279/892); MS: D 3819/5, fols 45–89 [FMMU 83, pp. 427–31]; fol. 45a ON IAH ('*bāqiyat ghayrihi waqf*'); fol. 45a *samāʿ* for IAH, 868/1464 (Ibn al-Sharīfa + Fāṭima), 14 scholarly participants, his daughter Zaynab (3 years); fols 88a–89a *samāʿ* for IAH, 863/1459 (Ibn al-Sharīfa) >50 participants; C: biography of the Prophet (sīra). (cf. no. 473c)

517f 47b/2–6 *wa-Ḥadīth Ibn Shāhīn*; A: ʿUmar b. Aḥmad Ibn Shāhīn (d. 385/995); VP: *juzʾ min*; MS: D 3819/7, fols 94–107 [FMMU 83, pp. 427–31]; WḌ; fol. 94a IAH-*samāʿ* for Bulbul, Ḥalwa(p), ʿAbd al-Hādī(p), ʿAbd Allāh(p), Ḥasan(p), Aḥmad(p) (2 days), M-l-k-tā(p),

Fāṭima bt. ʿUmar(p) (son's wife), Maryam(p), 1.5.897/1492; fol. 96a *samāʿ* for IAH (Ibn Nāẓir al-Ṣāḥiba); fol. 96a IAH *akhbaranā*-note (grandfather); C: ḥadīth – collection.

517g 47b/2–6 *wa-Masāʾil al-Baghawī ʿan Aḥmad*; A: Aḥmad b. Ḥanbal (d. 241/855); MS: D 3819/8, fols 108–18 [FMMU 83, pp. 427–31]; WḌ; fol. 94a IAH-*samāʿ* for ʿAbd al-Hādī, Ḥalwa, Ghazāl(p), ʿAbd Allāh(p), Ḥasan(p), Fāṭima bt. Aḥmad(p), ʿUmar(p) (3 years, Fāṭima's son), Bulbul, Aḥmad (2 days), 30.4.897/1492; C: fiqh – ḥanbalī.

517h 47b/2–6 *wa-al-Fawāʾid al-muntaqāt min ḥadīth al-Ṣaffār*; A: Ismāʿīl b. Muḥammad al-Ṣaffār (d. 341/952–3); MS: D 3819/9, fols 119–24 [FMMU 83, pp. 427–31]; fol. 119a IAH-*samāʿ* for ʿAbd al-Hādī, ʿAbd Allāh(p), Ḥasan(p), Ḥalwa(p), Ghazāl(p), 30.4.897/1492; fol. 119a *samāʿ* for IAH (Shihāb al-Dīn b. Zayd); C: ḥadīth – collection.

517i 47b/2–6 *wa-Intikhāb al-Ṣūrī*; A: Muḥammad b. ʿAlī al-Ṣūrī Abū ʿAbd Allāh (d. 441/1057); MS: D 3819/10, fols 125–37 [FMMU 83, pp. 427–31]; WḌ; fol. 126a IAH-*samāʿ* for Ibn Ṭūlūn, al-Shaykh al-Azharī, Muḥammad b. ʿAlī(p), Ḥasan(p), ʿAbd Allāh(p), 30.4.897/1492; fol. 127a *samāʿ* for IAH (Shihāb al-Dīn b. Zayd); C: ḥadīth – collection.

517j 47b/2–6 *wa-al-Muntaqā min ḥadīth al-Dhuhlī*; A: Muḥammad b. Yaḥyā al-Dhuhlī (d. 258/873); FI: *wa-huwa min al-nafāʾis*; MS: D 3819/11, fols 139–48 [FMMU 83, pp. 427–31]; fol. 148b IAH-*samāʿ* for Ibn Ṭūlūn, Ḥasan(p), ʿAbd Allāh(p), Muḥammad b. ʿAlī(p), 30.4.897/1492; C: ḥadīth – collection.

518a 47b/7–15 *Majmūʿ fīhi Ḥadīth Ibn Shādhān*; A: al-Ḥasan b. Aḥmad Ibn Shādhān (d. 426/1034); VP: *juzʾ min*; FI: *wa-huwa mā ʿinda al-Shaykh ʿAbd al-Qādir* (referring to the line of transmission from Ibn Shādhān via al-Shaykh ʿAbd al-Qādir b. ʿAbd Allāh al-Ṣāliḥī al-Kīlānī, d. 561/1166); MS: D 1139/1, fols 1–26 [FM/1, 277–84]; WḌal-Ḥarrānī; fol. 2a *samāʿ* for IAH (Fāṭima), ʿAbd al-Raḥmān, 870/1465; fol. 4b IAH-*samāʿ* for Bulbul, ʿAbd al-Hādī, Dūlāt (*mawlāt* IAH), Muḥammad, Fāṭima (*mawlāt* IAH), 13.9.877/1473; fol. 26a IAH-*samāʿ* for Ḥasan, Maryam, Shuqrāʾ(p), Muḥammad(p) (Sh's brother), ʿAbd Allāh(p), 3 scholars, 26?.5.897/1492; fol. 26b IAH-*samāʿ* for 5 scholars, 24.4.903/1497; C: ḥadīth – collection.

518b 47b/7–15 *wa-al-Duʿāʾ*; A: al-Ḥusayn b. Ismāʿīl al-Maḥāmilī (d. 330/941); MS: D 1139/2, fols 17–49 [FM/1, 277–84]; fol. 33a *samāʿ* for IAH (Ibn al-Sharīfa), ʿAbd al-Raḥmān, 10 scholars, 869/1464; fol. 49b *samāʿ* for IAH (al-Tanūkhī), ʿAbd al-Raḥmān, 869/1464; fol. 41a IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, Bulbul(p), ʿAbd al-Hādī(p), Jawhara(p), 7.5.897/1492; C: ḥadīth – collection.

518c 47b/7–15 *wa-Arbaʿīn al-Ḥasan b. Sufyān*; A: al-Ḥasan b. Sufyān al-Shaybānī (d. 303/915); MS: D 1139/4, fols 58–75 [FM/1, 277–84]; WḌal-Ḥarrānī; fol. 58a *samāʿ* for IAH (Ibn al-Sharīfa), 869/1465; fol. 58a IAH-*samāʿ* for ʿAbd al-Hādī, Ḥasan, ʿAbd Allāh, ʿĀʾisha, Bulbul(p), Muḥammad b. ʿAlī(p), 7.5.897/1492; C: ḥadīth – collection – 40.

518d 47b/7–15 *wa-Muntakhab Mashyakhat Ibn Kulayb*; A: ʿAbd al-Munʿim b. ʿAbd al-Wahhāb Ibn Kulayb al-Ḥarrānī (d. 596/1200); MS: D 1139/5, fols 78–99 [FM/1, 277–84]; WḌ; fol. 78a *samāʿ* for IAH (Ibn al-Sharīfa), 869/1465; fol. 78a IAH-*samāʿ* for ? (partly erased), ʿAbd Allāh, Ḥasan, 7.5.897/1492; fol. 79a IAH-*samāʿ* for Abū al-ʿAbbās Aḥmad (*qāriʾ*), Muḥammad b. ʿUmar b. Muḥammad Ibn ʿAbd al-Hādī, ʿAbd al-Hādī(p), Bulbul(p), Ibrāhīm b. ʿUmar(p) (M's brother), Muḥammad, Fāṭima (*mawlāt* IAH), 13.9.877/1473; C: ḥadīth – collection.

518e 47b/7–15 *wa-al-Masāʾil allatī ḥalafa ʿalayhā al-imām Aḥmad*; A: Abū al-Ḥusayn Muḥammad b. Muḥammad Ibn Abī Yaʿlā (d. 526/1131); MS: D 1139/6, fols 102–15 [FM/1, 277–84]; C: fiqh – ḥanbalī.

518f 47b/7–15 *wa-Mā qaruba sanaduhu min ḥadīth al-Samarqandī*; A: Ismāʿīl b. Aḥmad al-Samarqandī (d. 536/1142); MS: D 1139/7, fols 116–25 [FM/1, 277–84]; WḌal-Hilālī; fol. 117b *samāʿ* for IAH (Fāṭima), 869/1465; fol. 117b IAH-*samāʿ* for 3 scholars, 7.5.897/1492; C: ḥadīth – collection.

518g 47b/7–15 *wa-al-Qirāʾāt*; A: Ḥafṣ b. ʿUmar al-Dūrī Abū ʿUmar (d. 246/860); MS: D 1139/8, fols 128–48 [FM/1, 277–84]; WḌIbn al-Muḥibb; fol. 128a *samāʿ* for IAH (Ibn Mufliḥ), ʿAbd al-Raḥmān, 11 scholars, 869/1465; fol. 128b IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, Bulbul, Jawhara, 7.5.897/1492; C: Koran – recitation.

518h 47b/7–15 *wa-Juzʾ al-Jābirī*; A: ʿAbd Allāh b. Jaʿfar al-Jābirī (d. 360/970); MS: D 1139/9, fols 149–56 [FM/1, 277–84]; WḌ; fol. 149a

samāʿ for IAH (Fāṭima), 869/1465; fol. 149b IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, Bulbul, Ḥalwa(p), Shuqrāʾ(p), 8.5.897/1492; C: ḥadīth – collection.

518i 47b/7–15 *wa-al-Arbaʿīn al-Muḥammadīn*; A: ʿAbd al-Razzāq b. Muḥammad al-Ṭabasī (d. 443/1051); MS: D 1139/10, fols 157–68 [FM/1, 277–84]; WḌal-Ḥarrānī; fol. 157a *samāʿ* for IAH (Fāṭima), 869/1464–5; fol. 157a IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, Bulbul, 8.5.897/1492; C: ḥadīth – collection – 40.

518j 47b/7–15 *wa-Ḥadīth Ibn al-Sammāk*; A: ʿUthmān b. Aḥmad al-Daqqāq Ibn al-Sammāk (d. 344/955); VP: 1st; MS: D 1139/11, fols 173–85 [FM/1, 277–84]; WḌIḤā; fol. 173a *samāʿ* for IAH (Fāṭima), ʿAbd al-Raḥmān (4 years), 3 scholars, 869/1464–5; fol. 173b IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, Bulbul, ʿĀʾisha(p), Jawhara(p), 8.5.897/1492; C: ḥadīth – collection.

518k 47b/7–15 *wa-Risālat Abī Dāwūd*; A: Abū Dāwūd al-Sijistānī (d. 275/889); MS: D 1139/12, fols 188–91 [FM/1, 277–84]; WḌ; fol. 188a *samāʿ* for IAH (Ibn Mufliḥ), 3 scholars; fol. 191a IAH-*samāʿ* for ʿAbd Allāh, Jawhara, Ḥasan, Bulbul, Fāṭima bt. Aḥmad, 8.5.897/1492; C: ḥadīth – collection.

518l 47b/7–15 *wa-al-Muntakhab*; A: al-Shaykh Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); VP: 10th; MS: D 1139/13, fols 192–219 [FM/1, 277–84]; fol. 193a IAH-*samāʿ* for ʿAbd Allāh, Jawhara, Ḥasan, Bulbul; C: ḥadīth – collection.

518m 47b/7–15 *wa-al-Fawāʾid al-multaqaṭa*; A: Muḥammad b. Makkī b. Abī al-Rajāʾ Abū ʿAbd Allāh (d. 610/1213); MS: D 1139/14, fols 220–37 [FM/1, 277–84]; fol. 221b IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, Bulbul(p), Ḥalwa(p), ʿĀʾisha(p), 8.5.897/1492; fol. 237b *samāʿ* for IAH (Fāṭima), 870/1465; fol. 237b IAH *akhbaranā*-note; C: ḥadīth – collection.

518n 47b/7–15 *wa-Ḥadīth al-Kilābī*; A: ʿAbd al-Wahhāb b. al-Ḥasan al-Kilābī (d. 396/1005–6); VP: *juzʾ min*; FI: *wa-huwa min al-nafāʾis*; MS: D 1139/15, fols 238–49 [FM/1, 277–84]; fol. 249b IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, 8.5.897/1492; fol. 249a IAH note (claims right of transmission with *munāwala*, Burhān al-Dīn Ibn Nāṣir, 870/1465); C: ḥadīth – collection.

519a 48a/1–3 *Majmūʿ fīhi al-Arbaʿīn al-Ṭāʾīya*; A: Muḥammad b. Muḥammad al-Ṭāʾī (d. 555/1160); most likely his *al-Arbaʿīn fī irshād al-sāʾirīn* (cf. no. 397c); C: ḥadīth – collection – 40.

519b 48a/1–3 *wa-Fatāwā al-Shaykh Muwaffaq al-Dīn*; A: al-Shaykh Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223); VP: *juzʾ min*; C: fiqh – ḥanbalī – fatwas.

519c 48a/1–3 *wa-Fawāʾid Ibn al-Muqriʾ*; A: Muḥammad b. Ibrāhīm Ibn al-Muqriʾ (d. 381/991–2); VP: 5th; C: ḥadīth – collection. (cf. no. 429k)

519d 48a/1–3 *wa-Juzʾ Abī al-Jahm*; A: al-ʿAlāʾ b. Mūsā Abū al-Jahm (d. 228/843); C: ḥadīth – collection. (cf. no. 517a)

519e 48a/1–3 *wa-Musnad al-Shāfiʿī*; A: Muḥammad b. Idrīs al-Shāfiʿī (d. 204/820); VP: *juzʾ min*; FI: *wa-ghayr dhālika*; C: ḥadīth – collection.

520a 48a/4–9 *Majmūʿ fīhi Ḥikāyāt Ibn al-Maʾmūn*; A: Muḥammad Ibn al-Maymūn al-Dārimī (d. c. 448/1057); MS: D 3849/1, fols 1–10 [FMMU 113, pp. 604–10]; WḌIḤā; fol. 1a *samāʿ* for IAH (Ibn Mufliḥ), 4 scholars, ʿAbd al-Raḥmān, 870/1465; fol. 1a IAH-*samāʿ* for Ḥasan, ʿAbd al-Hādī(p), ʿAbd Allāh(p), 27.4.897/1492; C: ḥadīth – collection.

520b 48a/4–9 *wa-Ḥadīth al-Silafī*; A: Aḥmad b. Muḥammad al-Silafī (d. 576/1180); VP: *juzʾ min*; MS: D 3849/2, fols 11–22 [FMMU 113, pp. 604–10]; WḌ; fol. 21b *samāʿ* for IAH (Fāṭima), 870/1465; fol. 12a IAH-*samāʿ* for Ḥasan, ʿAbd al-Hādī(p), ʿAbd Allāh(p), Ghazāl, 27.4.897/1492; C: ḥadīth – collection.

520c 48a/4–9 *wa-Amālī Ibn Munīr*; A: Munīr b. Aḥmad Ibn Munīr (d. 412/1021–2); VP: *majlis min*; MS: D 3849/3, fols 23–31 [FMMU 113, pp. 604–10]; W ʿImād al-Dīn b. al-Malik; fol. 24a *samāʿ* for IAH (Ibn Mufliḥ), 3 scholars, 870/1465; fol. 24a IAH-*samāʿ* for Ḥasan, ʿAbd Allāh(p), ʿAbd al-Hādī(p), 28.4.897/1492; C: ḥadīth – collection.

520d 48a/4–9 *wa-Amālī al-Khabbāzī*; A: Muḥammad b. al-Ḥasan al-Khabbāzī (d. 468/1075–6); VP: *majlis min*; MS: D 3849/4, fols 35–43 [FMMU 113, pp. 604–10]; WḌ; fol. 35a *samāʿ* for IAH (Ibn Mufliḥ), 3 scholars, 870/1465; fol. 35a IAH-*samāʿ* for Ḥasan, ʿAbd Allāh(p), ʿAbd al-Hādī(p), 28.4.897/1492; C: ḥadīth – collection.

520e 48a/4–9 *wa-Muntakhab min Musnad Anas min al-Musnad*; A: Aḥmad b. Ḥanbal (d. 241/855); MS: D 3849/5, fols 45–56 [FMMU 113, pp. 604–10]; fol. 45a *samāʿ* for IAH (Ibn al-Sharīfa), 2 scholars, 869/1465; fol. 45a IAH-*samāʿ* for Ḥasan, ʿAbd Allāh(p), ʿAbd al-Hādī(p), 28.4.897/1492; fol. 34a IAH *akhbaranā*-note (grandfather); fol. 46a IAH note (claims *ijāza* for himself); C: ḥadīth – collection.

520f 48a/4–9 *wa-Ḥadīth al-Azajī*; A: ʿAbd al-ʿAzīz b. ʿAlī al-Azajī (d. 444/1052); VP: *juzʾ min*; FI: *ʿan [Ibn] al-Qawwās*; MS: D 3849/7, fols 63–74 [FMMU 113, pp. 604–10]; rebinding; WḌ; fol. 63a *samāʿ* for IAH (Ibn Mufliḥ), 3 scholars, ʿAbd al-Raḥmān (4 years), 870/1465; fol. 74b *samāʿ* for IAH (his father), his brothers Aḥmad & Abū Bakr, his two children Zaynab & ʿAbd al-Raḥmān, 870/1465, in their house in al-Sahm al-aʿlā; C: ḥadīth – collection.

520g 48a/4–9 *[wa-]Masʾala Li-kull mujtahid naṣīb*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); FI: *wa-ghayr dhālika*; MS: D 3849/8, fols 75–84 [FMMU 113, pp. 604–10]; C: fiqh – ḥanbalī.

520h 48a/4–9 *wa-Fawāʾid al-Fallākī*; A: al-Ḥusayn b. Muḥammad al-Fallākī (fl. 5th/11th century); VP: *juzʾ min*; MS: D 3849/9, fols 85–94 [FMMU 113, pp. 604–10]; WḌ; fol. 86b IAH-*samāʿ* for Fāṭima bt. ʿUmar, M-l-k-tā, Bulbul, Aḥmad Abū Nuʿaym, ʿAbd al-Hādī(p), ʿAbd Allāh(p), Ḥasan(p), 29.4.897/1492; C: ḥadīth – collection.

520i 48a/4–9 *wa-Thulāthīyāt al-Bukhārī*; A: Muḥammad b. Ismāʿīl al-Bukhārī (d. 256/870); MS: D 3849/11, fols 96–103 [FMMU 113, pp. 604–10]; WḌ; fol. 97b *samāʿ* for IAH (numerous scholars); fol. 97a IAH-*samāʿ* for Ibn Ṭūlūn, scholar, ʿAbd al-Hādī, 28.4.897/1492; fol. 102b *samāʿ* for IAH (Muḥammad b. ʿAbd Allāh), 865/1461; fol. 103a *samāʿ* for IAH (Burḥan al-Dīn), 869/1464; fol. 103b *samāʿ* for IAH (2 scholars), 869/1464, ʿAbd al-Raḥmān; fol. 103b IAH-*samāʿ* for Muḥammad b. Ibrāhīm, scholar, 10.3.894/1492; C: ḥadīth – collection – thulāthīyāt.

520j 48a/4–9 *wa-Masāʾil Nāfiʿ*[139]; MS: D 3849/12, fols 107–19 [FMMU 113, pp. 604–10]; W Muwaffaq al-Dīn al-Maqdisī; C: Koran – study of.

139 In the *fihrist* 'Ibn Nāfiʿ'.

520k 48a/4–9 *wa-K. al-Mudhakkar wa-al-muʾannath*; A: Muḥammad b. Yazīd al-Mubarrad (d. c. 286/900); MS: D 3849/14, fols 131–47 [FMMU 113, pp. 604–10]; WḌ; C: grammar.

520l 48a/4–9 *wa-Arbaʿīn*; A: ʿAbd al-Karīm b. Hawāzin al-Qushayrī al-Ustādh (d. 465/1072); MS: D 3849/15, fols 149–58 [FMMU 113, pp. 604–10]; WḌIbn Salāma; C: ḥadīth – collection – 40.

521a 48a/10–11 *Majmūʿ saghīr fīhi al-Ishāra*; A: IAH; S: IAH, *Tasmiya*, fol. 47b only has one title with the keyword '*al-ishāra*', *al-Ishāra ilā ṣanʿat al-nijāra*. This lost work might be similar to the handbook on trading *al-Ishāra ilā maḥāsin al-tijāra* by Jaʿfar al-Dimashqī (fl. 5th/11th c.), ed. F. Saʿd, Beirut: Dār Alif Bā, 1983; C: trade handbook.

521b 48a/10–11 *wa-Majlis*; A: IAH ('lī '). In S: IAH, *Tasmiya*, fols 56b–57a, this term is used four times, exclusively for titles pertaining to Koranic verses and this is thus most likely C: Koran – commentary.

521c 48a/10–11 *wa-Ijāzāt wa-istidʿāʾāt*; '*Istidʿā*' means here a request for an *ijāza*. MS: Cairo, Dār al-Kutub, Taymūr ḥadīth 352, p. 18,[140] (request of *ijāza* granted by Abū Bakr al-Baʿlī for IAH, his children ʿAbd al-Raḥmān & Zaynab, his brothers Aḥmad & Abū Bakr and his cousins ʿUmar & ʿAbd Allāh, 14.1.870/1465); C: ijāza.

521d 48a/10–11 *wa-al-Mashyakha al-ṣughrā*; A: IAH; S: IAH, *Tasmiya*, fol. 56b; FI: *ākhiruhu*; C: mashyakha.

522a 48a/12–13 *Majmūʿ fīhi Taṣḥīḥ al-muqniʿ*; commentary on *al-Muqniʿ* by Muwaffaq al-Dīn Ibn Qudāma al-Maqdisī (d. 620/1223, cf. nos. 25 & 162); A: Muḥammad b. Aḥmad al-Nābulusī (d. 805/1402); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, IV, p. 270; C: fiqh – ḥanbalī.

522b 48a/12–13 *wa-Qawāʿid fī al-naḥw*; C: grammar.

522c 48a/12–13 *wa-Adʿiya*; most likely: A: ʿAlī b. Sulaymān al-Mardāwī al-Qāḍī ʿAlāʾ al-Dīn (d. 885/1480) to whom 'al-Qāḍī ʿAlāʾ al-Dīn' refers (cf. nos. 24, 34, 479 and 514c) with only one exception (cf. no. 351); C: prayer book.

[140] The MS Taymūr ḥadīth 352 has a pagination in lieu of foliation.

523 48a/14 *K. Bayān kidhb al-muftarī*; A: ʿAlī b. al-Ḥasan Ibn ʿAsākir (d. 571/1176); S: *Tabyīn kidhb al-muftarī fī mā nusiba ilā al-imām Abī al-Ḥasan al-Ashʿarī*, Beirut: Dār al-Kitāb al-ʿArabī, 1979; C: theology.

524 48b/1 *K. Badāʾiʿ al-fawāʾid*; A: Ibn Qayyim al-Jawzīya (d. 751/1350); MS: D 2273 (only 2nd volume); WʿUIṬ; ON ʿAlī b. Mufliḥ al-Ḥanbalī; ON Muḥammad b. Aḥmad b. Muḥammad, Abū al-Faḍl; *muṭālaʿa* note in ʿUmarīya Madrasa; Ottoman Public Library: fiqh shāfiʿī 336 (ʿUmarīya provenance); C: paraenesis.

525a 48b/2–11 *Majmūʿ fīhi al-Ṣamt*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); Scr: *bi-khaṭṭ al-Shaykh Muwaffaq al-Dīn* (Ibn Qudāma al-Maqdisī, d. 620/1223); VP: 4 *ajzāʾ*; MS: D 3768/1, fols 1–49 [FMMU 31, pp. 159–67]; WḌ; C: paraenesis.

525b 48b/2–11 *wa-Amālī al-Maḥāmilī*; A: al-Ḥusayn b. Ismāʿīl al-Maḥāmilī (d. 330/941); Scr: *bi-khaṭṭ al-Shaykh Muwaffaq al-Dīn* (Ibn Qudāma al-Maqdisī, d. 620/1223); VP: 2nd, 4th; MS: D 3768/2, fols 50–71 [FMMU 31, pp. 159–67]; WḌ; C: ḥadīth – collection.

525c 48b/2–11 *wa-Ḥadīth al-Razzāz*; A: Muḥammad b. ʿAmr Ibn al-Bakhtarī al-Razzāz (d. 339/950); Scr: *bi-khaṭṭ al-Shaykh Muwaffaq al-Dīn* (Ibn Qudāma al-Maqdisī, d. 620/1223); VP: 4th; MS: D 3768/3, fols 72–90 [FMMU 31, pp. 159–67]; C: ḥadīth – collection.

525d 48b/2–11 *wa-al-Muntaqā min al-sādis ʿashara min ḥadīthihi*; A: Muḥammad b. ʿAmr Ibn al-Bakhtarī al-Razzāz (d. 339/950); Scr: *bi-khaṭṭ al-Shaykh Muwaffaq al-Dīn* (Ibn Qudāma al-Maqdisī, d. 620/1223); VP: 16th; MS: D 3768/4, fols 91–100 [FMMU 31, pp. 159–67]; C: ḥadīth – collection.

525e 48b/2–11 *wa-Fawāʾid awālī al-Azajī*; A: ʿAbd al-ʿAzīz b. ʿAlī al-Azajī (d. 444/1052); Scr: *bi-khaṭṭ al-Shaykh Muwaffaq al-Dīn* (Ibn Qudāma al-Maqdisī, d. 620/1223); VP: 2nd; MS: D 3768/5, fols 101–14 [FMMU 31, pp. 159–67]; C: ḥadīth – collection.

525f 48b/2–11 *wa-Ḥadīth Ibn Shādhān*; A: al-Ḥasan b. Aḥmad Ibn Shādhān (d. 426/1034); Scr: *bi-khaṭṭ al-Shaykh Muwaffaq al-Dīn* (Ibn Qudāma al-Maqdisī, d. 620/1223); VP: 1st; MS: D 3768/6, fols 115–28 [FMMU 31, pp. 159–67]; WḌ; C: ḥadīth – collection.

525g 48b/2–11 *wa-Ḥadīth al-Aṣamm*; A: Muḥammad b. Yaʿqūb al-Aṣamm (d. 346/957); Scr: *bi-khaṭṭ al-Shaykh Muwaffaq al-Dīn* (Ibn Qudāma al-Maqdisī, d. 620/1223); VP: 2nd, 3rd; MS: D 3768/7, fols 129–50 [FMMU 31, pp. 159–67]; WḌ; C: ḥadīth – collection.

525h 48b/2–11 *wa-Ḥadīth ʿAlī b. ʿĀṣim*; A: ʿAlī b. ʿĀṣim al-Qurashī (d. 201/816); Scr: *bi-khaṭṭ al-Shaykh Muwaffaq al-Dīn* (Ibn Qudāma al-Maqdisī, d. 620/1223); VP: *juzʾ min*; MS: D 3768/8, fols 151–6 [FMMU 31, pp. 159–67]; C: ḥadīth – collection.

525i 48b/2–11 *wa-Ḥadīth Ibn Manda*; A: Muḥammad b. Manda al-Iṣfahānī; Scr: *bi-khaṭṭ al-Shaykh Muwaffaq al-Dīn* (Ibn Qudāma al-Maqdisī, d. 620/1223); VP: *juzʾ min*; MS: D 3768/9, fols 157–62 [FMMU 31, pp. 159–67]; C: ḥadīth – collection.

525j 48b/2–11 *wa-Ḥadīth al-Qazzāz*; A: Muḥammad b. Sinān al-Qazzāz (d. 271/884–5); Scr: *bi-khaṭṭ al-Shaykh Muwaffaq al-Dīn* (Ibn Qudāma al-Maqdisī, d. 620/1223); VP: *juzʾ min*; MS: D 3768/10, fols 163–7 [FMMU 31, pp. 159–67]; C: ḥadīth – collection.

525k 48b/2–11 *wa-Ḥadīth al-Qaṭṭān*; A: al-Ḥusayn b. Yaḥyā al-Qaṭṭān (d. 334/946); Scr: *bi-khaṭṭ al-Shaykh Muwaffaq al-Dīn* (Ibn Qudāma al-Maqdisī, d. 620/1223); VP: *juzʾ min*; MS: D 3768/11, fols 168–82 [FMMU 31, pp. 159–67]; WḌ; C: ḥadīth – collection.

525l 48b/2–11 *wa-Ḥadīth Abī Bakr al-Shāfiʿī*; A: Aḥmad b. Muḥammad Ibn al-Namaṭ (d. 428/1036–7); Scr: *bi-khaṭṭ al-Shaykh Muwaffaq al-Dīn* (Ibn Qudāma al-Maqdisī, d. 620/1223); VP: *juzʾ min*; MS: D 3768/12, fols 183–9 [FMMU 31, pp. 159–67]; C: ḥadīth – collection.

525m 48b/2–11 *wa-Ḥadīthihi*; A: Muḥammad b. ʿAbd Allāh al-Shāfiʿī Abū Bakr (d. 354/965); Scr: *bi-khaṭṭ al-Shaykh Muwaffaq al-Dīn* (Ibn Qudāma al-Maqdisī, d. 620/1223); VP: *juzʾ ākhar min*; MS: D 3768/13, fols 190–6 [FMMU 31, pp. 159–67]; C: ḥadīth – collection.

525n 48b/2–11 *wa-Fawāʾid al-Khaṭīb*; A: Aḥmad b. ʿAlī al-Khaṭīb al-Baghdādī (d. 463/1071); Scr: *bi-khaṭṭ al-Shaykh Muwaffaq al-Dīn* (Ibn Qudāma al-Maqdisī, d. 620/1223); VP: 1st; MS: D 3768/14, fols 197–207 [FMMU 31, pp. 159–67]; WḌ; fol. 197a *samāʿ* for IAH, (Ibn Ḥawārish) stating that this is one of five *ajzāʾ* of *Fawāʾid al-Sarrāj* for which he has

samāʿ (a *waqf* note also states that four other volumes are held in the same endowment); C: ḥadīth – collection.

525o 48b/2–11 *wa-Ḥadīth al-Najjād*; A: Aḥmad b. Salmān al-Najjād Abū Bakr (d. 348/960); Scr: *bi-khaṭṭ al-Shaykh Muwaffaq al-Dīn* (Ibn Qudāma al-Maqdisī, d. 620/1223); VP: *juzʾ min*; MS: D 3768/15, fols 208–14 [FMMU 31, pp. 159–67]; WḌ; C: ḥadīth – collection.

525p 48b/2–11 *wa-Ḥadīth al-Ṣawwāf*; A: Muḥammad b. Aḥmad al-Ṣawwāf (d. 359/970); Scr: *bi-khaṭṭ al-Shaykh Muwaffaq al-Dīn* (Ibn Qudāma al-Maqdisī, d. 620/1223); rebinding; VP: 3rd; possibly MS: D 9391 (numerous *samāʿ*s starting from 563/1167–8, but I had no access to a copy of this manuscript); C: ḥadīth – collection.

525q 48b/2–11 *wa-Ḥadīth Sufyān b. ʿUyayna*; A: Sufyān b. ʿUyayna al-Hilālī (d. 196/811); Scr: *bi-khaṭṭ al-Shaykh Muwaffaq al-Dīn* (Ibn Qudāma al-Maqdisī, d. 620/1223); VP: *juzʾ min*; MS: D 4548; rebinding; WḌ; fol. 1a IAH note (claims right of transmission with '*qirāʾa*' & '*ijāzāt*'); C: ḥadīth – collection.

525r 48b/2–11 *[wa-]Ḥadīth al-Ṣaffār*; A: Ismāʿīl b. Muḥammad al-Ṣaffār (d. 341/952–3); Scr: *bi-khaṭṭ al-Shaykh Muwaffaq al-Dīn* (Ibn Qudāma al-Maqdisī, d. 620/1223); VP: *juzʾ min*; MS: D 3768/16, fols 215–24 [FMMU 31, pp. 159–67]; WḌ; C: ḥadīth – collection.

525s 48b/2–11 *wa-Ḥadīthihi*; IAH erroneously assumes that the author of this and the preceding title are one and the same. A: ʿAffān b. Muslim al-Ṣaffār (d. 219/834); Scr: *bi-khaṭṭ al-Shaykh Muwaffaq al-Dīn* (Ibn Qudāma al-Maqdisī, d. 620/1223); VP: 1st; MS: D 3768/17, fols 225–38 [FMMU 31, pp. 159–67]; WḌ; C: ḥadīth – collection.

525t 48b/2–11 *wa-ʿAdad aḥādīth al-ṣaḥāba*; A: Baqī b. Makhlad al-Qurṭubī (d. 276/889); Scr: *bi-khaṭṭ al-Shaykh Muwaffaq al-Dīn* (Ibn Qudāma al-Maqdisī, d. 620/1223); VP: *juzʾ*; FI: *kulluhu bi-khaṭṭ al-Shaykh Muwaffaq al-Dīn*; MS: D 3768/18, fols 239–49 [FMMU 31, pp. 159–67]; WḌ; C: ḥadīth – collection.

526a 48b/12 *Majmūʿ fīhi Manẓūmat Ibn Sīnā*; A: Ibn Sīnā (d. 428/1037); S: *Urjūza fī al-ṭibb*, eds S. Brentjes/S. Chalhoub, Leipzig 1980; C: medicine – poem.

526b 48b/12 *wa-Mulḥa*; anonymous; FI: *wa-ghayr dhālika*; C: adab.

527a 48b/13–19 *Majmūʿ fīhi Amālī al-Niẓām*; A: al-Ḥasan b. ʿAlī Niẓām al-Mulk (d. 485/1092); VP: *majlis min*; MS: D 3851/1, fols 1–6 [FMMU 115, pp. 612–20]; WḌ; C: ḥadīth – collection.

527b 48b/13–19 *wa-Ḥadīth al-sitta al-Tābiʿīn*; A: Aḥmad b. ʿAlī al-Khaṭīb al-Baghdādī (d. 463/1071); VP: *juzʾ min*; MS: D 3851/2, fols 10–18 [FMMU 115, pp. 612–20]; C: ḥadīth – collection.

527c 48b/13–19 *wa-Amālī al-ustādh*; A: ʿAbd al-Karīm b. Hawāzin al-Qushayrī al-Ustādh (d. 465/1072); VP: 1st; rebinding; C: ḥadīth – collection.

527d 48b/13–19 *wa-Amālī Ibn Bishrān*; A: ʿAbd al-Malik b. Muḥammad Ibn Bishrān (d. 430/1039); VP: *majlis min*; MS: D 3851/4, fols 29–38 [FMMU 115, pp. 612–20]; WḌ; C: ḥadīth – collection.

527e 48b/13–19 *wa-Muntaqā min ḥadīth Ibn Rashīq*; A: al-Ḥasan b. Rashīq al-ʿAskarī (d. 370/980–1); VP: *juzʾ min*; MS: D 3851/5, fols 39–49 [FMMU 115, pp. 612–20]; W Yūsuf b. Khalīl (al-Madrasa al-Sulṭānīya in Aleppo); C: ḥadīth – collection.

527f 48b/13–19 *wa-al-Jumʿa*; A: Aḥmad b. ʿAlī al-Nasāʾī (d. 303/915); MS: D 3851/7, fols 53–8 [FMMU 115, pp. 612–20]; C: ḥadīth – collection. (cf. nos. 251k, 394h)

527g 48b/13–19 *wa-al-Zuhd*; A: Aḥmad b. Ḥanbal (d. 241/855); VP: 17th;[141] MS: D 3851/8, fols 59–86 [FMMU 115, pp. 612–20]; C: paraenesis.

527h 48b/13–19 *wa-Ḥadīth al-Najjād*; A: Aḥmad b. Salmān al-Najjād Abū Bakr (d. 348/960); VP: *juzʾ min*; MS: D 3851/9, fols 88–102 [FMMU 115, pp. 612–20]; WḌ; fol. 88a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

527i 48b/13–19 *wa-Mashyakhat Ibn Abī ʿUmar*; A: ʿAbd al-Raḥmān b. Muḥammad al-Maqdisī (d. 682/1283); VP: 8th; MS: D 3851/10, fols 106–37 [FMMU 115, pp. 612–20]; C: mashyakha. (cf. 406a, 532n)

[141] In manuscript '7th'.

527j 48b/13–19 *wa-Ḥadīth al-Qaṭṭān*; A: al-Ḥusayn b. Yaḥyā al-Qaṭṭān (d. 334/946); VP: *juzʾ min*; MS: D 3851/11, fols 140–7 [FMMU 115, pp. 612–20]; W Muḥammad b. al-Ḥasan Ibn Salām; C: ḥadīth – collection.

527k 48b/13–19 *wa-Fawāʾid al-Layth*; A: al-Layth b. Saʿd (d. 175/791); VP: *juzʾ min*; MS: D 3851/13, fols 151–61 [FMMU 115, pp. 612–20]; C: ḥadīth – collection.

527l 48b/13–19 *wa-Ḥadīth Ibn Farrūkh*; A: Muḥammad b. Muḥammad al-Ḥārith (d. 312/924–5); VP: 6th; MS: D 3851/16, fols 182–95 [FMMU 115, pp. 612–20]; WḌ; C: ḥadīth – collection.

527m 48b/13–19 *wa-Ḥadīth al-Maḥmī*; A: ʿUthmān b. Muḥammad al-Maḥmī Abū ʿAmr (d. 481/1088–9); VP: *juzʾ min*; MS: D 3851/18, fols 207–10 [FMMU 115, pp. 612–20]; W Muḥammad b. al-Ḥasan Ibn Salām; fol. 210b IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

527n 48b/13–19 *wa-al-Ṣalāt*; A: Aḥmad b. ʿAlī al-Nasāʾī (d. 303/915); VP: 10th; MS: D 3851/19, fols 212–21 [FMMU 115, pp. 612–20]; C: ḥadīth – collection.

527o 48b/13–19 *wa-Ḥadīth al-Maḥāmilī*; A: al-Ḥusayn b. Ismāʿīl al-Maḥāmilī (d. 330/941); VP: 9th; MS: D 3851/20, fols 223–33 [FMMU 115, pp. 612–20]; WḌ; C: ḥadīth – collection.

528a 49a/1–5 *Majmūʿ fīhi Fawāʾid ḥisān wa-Maqtal ʿUthmān*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); VP: 6th; MS: D 3808/1, fols 1–7 [FMMU 72, pp. 366–71]; WḌ; fol. 1a IAH *akhbaranā*-note; C: ḥadīth – collection.

528b 49a/1–5 *wa-al-Arbaʿīn [ʿalā] al-buldān*; A: ʿAbd al-Qādir b. ʿAbd Allāh al-Ruhāwī (d. 612/1215); VP: 8th; MS: D 3808/2, fols 10–29 [FMMU 72, pp. 366–71]; WḌ; C: ḥadīth – collection – 40. (cf. no. 447b)

528c 49a/1–5 *wa-Masāʾil al-khilāf*; A: Ismāʿīl al-Baghdādī Fakhr al-Dīn; VP: *juzʾ min*; MS: D 3808/5, fols 38–60 [FMMU 72, pp. 366–71]; WḌ; C: uṣūl al-fiqh.

528d 49a/1–5 *wa-Nukta fī zakāt māl al-ṣabī*; C: fiqh.

528e 49a/1–5 *wa-Ḥadīth Abī Yaʿlā al-Mawṣilī*; A: Aḥmad b. ʿAlī Abū Yaʿlā al-Mawṣilī (d. 307/919); VP: *juzʾ min*; MS: D 3808/13, fols 120–8 [FMMU 72, pp. 366–71]; rebinding; WḌ; C: ḥadīth – collection. (cf. nos. 315 and 449)

528f 49a/1–5 *wa-Ḥadīth al-Mukhalliṣ*; A: Muḥammad b. ʿAbd al-Raḥmān al-Mukhalliṣ (d. 393/1003); VP: *juzʾ min*; MS: D 3808/6, fols 62–82 [FMMU 72, pp. 366–71]; C: ḥadīth – collection.

528g 49a/1–5 *wa-Lamḥat al-mukhtaṭif*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); MS: D 3808/7, fols 83–90 [FMMU 72, pp. 366–71]; C: fiqh – ḥanbalī.

528h 49a/1–5 *wa-Fawāʾid Ibn Durayd*; A: Muḥammad b. al-Ḥasan Ibn Durayd (d. 321/933); VP: *juzʾ min*; MS: D 3808/10, fols 95–101 [FMMU 72, pp. 366–71]; C: ḥadīth – collection. (cf. no. 505i)

528i 49a/1–5 *wa-Masāʾil*; A: Ibn al-Jawzī (d. 597/1200); MS: D 3808/12, fols 105–19 [FMMU 72, pp. 366–71]; C: fiqh – ḥanbalī.

528j 49a/1–5 *wa-Muqaddima min al-rijāl*; A: Muḥammad b. Aḥmad al-Dhahabī (d. 748/1348); for possible matches for this work cf. nos. 3 and 512a; C ḥadīth – biographical dictionary.

529a 49a/6–12 *Majmūʿ fihi al-Shukr*; A: Muḥammad b. Jaʿfar al-Kharāʾiṭī (d. 327/937); MS: D 3841/1, fols 1–14 [FMMU 105, pp. 557–64]; WḌ ʿAlī al-Ḥiṣnī; C: paraenesis. (cf. no. 468m)

529b 49a/6–12 *wa-al-Waḥshīyāt*; A: Aḥmad b. ʿAbd Allāh al-Iṣfahānī Abū Nuʿaym (d. 430/1038); VP: 2nd; MS: D 3841/2, fols 18–31 [FMMU 105, pp. 557–64]; C: ḥadīth – collection. (cf. no. 529n)

529c 49a/6–12 *wa-Ḥadīth ʿAlī b. ʿUmar al-Ḥarbī*; A: ʿAlī b. ʿUmar al-Ḥarbī al-Sukkarī (d. 386/996–7); VP: *juzʾ min*; MS: D 3841/3, fols 32–41 [FMMU 105, pp. 557–64]; WḌ; fol. 32a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

529d 49a/6–12 *wa-Takhrīj al-Bukhārī*; A: Aḥmad b. ʿAbd al-Wāḥid al-Maqdisī al-Bukhārī (d. 623/1226); VP: *juzʾ min*; MS: D 3841/4, fols 42–61, 94–109 [FMMU 105, pp. 557–64]; WḌ; C: paraenesis.

529e 49a/6–12 *wa-Amālī al-Jawharī*; A: al-Ḥasan b. ʿAlī al-Jawharī (d. 454/1062); VP: *majlisān min*; MS: D 3841/6, fols 62–71 [FMMU 105, pp. 557–64]; WḌ; fol. 64a IAH *akhbaranā*-note; C: ḥadīth – collection.

529f 49a/6–12 *wa-Ḥadīth al-Khaṭīb*; A: Muḥammad b. Mukhallad al-Khaṭīb al-ʿAṭṭār (d. 331/942–3); VP: 2nd; MS: D 3841/7, fols 73–92 [FMMU 105, pp. 557–64]; fol. 75a IAH *akhbaranā*-note; C: ḥadīth – collection.

529g 49a/6–12 *wa-al-Majmūʿ*[142] *bi-Ḥimṣ*; A: Aḥmad b. ʿAbd al-Wāḥid al-Maqdisī al-Bukhārī (d. 623/1226); VP: *juzʾ min*; MS: D 3841/8, fols 94–109 [FMMU 105, pp. 557–64]; WḌ; C: paraenesis.

529h 49a/6–12 *wa-K. al-Ḍuʿafāʾ*; A: ʿAlī b. ʿUmar al-Dāraquṭnī (d. 385/995); MS: D 3841/9, fols 110–14 [FMMU 105, pp. 557–64]; WḌ; fol. 110a IAH note (only his name); C: ḥadīth – study of.

529i 49a/6–12 *wa-ʿAwālī Abī al-Qāsim b. al-Faḍl*; A: Ismāʿīl b. Muḥammad al-Taymī (d. 535/1141); VP: *juzʾ min*; MS: D 3841/10, fols 116–33 [FMMU 105, pp. 557–64]; WḌal-Ḥarrānī; C: ḥadīth – collection – ʿawālī.

529j 49a/6–12 *wa-Ḥadīth ʿUbayd Allāh b. ʿUmar*; A: ʿAbd Allāh b. Muḥammad Ibn al-Mufassir al-Dimashqī (d. 365/976); VP: *juzʾ min*; MS: D 3841/11, fols 134–51 [FMMU 105, pp. 557–64]; WḌ; fol. 134a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

529k 49a/6–12 *wa-Ḥadīth Ibn al-Ṣawwāf*; A: Muḥammad b. Aḥmad al-Ṣawwāf (d. 359/970); VP: 3rd; MS: D 3841/12, fols 154–72 [FMMU 105, pp. 557–64]; WḌ; fol. 156a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

529l 49a/6–12 *wa-Fawāʾid Ibn al-Muqriʾ*; A: Muḥammad b. Ibrāhīm Ibn al-Muqriʾ (d. 381/991–2); VP: 13th; MS: D 3841/13, fols 174–93 [FMMU 105, pp. 557–64]; WḌ Shams al-Dīn Muḥammad b. ʿAbd al-Hādī al-Maqdisī; C: ḥadīth – collection.

529m 49a/6–12 *wa-Juzʾ al-Ghaḍāʾirī*; A: al-Ḥusayn b. al-Ḥasan al-Ghaḍāʾirī (d. 414/1023–4); MS: D 3841/14, fols 195–208 [FMMU 105, pp. 557–64];

[142] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 2410 reads الجموع.

WḌal-Ḥarrānī; fol. 196a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

529n 49a/6–12 *wa-al-Waḥshīyāt*; A: Aḥmad b. ʿAbd Allāh al-Iṣfahānī Abū Nuʿaym (d. 430/1038); VP: 5th; MS: D 3841/2, fols 210–20 [FMMU 105, pp. 557–64]; fol. 209a IAH note (on content); C: ḥadīth – collection. (cf. no. 529b)

529o 49a/6–12 *wa-Juzʾ intikhāb al-Ṭabarānī li-ibnihi*; A: Sulaymān b. Ayyūb al-Ṭabarānī (d. 360/971); MS: D 3841/15, fols 223–45 [FMMU 105, pp. 557–64]; WḌal-Ḥarrānī; fol. 227b IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

530a 49a/13–49b/4 *Majmūʿ fīhi Bayān al-firqa al-nājiya*; MS: D 4560; rebinding; W ʿImād al-Dīn b. al-Malik; C: theology.

530b 49a/13–49b/4 *wa-Suʾāl*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); rebinding.

530c 49a/13–49b/4 *wa-Ḥadīth al-Qazzāz*; A: Ismāʿīl b. Muḥammad al-Ṣaffār (d. 341/952–3); VP: *juzʾ min*; MS: D 3755/1, fols 1–5 [FMMU 18, pp. 81–9]; W Bahāʾ al-Dīn ʿAbd al-Raḥmān al-Maqdisī; C: ḥadīth – collection.

530d 49a/13–49b/4 *wa-Risālat Ibn Taymīya*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); MS: D 3755/2, fols 6–20 [FMMU 18, pp. 81–9]; C: theology.

530e 49a/13–49b/4 *wa-Ḥadīth Ibn al-Qaṭṭān*; A: Muḥammad b. Aḥmad Ibn al-Qaṭṭān (d. 407/1016–7); VP: 1st; MS: D 3755/3, fols 22–34 [FMMU 18, pp. 81–9]; WḌal-Mawṣilī; C: ḥadīth – collection.

530f 49a/13–49b/4 *wa-al-Ḥilya*; (=*Ḥilyat al-awliyāʾ wa-ṭabaqāt al-aṣfiyāʾ*); A: Aḥmad b. ʿAbd Allāh al-Iṣfahānī Abū Nuʿaym (d. 430/1038); VP: 52nd; MS: D 3755/5, fols 45–54 [FMMU 18, pp. 81–9]; C: Sufism.

530g 49a/13–49b/4 *wa-Ḥadīth Ibn Ṣāʿid*; A: Yaḥyā b. Muḥammad Ibn Ṣāʿid (d. 318/930); The single fol. 55 of MS D 3755 might be the last remnant of this title. VP: *juzʾ min*; C: ḥadīth – collection.

530h 49a/13–49b/4 *wa-K. fī uṣūl al-dīn*; IAH (erroneously?) ascribes this title to 'al-Shīrāzī' who is most likely A: Ibrāhīm b. ʿAlī al-Shīrāzī Abū Isḥāq

(d. 476/1083) who has a theological work elsewhere in this *fihrist* (cf. no. 172g). In this position we do indeed find in MS: D 3755/7–8, fols 56–105 [FMMU 18, pp. 81–9] a theological work, but this is ascribed to ʿAbd al-Wahhāb b. ʿAbd al-Wāḥid al-Ḥanbalī (d. 536/1141–2). C: theology.

530i 49a/13–49b/4 *wa-Musnad Ibn al-Mubārak*; A: ʿAbd Allāh b. al-Mubārak (d. 181/797); VP: 2nd; MS: D 3755/9, fols 106–24 [FMMU 18, pp. 81–9]; C: ḥadīth – collection.

530j 49a/13–49b/4 *wa-Juzʾ mā warada bihi al-Khaṭīb Dimashq min al-kutub*; A: Muḥammad b. Aḥmad al-Mālikī al-Andalusī; VP: 3rd; FI: *wa-ghayr dhālika*; MS: D 3755/10, fols 126–32 [FMMU 18, pp. 81–9]; C: bibliography.

530k 49a/13–49b/4 *wa-Fawāʾid al-Sukarrī*; A: ʿAlī b. ʿUmar al-Ḥarbī al-Sukkarī (d. 386/996–7); VP: 2nd; MS: D 3755/12, fols 155–74 [FMMU 18, pp. 81–9]; WḌal-Mawṣilī; C: ḥadīth – collection.

530l 49a/13–49b/4 *wa-al-Mawāʿiẓ*; A: Muḥammad b. al-Ḥusayn al-Mawṣilī al-Azdī (d. 374/984–5); VP: 3rd; MS: D 3755/13, fols 176–93 [FMMU 18, pp. 81–9]; C: paraenesis.

530m 49a/13–49b/4 *wa-Juzʾ fīhi Aḥādīth khumāsīya wa-sudāsīya*; A: Manṣūr b. Masʿūd al-Ghaznawī; MS: D 3755/14, fols 196–8 [FMMU 18, pp. 81–9]; C: ḥadīth – collection – khumāsīyāt/sudāsīyāt.

530n 49a/13–49b/4 *wa-Ḥadīth al-Ashajj*; A: Yazdād b. ʿAbd al-Raḥmān al-Baghdādī (d. 327/938–9); VP: *juzʾ min*; MS: D 3755/17, fols 210–24 [FMMU 18, pp. 81–9]; C: ḥadīth – collection.

530o 49a/13–49b/4 *wa-Ḥadīth al-Sukkarī*; A: ʿAlī b. ʿUmar al-Ḥarbī al-Sukkarī (d. 386/996–7); VP: *juzʾ min*; MS: D 3755/19, fols 236–52 [FMMU 18, pp. 81–9]; WḌ; C: ḥadīth – collection.

530p 49a/13–49b/4 *wa-Juzʾ al-Qudūrī*; A: Aḥmad b. Muḥammad al-Qudūrī (d. 428/1037); MS: D 3755/20, fols 254–9 [FMMU 18, pp. 81–9]; WḌ; C: ḥadīth – collection.

530q 49a/13–49b/4 *wa-Ḥadīth Sufyān b. ʿUyayna*; A: Sufyān b. ʿUyayna al-Hilālī (d. 196/811); VP: *juzʾ min*; MS: D 3755/21, fols 263–70 [FMMU 18, pp. 81–9]; C: ḥadīth – collection.

530r 49a/13–49b/4 *wa-Fawāʾid Ibn Bishrān*; A: ʿAlī b. Muḥammad Ibn Bishrān (d. 415/1024–5); VP: 1st; MS: D 3755/22, fols 271–89 [FMMU 18, pp. 81–9]; W Muḥammad Ibn Salām Abū ʿAbd Allāh; C: ḥadīth – collection.

530s 49a/13–49b/4 *wa-Fawāʾid Ibn al-Ṣalt wa-Abī Aḥmad al-Faraḍī*; VP: *juzʾ min*; MS: D 3755/23, fols 291–304 [FMMU 18, pp. 81–9]; WḌal-Mawṣilī; C: ḥadīth – collection.

531a 49b/5–13 *Majmūʿ fīhi Amālī Abī Muḥammad b. ʿAbd al-Malik*; A: al-Ḥasan b. ʿAbd al-Malik b. Muḥammad Abū Muḥammad (fl. 5th/11th century); VP: 45th; MS: D 3846/1–2, fols 1–11 [FMMU 110, pp. 584–95]; C: ḥadīth – collection.

531b 49b/5–13 *wa-Masmūʿāt Ibn al-Kamāl*; A: Muḥammad b. ʿAbd al-Raḥīm al-Maqdisī (d. 688/1289); VP: 9th; MS: D 3846/3, fols 13–22 [FMMU 110, pp. 584–95]; fol. 13a IAH-*samāʿ* for scholars, ʿAbd al-Hādī(p), 8.10.891/1486; C: ḥadīth – collection.

531c 49b/5–13 *wa-Akhbār al-Kawkabī*; A: al-Ḥusayn b. al-Qāsim al-Kawkabī (d. 323/934–5); VP: 9th; MS: D 3846/4, fols 23–33 [FMMU 110, pp. 584–95]; fol. 24a IAH-*samāʿ* for scholars, IAH's brother Shihāb al-Dīn, 9.10.891/1486; C: history.

531d 49b/5–13 *wa-Ḥadīth*; (=*Ḥadīth al-Jazarīyīn*); A: al-Ḥusayn b. Muḥammad Abū ʿArūba al-Ḥarrānī (d. 318/930); MS: D 3846/5, fols 35–52 [FMMU 110, pp. 584–95]; The title page is missing and IAH was thus not certain about the identity of this text and simply put '*Ḥadīth*'. C: ḥadīth – collection.

531e 49b/5–13 *wa-Amālī al-Jawharī*; A: al-Ḥasan b. ʿAlī al-Jawharī (d. 454/1062); VP: 2nd; MS: D 3846/6, fols 53–60 [FMMU 110, pp. 584–95]; fol. 54a *samāʿ* for IAH (Fāṭima), IAH's cousin ʿAbd Allāh & IAH's son ʿAbd al-Raḥmān, dated 11 Dhū al-Ḥijja without year; fol. 58b IAH-*samāʿ* for scholars, IAH's brother Shihāb al-Dīn, 9.10.891/1486; C: ḥadīth – collection.

531f 49b/5–13 *wa-Amālī al-Kattānī*; A: ʿAbd al-ʿAzīz b. Aḥmad al-Kattānī (d. 466/1074); VP: *juzʾ min*; MS: D 3846/7, fols 61–6 [FMMU 110, pp. 584–95]; C: paraenesis.

531g 49b/5–13 *wa-ʿAwālī musnad ʿAbd b. Ḥumayd*; referring to ʿAbd b. Ḥumayd (d. 249/863–4); MS: D 3846/8, fols 69–78 [FMMU 110, pp. 584–95]; WḌ; fol. 70a *samāʿ* for IAH (Zayn al-Dīn), 870/1465; fol. 70a IAH *akhbaranī*-note; fol. 70a IAH-*samāʿ* for scholars, IAH's brother Shihāb al-Dīn, IAH's son ʿAbd al-Hādī, 10.10.891/1486; C: ḥadīth – collection – ʿawālī.

531h 49b/5–13 *wa-Ḥadīth Abī ʿAlī al-Fazārī wa-al-Marwazī*; A: al-Qāsim b. ʿAlī Ibn ʿAsākir (d. 600/1203); VP: *juzʾ min*; MS: D 3846/9, fols 81–9 [FMMU 110, pp. 584–95]; WḌal-Hilālī; C: ḥadīth – collection.

531i 49b/5–13 *wa-Muṣāfaḥāt wa-muwāfaqāt*; VP: *juzʾ*; MS: D 3846/10, fols 92–107 [FMMU 110, pp. 584–95]; WḌal-Ḥarrānī; C: ḥadīth – collection – muṣāfaḥa.

531j 49b/5–13 *wa-Amālī Ibn al-Bakhtarī*; A: Muḥammad b. ʿAmr Ibn al-Bakhtarī al-Razzāz (d. 339/950); VP: 6 *majālis*; MS: D 3846/11, fols 108–21 [FMMU 110, pp. 584–95]; C: ḥadīth – collection.

531k 49b/5–13 *wa-Ṣifat al-janna*; A: Aḥmad b. ʿAbd Allāh al-Iṣfahānī Abū Nuʿaym (d. 430/1038); VP: 2nd; MS: D 3846/12, fols 122–42 [FMMU 110, pp. 584–95]; C: theology.

531l 49b/5–13 *wa-Mashyakhat Ibn Kulayb*; A: Muḥammad b. ʿAbd al-Raḥmān Ibn Kulayb (d. 681/1283); VP: *juzʾ min*; MS: D 3846/13, fols 143–50 [FMMU 110, pp. 584–95]; C: mashyakha.

531m 49b/5–13 *wa-K. al-Maghāzī*; A: Ibn Isḥāq (d. c. 150/767); VP: 3rd; MS: D 3846/15, fols 158–74 [FMMU 110, pp. 584–95]; C: history.

531n 49b/5–13 *wa-Amālī Ibn al-Jarrāḥ*; A: ʿĪsā b. ʿAlī Ibn al-Jarrāḥ al-Wazīr (d. 391/1001); VP: *majālis min*; MS: D 3846/16, fols 175–95 [FMMU 110, pp. 584–95]; C: ḥadīth – collection.

531o 49b/5–13 *wa-Musawwadāt al-Ḍiyāʾ*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); VP: *juzʾ min*; MS: D 3846/18, fols 204–13 [FMMU 110, pp. 584–95]; C: prophethood.

531p 49b/5–13 *wa-Muʿjam mashāyikh al-Sulamī*; A: Aḥmad b. Ḥamza al-Sulamī (d. 585/1189); VP: *juzʾ muntaqā min*; MS: D 3846/19, fols 214–24 [FMMU 110, pp. 584–95]; WḌ; C: mashyakha.

531q 49b/5–13 *wa-Nuskhat Ibn ʿAwn*; A: ʿAbd Allāh b. ʿAwn al-Baghdādī (d. 232/845); MS: D 3846/22, fols 232–41 [FMMU 110, pp. 584–95]; WḌ; fol. 232a IAH note (on content); fol. 232b *samāʿ* for IAH (Ibn al-Sharīfa), scholars, IAH's cousin ʿAbd Allāh, 870/1465; fol. 232b IAH *akhbaranī*-note; fol. 233a IAH-*samāʿ* for scholars, IAH's brother Shihāb al-Dīn, 9.10.891/1486; C: ḥadīth – collection.

531r 49b/5–13 *wa-Faḍāʾil al-ṣaḥāba*; A: Khaythama b. Sulaymān al-Shāmī (d. 343/958–9); VP: 3rd; MS: D 3846/23, fols 244–50 [FMMU 110, pp. 584–95]; C: biography – ṣaḥāba. (cf. nos. 403e, 531r)

531s 49b/5–13 *wa-Ḥadīth Naṣr al-Maqdisī*; A: Naṣr b. Ibrāhīm al-Maqdisī (d. 490/1096); VP: *juzʾ min*; MS: D 3846/24, fols 251–65 [FMMU 110, pp. 584–95]; WḌ; fol. 264b IAH-*samāʿ* for scholars, IAH's brother Shihāb al-Dīn, 'others', 9.10.891/1486; C: ḥadīth – collection.

532a 49b/14–50a/5 *Majmūʿ fihi Kitāb al-murūʾa*; A: Muḥammad b. Khalaf Ibn al-Marzubān (d. 309/921); MS: D 3792/1, fols 1–8 [FMMU 56, pp. 278–85]; fol. 1a IAH note (claims *ijāza* for himself); C: adab.

532b 49b/14–50a/5 *wa-Mukhtaṣar al-intikhāb min Kitāb man ṣabara ẓafar*; A: Muḥammad b. ʿAlī al-Ghāzī al-Naysābūrī (fl. 4th/10 century); MS: D 3792/2, fols 9–29 [FMMU 56, pp. 278–85]; C: adab.

532c 49b/14–50a/5 *wa-K. Taqyīd al-ʿilm*; A: Aḥmad b. ʿAlī al-Khaṭīb al-Baghdādī (d. 463/1071); VP: 1st, 2nd, 3rd; MS: D 3792/3, fols 30–62 [FMMU 56, pp. 278–85]; fol. 30a ON Ibrāhīm b. ʿUmar b. Ibrāhīm al-Shaybānī; fol. 30a ON Aḥmad b. Mūsā al-Ḥalabī; fol. 30a IAH note (claims *ijāza* for himself); C: scholarship.

532d 49b/14–50a/5 *wa-Musnad Abī Bakr al-Ṣadīq*; A: Aḥmad b. ʿAlī al-Marūzī (d. c.292/905); MS: D 3792/4, fols 63–107 [FMMU 56, pp. 278–85]; fol. 63a ON ʿAlī b. Ibrāhīm b. al-Muslim al-Anṣārī; fol. 63a IAH note (claims *ijāza* for himself); C: ḥadīth – collection.

532e 49b/14–50a/5 *wa-Fawāʾid al-Dāraquṭnī*; A: ʿAlī b. ʿUmar al-Dāraquṭnī (d. 385/995); VP: 3rd; MS: D 3792/5, fols 108–24 [FMMU 56, pp. 278–85]; C: ḥadīth – collection.

532f 49b/14–50a/5 *wa-Ḥadīth Ibn Maʿrūf*; A: Muḥammad b. Aḥmad al-Narsī (d. 456/1064); VP: *juzʾ min*; MS: D 3792/6, fols 128–38 [FMMU 56, pp. 278–85]; fol. 129a ON Ismāʿīl b. Ibrāhīm b. Sālim al-Anṣārī; C: ḥadīth – collection.

532g 49b/14–50a/5 *wa-Waṣāyā al-ʿulamāʾ ʿinda ḥuḍūr al-mawt*; A: Muḥammad b. ʿAbd Allāh al-Dimashqī (d. 379/989–90); VP: *juzʾ min*; MS: D 3792/7, fols 144–60 [FMMU 56, pp. 278–85]; fol. 144a IAH note (claims *ijāza* for himself); C: paraenesis.

532h 49b/14–50a/5 *wa-Fawāʾid al-Muṭarriz*; A: al-Qāsim b. Zakarīyāʾ al-Muṭarriz (d. 305/917–8); VP: 1st; MS: D 3792/8, fols 162–75 [FMMU 56, pp. 278–85]; fol. 163a ON Ismāʿīl b. Ibrāhīm b. Sālim al-Anṣārī; C: ḥadīth – collection.

532i 49b/14–50a/5 *wa-Amālī Ibn Manda*; A: Muḥammad b. Isḥāq Ibn Manda (d. 395/1005); VP: *majlis min*; MS: D 3792/9, fols 177–80 [FMMU 56, pp. 278–85]; WḌ; C: ḥadīth – collection.

532j 49b/14–50a/5 *wa-Fawāʾid Ibn Shabīb*; A: Ḥamdān b. Shabīb al-ʿAṭṭār; VP: 1st; MS: D 3792/10, fols 182–90 [FMMU 56, pp. 278–85]; WḌ Muḥammad b. ʿAbd al-Hādī al-Maqdisī Shams al-Dīn; C: ḥadīth – collection.

532k 49b/14–50a/5 *wa-Arbaʿīn Ibn Ziyād*; A: Muʿammar b. Aḥmad Ibn Ziyād (d. 418/1027–8); MS: D 3792/11, fols 192–7 [FMMU 56, pp. 278–85]; WḌ; C: ḥadīth – collection – 40.

532l 49b/14–50a/5 *wa-Ḥadīth Ibn al-Zayyāt*; A: ʿUmar b. Muḥammad al-Zayyāt Abū Ḥafṣ (d. 375/985–6); VP: *juzʾ min*; MS: D 3792/12, fols 199–208 [FMMU 56, pp. 278–85]; C: ḥadīth – collection.

532m 49b/14–50a/5 *wa-Fawāʾid al-Naṣībī*; A: Aḥmad b. Yūsuf Ibn Khallād al-Naṣībī (d. 359/969–79); VP: 1st; MS: D 3792/13, fols 211–25 [FMMU 56, pp. 278–85]; WḌIḤā; C: ḥadīth – collection.

532n 49b/14–50a/5 *wa-Mashyakhat Ibn Abī ʿUmar*; A: ʿAbd al-Raḥmān b. Muḥammad al-Maqdisī (d. 682/1283); VP: 6th; MS: D 3792/14, fols 228–42 [FMMU 56, pp. 278–85]; fol. 230a ON ʿUmar Ibn al-Ḥājib; fol. 228a IAH note (claims *ijāza* for himself); C: mashyakha. (cf. 406a, 527i)

532o 49b/14–50a/5 *wa-Ḥadīth Ibn al-Muẓaffar*; A: Muḥammad b. al-Muẓaffar al-Bazzār Abū al-Ḥusayn (d. 379/989); VP: 1st; MS: D 3792/15, fols 244–62 [FMMU 56, pp. 278–85]; WḌ; C: ḥadīth – collection.

533a 50a/6–10 *Majmūʿ fīhi Muntaqā min al-masmūʿ bi-Marw*; A: ʿAbd al-Raḥīm b. ʿAbd al-Karīm al-Samʿānī Abū al-Muẓaffar (d. early 7th/13th century); MS: D 1135/1, fols 1–11, 27–118 [FM/1, 265–9]; WḌ; C: ḥadīth – collection.

533b 50a/6–10 *wa-Ḥadīth al-Samʿānī*; A: ʿAbd al-Raḥīm b. ʿAbd al-Karīm al-Samʿānī Abū al-Muẓaffar (d. early 7th/13th century); VP: *juzʾ min, ʿiddat ajzāʾ*; MS: D 1135, fols 12–26 [FM/1, 265–9]; WḌ; W Dār al-Ḥadīth al-Nūrīya [for small format *majlis* by Ṭirād b. Muḥammad al-Zaynabī Abū al-Fawāris (d. 491/1098) bound into this volume, fols 16–21]; The rather enigmatic statement by IAH on the volumes ('a volume of; several volumes') can be explained by the complicated binding structure of this CM. It starts indeed with the works 533a and 533b, both by the same author. However, after 533b additional volumes of 533a follow. C: ḥadīth – collection.

533c 50a/6–10 *wa-Ḥadīth al-Qushayrī*; A: ʿAbd al-Karīm b. Hawāzin al-Qushayrī (d. 465/1072); VP: *juzʾ ṣaghīr min*; MS: D 1135/3, fols 107–30 [FM/1, 265–9]; WḌ; C: ḥadīth – collection.

533d 50a/6–10 *wa-Musnad Usāma b. Zayd*; MS: D 1135/4, fols 143–53 [FM/1, 265–9]; WḌ; IAH note (claims *ijāza* for himself); C: ḥadīth – collection.

533e 50a/6–10 *wa-Fawāʾid al-ʿUthmānī*; A: Muḥammad b. ʿUmar al-ʿUthmānī al-Dimashqī (d. 618/1221); VP: 1st; MS: D 1135/5, fols 155–72 [FM/1, 265–9]; C: ḥadīth – collection.

533f 50a/6–10 *wa-al-Dalāʾil*; A: Aḥmad b. ʿAbd Allāh al-Iṣfahānī Abū Nuʿaym (d. 430/1038); VP: *juzʾayn min*; MS: D 1135/6, fols 173–89 [FM/1, 265–9]; C: prophethood.

533g 50a/6–10 *wa-Maʿrifat al-ṣaḥāba*; A: Muḥammad b. Isḥāq Ibn Manda (d. 395/1005); VP: 37th, 42nd; MS: D 1135/7, fols 191–235 [FM/1, 265–9]; WḌ; C: biography – ṣaḥāba.

534a 50a/11–13 *Majmūʿ fīhi Akhbār al-dajjāl*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); A copy of this text is contained in MS Paris BNF Supplément Turc 984/10, fols 100–7 [Vajda, *Trois manuscrits*]. However, IAH bound this CM and it still has the original binding making it very unlikely that the present title was inserted into this CM at a later point. C: ḥadīth – collection.

534b 50a/11–13 *wa-al-Kalām ʿalā aḥādīth min aḥādīth al-ṣaḥāba*; C: ḥadīth – commentary.

534c 50a/11–13 *wa-Amālī al-Makhladī*; A: al-Ḥasan b. Aḥmad al-Makhladī (d. 389/999); VP: *majlis min*; C: ḥadīth – collection.

534d 50a/11–13 *wa-K. Shaʾn al-duʿāʾ*; A: Ḥamd b. Muḥammad al-Khaṭṭābī al-Bustī (d. c. 388/998); S: ed. A. al-Daqqāq, Beirut: Dār al-Thaqāfa, [3]1992; VP: 2nd, 3rd; C: prayer.

534e 50a/11–13 *wa-Masmūʿāt al-Dukhmaysī*; most likely the Damascene *ḥadīth* scholar A: Aḥmad b. Abī al-Faḍāʾil Ibn al-Dukhmaysī (d. after 671/1272); VP: *juzʾ min*; C: ḥadīth – collection.

535a 50a/14–50b/4 *Majmūʿ fīhi Ḥadīth al-Ṣaffār*; A: Ismāʿīl b. Muḥammad al-Ṣaffār (d. 341/952–3); VP: 2nd; C: ḥadīth – collection.

535b 50a/14–50b/4 *wa-Amālī al-Jurjānī*; A: Muḥammad b. Ibrāhīm al-Jurjānī (d. 408/1017–8); VP: 5th; C: ḥadīth – collection.

535c 50a/14–50b/4 *wa-al-Mafārīd*; A: Aḥmad b. ʿAlī Abū Yaʿlā al-Mawṣilī (d. 307/919); VP: 1st, 2nd, 3rd; MS: D 3833/1, fols 1–17 [FMMU 97, pp. 510–14]; rebinding; WḌ; C: ḥadīth – collection.

535d 50a/14–50b/4 *wa-Ḥadīth al-Sarrāj wa-Musnad al-Sarrāj*; A: Muḥammad b. Isḥāq al-Thaqafī al-Sarrāj (d. 313/925–6); VP: *Ḥadīth*: 2nd of 1st, 2nd of 8th, 10th, 11th, 12th; *Musnad*: 4th; MS: D 3833/2, fols 18–136 [FMMU 97, pp. 510–14]; WḌ; C: ḥadīth – collection.

535e 50a/14–50b/4 *wa-Fawāʾid Ibn Abī al-Fawāris*; A: Muḥammad b. ʿAbd al-Raḥmān al-Mukhalliṣ (d. 393/1003); VP: 3rd, 2nd of 6th; MS: D 3833/3, fols 139–58, 181–92 [FMMU 97, pp. 510–14]; WḌIḤā (3rd); WḌal-Mawṣilī (2nd of 6th); fol. 181a ON Muḥammad b. Abī al-Qāsim b. Abī Ṭālib al-Anṣārī; C: ḥadīth – collection.

535f 50a/14–50b/4 *wa-Fawāʾid al-Mukhalliṣ wa-Ḥadīth al-Mukhalliṣ*; A: Muḥammad b. ʿAbd al-Raḥmān al-Mukhalliṣ (d. 393/1003); VP: *Fawāʾid*: 4th; *Ḥadīth*: 9th, 11th, 13th; MS: D 3833/3, fols 159–80, 193–251 [FMMU 97, pp. 510–14]; WḌIḤā (4th); WḌIbn Salāma (9th); C: ḥadīth – collection.

536a 50b/5–10 *Majmūʿ fīhi Faḍāʾil al-jihād*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); MS: D 3831/2, fols 17–33 [FMMU 95, pp. 504–9]; rebinding; WḌ; IAH erroneously lists *Faḍāʾil al-ʿibād* in the *fihrist*; C: ḥadīth – merits.

536b 50b/5–10 *wa-Fawāʾid Tammām*; A: Tammām b. Muḥammad al-Rāzī (d. 414/1023); VP: 3rd, 5th, 6th, 8th, 26th; MS: D 3831/3, fols 34–115 [FMMU 95, pp. 504–9]; fol. 34a ON Ismāʿīl b. Ibrāhīm b. Sālim al-Anṣārī; fol. 73a ON Muḥammad b. Hārūn al-Taghlibī; fol. 34a IAH *akhbaranā*-note (grandfather); fols 54a & 91b IAH note (claims right of transmission with '*qaraʾtuhu ʿalā Mūsā b. Mūsā*'); fol. 73a IAH note (on content); C: ḥadīth – collection.

536c 50b/5–10 *wa-Tafsīr jamāʿa*; A: Muḥammad b. Aḥmad al-Tirmidhī (d. 295/907–8); VP: *juzʾ min*; MS: D 3831/4, fols 118–32 [FMMU 95, pp. 504–9]; C: Koran – commentary.

536d 50b/5–10 *wa-al-Talkhīṣ*; A: Aḥmad b. ʿAlī al-Khaṭīb al-Baghdādī (d. 463/1071); VP: 13th; MS: D 3831/5, fols 134–51 [FMMU 95, pp. 504–9]; W al-Jāmiʿ al-Umawī, al-Zāwiya al-gharbīya; C: scholarship.

536e 50b/5–10 *wa-Juzʾ Abī Ḥāmid al-Ḥaḍramī*; A: Muḥammad b. Hārūn al-Ḥaḍramī Abū Ḥāmid (d. 321/933); MS: D 3831/6, fols 151–70 [FMMU 95, pp. 504–9]; WḌ; fol. 152a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

536f 50b/5–10 *wa-al-Arbaʿīn min masānīd al-mashāyikh al-ʿishrīn*; A: ʿAbd Allāh b. ʿUmar Ibn ʿAbdūs (d. 600/1203–4); MS: D 3831/7, fols 173–88 [FMMU 95, pp. 504–9]; WḌ; fol. 173a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection – 40.

536g 50b/5–10 *wa-Faḍāʾil sūrat al-Ikhlāṣ*; A: al-Ḥasan b. Muḥammad Abū Muḥammad al-Khallāl (d. 439/1047); MS: D 3831/9, fols 192–202 [FMMU 95, pp. 504–9]; WḌ Aḥmad b. Muḥammad al-Wāsiṭī; C: Koran – merits.

536h 50b/5–10 *wa-Dhikr al-nār*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); MS: D 3831/10, fols 207–29 [FMMU 95, pp. 504–9]; WḌ; C: theology.

536i 50b/5–10 *wa-Faḍāʾil ʿAlī*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); MS: D 3831/11, fols 231–49 [FMMU 95, pp. 504–9]; WḌal-Mawṣilī; fol. 250b IAH note (on content); C: biography – individual.

536j 50b/5–10 *wa-al-Afrād*; A: Khalaf b. Muḥammad al-Wāsiṭī (d. 400/1010); VP: 6th; MS: D 3831/12, fols 252–61 [FMMU 95, pp. 504–9]; C: ḥadīth – study of.

537a 50b/11–14 *Majmūʿ fīhi Fawāʾid al-Qaṭīʿī*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); S: FMMU, p. 208; VP: 4th; C: ḥadīth – collection.

537b 50b/11–14 *wa-al-Kamāl*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); VP: *juzʾ min*; Potentially this could be MS: D 1157, which is the first volume of this work with the typical provenance (WḌ) and typical tractory (going into the Ẓāhirīya from the ʿUmarīya); Ottoman Public Library: ḥadīth 366 (ʿUmarīya provenance). However, D 1157 is too voluminous (224 fols) to have been part of this CM; see also 537d; rebinding; C: ḥadīth – biographical dictionary.

537c 50b/11–14 *wa-al-Jāmiʿ al-ṣaghīr*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); VP: 5th, 6th; This is most likely MS: D 1025/5 [FM/1, 214–8], which has several volumes of this work, some of which are incomplete. D 1025 is a CM that includes parts of CMs that had formerly been in the IAH collection, namely 537c, e, f. Apart from the striking overlap in titles, the link with IAH is e.g. evident from fol. 11a IAH note (claims *ijāza* for himself). rebinding; C: ḥadīth – collection.

537d 50b/11–14 *wa-al-Kamāl*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); VP: *juzʾ ākhar min*; potentially MS: D 1158, which is the fourth volume of this work, but see comments in 537b, which are also valid for this manuscript of 166 fols; rebinding; Ottoman Public Library: ḥadīth 367 (ʿUmarīya provenance); C: ḥadīth – biographical dictionary.

537e 50b/11–14 *wa-K. al-Alqāb*; A: ʿAbd Allāh b. Muḥammad al-Faraḍī (d. 403/1012–13); most likely MS: D 1025/6, fols 125–8, 133–63 [FM/1, 214–8]. See comments in 537c on the link between parts of 537 and D 1025. C: ḥadīth – biographical dictionary.

537f 50b/11–14 *wa-ʿIddat ajzāʾ*; Scr: *bi-khaṭṭ al-Ḥāfiẓ* (ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī, d. 600/1203); This probably refers to incomplete parts of autograph manuscripts by ʿAbd al-Ghanī that are so common in the IAH collection. 537f thus most likely matches parts of MS: D 1025/3 [FM/1, 214–8]. See comments in 537c on the link between parts of 537 and D 1025. C: ijāza.

538a 51a/1–10 *Majmūʿ fīhi Gharāʾib Shuʿba*; A: Muḥammad b. al-Muẓaffar al-Bazzār Abū al-Ḥusayn (d. 379/989); MS: D 3830/1, fols 1–19 [FMMU 94, pp. 491–503]; WḌ; C: ḥadīth – collection.

538b 51a/1–10 *wa-K. al-Ṣalāt*; A: ʿAbd al-Razzāq b. Hammām al-Ṣanʿānī (d. 211/827); VP: 1st; MS: D 3830/2, fols 20–31 [FMMU 94, pp. 491–503]; C: prayer.

538c 51a/1–10 *wa-K. al-Baʿth*; A: ʿAbd Allāh b. Sulaymān al-Sijistānī Ibn Abī Dāwūd (d. 316/929); MS: D 3830/3, fols 33–59 [FMMU 94, pp. 491–503]; WḌal-Mawṣilī; fol. 33a IAH note (claims right of transmission with '*qaraʾtuhu ʿalā Asmāʾ*' as reading took place from other MS); C: theology.

538d 51a/1–10 *wa-al-Miṣbāḥ*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); VP: *juzʾ min*; MS: D 3830/4, fols 60–73 [FMMU 94, pp. 491–503]; WḌ; C: ḥadīth – collection.

538e 51a/1–10 *wa-Ḥadīth Ibn Marwān*; VP: *juzʾ min*; MS: D 3830/5, fols 75–9 [FMMU 94, pp. 491–503]; WḌ; C: ḥadīth – collection.

538f 51a/1–10 *wa-Ḥadīth Bishr b. Maṭar*; A: Bishr b. Maṭar al-Wāsiṭī (d. 262/875–6); VP: 3rd; MS: D 3830/8, fols 87–94 [FMMU 94, pp. 491–503]; WḌ; fol. 87a ON Masʿūd b. ʿAlī b. ʿUbayd Allāh al-Ṣaffār; C: ḥadīth – collection.

538g 51a/1–10 *wa-Ḥadīth Abī ʿArūba*; A: al-Ḥusayn b. Muḥammad Abū ʿArūba al-Ḥarrānī (d. 318/930); VP: *juzʾ min*; MS: D 3830/9, fols 96–105

[FMMU 94, pp. 491–503]; WḌ; fol. 96a ON Ismāʿīl b. Ibrāhīm b. Sālim al-Anṣārī; C: ḥadīth – collection.

538h 51a/1–10 *wa-Fawāʾid Ibn Marwān*; A: Muḥammad b. Ibrāhīm Ibn Marwān (d. 358/968–9); VP: 25th; MS: D 3830/10, fols 107–17 [FMMU 94, pp. 491–503]; C: ḥadīth – collection.

538i 51a/1–10 *wa-Musnad ʿUmar*; A: Aḥmad b. Salmān al-Najjād Abū Bakr (d. 348/960); VP: 7th; MS: D 3830/11, fols 118–27 [FMMU 94, pp. 491–503]; WḌ; C: ḥadīth – collection.

538j 51a/1–10 *wa-Mukhtaṣar al-muʿjam*; A: ʿAbd Allāh b. Muḥammad al-Baghawī (d. 317/929); VP: 9th; MS: D 3830/13, fols 128–39 [FMMU 94, pp. 491–503]; WḌal-Hilālī; C: mashyakha.

538k 51a/1–10 *wa-Mashyakhat Ibn al-Bukhārī*; VP: *juzʾ min*; MS: D 3830/14, fols 140–54 [FMMU 94, pp. 491–503]; C: mashyakha. (cf. no. 476f)

538l 51a/1–10 *wa-Fawāʾid Ibn Ḥamakān*; A: al-Ḥasan b. al-Ḥusayn Ibn Ḥamakān (d. 405/1014–5); VP: 1st; MS: D 3830/15, fols 155–69 [FMMU 94, pp. 491–503]; WḌ; C: ḥadīth – collection.

538m 51a/1–10 *wa-Amālī Ṭirād*; A: Ṭirād b. Muḥammad al-Zaynabī Abū al-Fawāris (d. 491/1098); VP: *majlis min*; MS: D 3830/16, fols 170–4 [FMMU 94, pp. 491–503]; WḌIḤā; C: ḥadīth – collection.

538n 51a/1–10 *wa-Ḥadīth Ibn Manda*; A: Muḥammad b. Manda al-Iṣfahānī; VP: 9th; MS: D 3830/17, fols 175–83 [FMMU 94, pp. 491–503]; WḌal-Mawṣilī; fol. 175b IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

538o 51a/1–10 *wa-K. al-ʿIlm*; A: Zuhayr b. Ḥarb al-Nasāʾī Abū Khaythama (d. 234/849); MS: D 3830/18, fols 184–94 [FMMU 94, pp. 491–503]; WḌIḤā; C: scholarship. (cf. no. 515a)

538p 51a/1–10 *wa-Faḍl al-Tahlīl*; A: al-Ḥasan b. Aḥmad Ibn al-Bannāʾ (d. 471/1079); MS: D 3830/19, fols 195–203 [FMMU 94, pp. 491–503]; WḌ; C: rituals.

538q 51a/1–10 *wa-Ḥadīth al-Anbārī*; A: Muḥammad b. Jaʿfar al-Anbārī (d. 360/970–1); VP: *juzʾ min*; MS: D 3830/20, fols 204–18 [FMMU 94,

pp. 491–503]; W Ibrāhīm b. al-Malik; fol. 210a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

538r 51a/1–10 *wa-Ḥadīth Ibn Tharthāl*; A: Aḥmad b. ʿAbd al-ʿAzīz Ibn Tharthāl (d. 408/1017–8); VP: *juzʾ min*; MS: D 3830/21, fols 219–27 [FMMU 94, pp. 491–503]; WḌal-Mawṣilī; C: ḥadīth – collection.

538s 51a/1–10 *wa-K. al-Arbaʿīn fī al-duʿāʾ wa-al-dāʿīyin*; A: ʿAlī b. al-Mufaḍḍal al-Maqdisī (d. 611/1214); VP: 5th; MS: D 3830/24, fols 238–55 [FMMU 94, pp. 491–503]; C: prayer.

538t 51a/1–10 *wa-Ḥadīth al-Zayyāt*; A: ʿUmar b. Muḥammad al-Zayyāt Abū Ḥafṣ (d. 375/985–6); VP: *juzʾ min*; MS: D 3830/25, fols 257–64 [FMMU 94, pp. 491–503]; WḌ; C: ḥadīth – collection.

538u 51a/1–10 *wa-Juzʾ Wafayāt*; MS: D 3830/26, fols 267–73 [FMMU 94, pp. 491–503]; C: biographical dictionary.

539a 51a/11–17 *Majmūʿ fīhi Mashyakhat Ibn Khalaf*; A: Muḥammad b. Yūsuf Ibn Khalaf al-Birzālī (d. 638/1241); MS: D 3754/1, fols 1–24a [FMMU 17, pp. 74–81]; W Muḥammad b. Hāmil al-Ḥalabī; C: mashyakha.

539b 51a/11–17 *wa-Ḥadīth Ibn Manda*; A: Muḥammad b. Isḥāq Ibn Manda (d. 395/1005); VP: *juzʾ min*; MS: D 3754/2, fols 24b–25a [FMMU 17, pp. 74–81]; C: ḥadīth – collection.

539c 51a/11–17 *wa-Amālī Ibn Samʿūn*; A: Muḥammad b. Aḥmad b. Samʿūn (d. 387/997); VP: 2nd; MS: D 3754/7, fols 29–69 [FMMU 17, pp. 74–81]; WḌ; C: ḥadīth – collection.

539d 51a/11–17 *wa-al-Ḥinnāʾīyāt*; A: al-Ḥusayn b. Muḥammad al-Ḥinnāʾī al-Dimashqī (d. 459/1066–7); VP: 8th; MS: D 3754/8, fols 72–82 [FMMU 17, pp. 74–81]; fol. 73a IAH note (only his name); C: ḥadīth – collection.

539e 51a/11–17 *wa-al-Radd ʿalā man yaqūlu al-Qurʾān makhlūq*; A: Aḥmad b. Salmān al-Najjād Abū Bakr (d. 348/960); MS: D 3754/10, fols 87–100 [FMMU 17, pp. 74–81]; WḌ; fol. 78a IAH note (‘*bi-khaṭṭihi*’); C: theology.

539f 51a/11–17 *wa-Faḍāʾil Fāṭima*; A: ʿUmar b. Aḥmad Ibn Shāhīn (d. 385/995); MS: D 3754/11, fols 102–15 [FMMU 17, pp. 74–81]; WḌal-Mawṣilī; fol. 104a IAH note (claims *ijāza* for himself); C: biography – individual.

539g 51a/11–17 *wa-Manāqib al-nisāʾ*; A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203); MS: D 3754/13, fols 117–23 [FMMU 17, pp. 74–81]; C: biography.

539h 51a/11–17 *wa-ʿArūs al-ajzāʾ*; A: Masʿūd b. al-Ḥasan al-Iṣfahānī (d. 562/1167); VP: 1st; MS: D 3754/14, fols 125–42 [FMMU 17, pp. 74–81]; WḌ; fol. 125a ON ʿAbd al-Raḥmān b. al-… b. ʿAbdān; C: ḥadīth – collection.

539i 51a/11–17 *wa-Faḍāʾil al-ʿAbbās*; A: Ismāʿīl b. Aḥmad al-Samarqandī (d. 536/1142); S: ed. N. Yaʿqūbī, in: *LAAMḤ* 13, Beirut: DBI, 2011, no. 154; MS: D 3754/15, fols 143–52 [FMMU 17, pp. 74–81]; WḌal-Mawṣilī; fol. 145a IAH note (claims *ijāza* for himself); C: biography.

539j 51a/11–17 *wa-al-Akhbār wa-al-ḥikāyāt*; A: Muḥammad b. al-Qāsim Ibn Ḥabīb Ibn Maʿrūf (fl. 3rd/9th century); VP: 3rd; MS: D 3754/16, fols 155–61 [FMMU 17, pp. 74–81]; WḌIḤā; C: adab.

539k 51a/11–17 *wa-Fawāʾid Ibn al-Bannāʾ*; A: al-Ḥasan b. Aḥmad Ibn al-Bannāʾ (d. 471/1079); VP: *juzʾ min*; MS: D 3754/17, fols 163–78 [FMMU 17, pp. 74–81]; WḌ; C: history.

539l 51a/11–17 *wa-Amālī Ibn Samʿūn*; A: Muḥammad b. Aḥmad b. Samʿūn (d. 387/997); VP: *juzʾ min*; MS: D 3754/18, fols 179–98 [FMMU 17, pp. 74–81]; WḌ; fol. 180a ON Ibn al-Nādir; C: ḥadīth – collection.

539m 51a/11–17 *wa-Muntaqā min Musnad Abī Bakr al-Rūyānī*; A: Muḥammad b. Hārūn al-Rūyānī Abū Bakr (d. 307/920); MS: D 4510; rebinding; WḌ; C: ḥadīth – collection.

539n 51a/11–17 *wa-Ḥadīth Naṣr al-Maqdisī*; A: Naṣr b. Ibrāhīm al-Maqdisī (d. 490/1096); VP: *juzʾ min*; MS: D 4513; rebinding; WḌIḤā; C: ḥadīth – collection.

539o 51a/11–17 *wa-Arbaʿīn Ibn ʿAsākir*; A: ʿAlī b. al-Ḥasan Ibn ʿAsākir (d. 571/1176); MS: D 3754/19, fols 199–217 [FMMU 17, pp. 74–81]; rebinding; fol. 199a IAH note (claims *ijāza* for himself); C: ḥadīth – collection – 40.

540a 51b/1–7 *Majmūʿ fīhi Mashyakhat al-Ābanūsī*; A: Muḥammad b. Ḥasan al-Ābanūsī (d. 457/1064); MS: D 3853/1, fols 1–23 [FMMU 117, pp. 625–30]; C: mashyakha. (cf. no. 413f)

540b 51b/1–7 *wa-Sharaf aṣḥāb al-ḥadīth*; A: Aḥmad b. ʿAlī al-Khaṭīb al-Baghdādī (d. 463/1071); VP: 3 *ajzāʾ*; MS: D 3853/2, fols 25–95 [FMMU 117, pp. 625–30]; WḌ; fol. 25b IAH *akhbaranā*-note (Ibn al-Muḥibb, Ibn Bardas, grandfather); fol. 25b IAH-*samāʿ* for Ibn Ṭūlūn & scholar, in hand of Ibn Ṭūlūn, 14.9.906/1501; C: ḥadīth – collection.

540c 51b/1–7 *wa-Ḥadīth Ibn ʿUyayna*; A: Sufyān b. ʿUyayna al-Hilālī (d. 196/811); VP: 1st; MS: D 3853/3, fols 98–105 [FMMU 117, pp. 625–30]; C: ḥadīth – collection.

540d 51b/1–7 *wa-Amālī al-Jawharī*; A: al-Ḥasan b. ʿAlī al-Jawharī (d. 454/1062); VP: 4 *majālis*; MS: D 3853/4, fols 108–19 [FMMU 117, pp. 625–30]; WḌ; C: ḥadīth – collection.

540e 51b/1–7 *wa-al-Ṭiwālāt*; A: Muḥammad b. Abī Bakr al-Madīnī Abū Mūsā (d. 581/1185); MS: D 3798/17, fols 158–69 [FMMU 62, pp. 307–15]; rebinding; The original manuscript D 3853 has considerably damaged parts (such as 540f that followed 540e in the original binding) and MS D 3798/17 shows even more damage. Most likely this item 540e was rebound in D 3798 after it had become detached from D 3853; C: ḥadīth – collection.

540f 51b/1–7 *wa-Ḥadīth ʿĀfiya*; A: Aḥmad b. Muḥammad al-Muhandis Abū Bakr (d. 385/995–6); VP: *juzʾ min*; MS: D 3853/5, fols 123–33 [FMMU 117, pp. 625–30]; C: ḥadīth – collection.

540g 51b/1–7 *wa-Ḥadīth Maṣʿab*; VP: 1st; MS: D 3853/6, fols 136–55 [FMMU 117, pp. 625–30]; WḌ; C: ḥadīth – collection.

540h 51b/1–7 *wa-Muntaqā min ḥadīth al-Jaṣṣāṣ wa- al-Ḥinnāʾī*; A: Yaʿqūb b. Aḥmad al-Jaṣṣās (d. 231/845–6) and al-Ḥusayn b. Muḥammad al-Ḥinnāʾī al-Dimashqī (d. 459/1066–7); MS: D 3853/7–8, fols 156–64 [FMMU 117, pp. 625–30]; C: ḥadīth – collection.

540i 51b/1–7 *wa-Amālī Ibn Samʿūn*; A: Muḥammad b. Aḥmad b. Samʿūn (d. 387/997); VP: 1st, 2nd; MS: D 3853/9, fols 166–204 [FMMU 117, pp. 625–30]; W ʿImād al-Dīn b. al-Malik; C: ḥadīth – collection.

540j 51b/1–7 *wa-ʿIshrūna muntaqāt min K. al-Ṣifāt*; A: ʿAlī b. ʿUmar al-Dāraquṭnī (d. 385/995); MS: D 3853/10, fols 205–13 [FMMU 117, pp. 625–30]; C: ḥadīth – collection.

540k 51b/1–7 *wa-Akhbār Qays b. Dharīḥ*; referring to the Umayyad poet Qays b. Dharīḥ (d. 68/688?); VP: *kurrāsa min*; rebinding; C: poetry.

540l 51b/1–7 *wa-Fawāʾid Ibn al-Muẓaffar*; A: Muḥammad b. al-Muẓaffar al-Bazzār Abū al-Ḥusayn (d. 379/989); VP: 2nd; MS: D 3853/11, fols 214–23 [FMMU 117, pp. 625–30]; C: ḥadīth – collection.

541a 51b/8–18 *Majmūʿ fīhi Kalām Aḥmad fī al-ʿIlal*; A: Aḥmad b. Ḥanbal (d. 241/855); VP: *juzʾ min*; MS: D 3777/1, fols 1–23 [FMMU 40, pp. 206–16]; WḌ; fols 1a & 2a ON Ismāʿīl b. ʿUmar b. Abī Bakr b. ʿAbd Allāh al-Maqdisī; C: ḥadīth – study of.

541b 51b/8–18 *wa-Fawāʾid Aḥmad b. Naṣr*; A: Aḥmad b. Naṣr b. Bujayr (fl. 4th/10th century); VP: *juzʾ min*; MS: D 3777/2, fols 26–30 [FMMU 40, pp. 206–16]; WḌ; C: adab.

541c 51b/8–18 *wa-Juzʾ al-Ghiṭrīfī*; A: Muḥammad b. Aḥmad al-Ghiṭrīfī (d. 377/987–8); MS: D 3777/3, fols 35–53 [FMMU 40, pp. 206–16]; WḌal-Mawṣilī; C: ḥadīth – collection.

541d 51b/8–18 *wa-Juzʾ Mūsā b. Hārūn*; MS: D 3777/4, fols 54–67 [FMMU 40, pp. 206–16]; WḌ; fol. 55a ON Ismāʿīl b. Ibrāhīm b. Sālim al-Khabbāz; fol. 55a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

541e 51b/8–18 *wa-Akhlāq ḥamlat al-Qurʾān*; A: Abū Bakr Muḥammad b. al-Ḥusayn al-Ājurrī (d. 360/970); MS: D 3777/6, fols 74–91 [FMMU 40, pp. 206–16]; C: Koran – study of.

541f 51b/8–18 *wa-Fawāʾid Abī Shuʿayb al-Ḥarrānī*; VP: 2nd of 1st; FI: *wa-ghayrihi*; MS: D 3777/7, fols 93–111 [FMMU 40, pp. 206–16]; C: ḥadīth – collection.

541g 51b/8–18 *wa-Taḥrīm nikāḥ al-mutʿa*; A: Naṣr b. Ibrāhīm al-Maqdisī (d. 490/1096); VP: 2nd; MS: D 3777/8, fols 114–38 [FMMU 40, pp. 206–16]; C: fiqh – ḥanbalī.

541h 51b/8–18 *wa-Fawāʾid al-Khaṭīb*; A: ʿAlī b. Ibrāhīm al-Khaṭīb al-Nasīb (d. 508/1114–15); VP: 13th; MS: D 3777/9, fols 139–54 [FMMU 40, pp. 206–16]; C: ḥadīth – collection.

541i 51b/8–18 *wa-Musnad Ibn Wahb*; A: ʿAbd Allāh b. Wahb al-Qurashī (d. 197/812); VP: 8th; MS: D 3777/10, fols 156–71 [FMMU 40, pp. 206–16]; WḌ; C: ḥadīth – collection.

541j 51b/8–18 *wa-Fawāʾid al-Khaṭīb*; A: ʿAlī b. Ibrāhīm al-Khaṭīb al-Nasīb (d. 508/1114–15); VP: *juzʾayn min*; MS: D 3777/9, fols 173–202 [FMMU 40, pp. 206–16]; C: ḥadīth – collection.

541k 51b/8–18 *wa-ʿUmdat al-mufīd*; This is most likely the didactic poem on the recitation of the Koran by A: ʿAlī b. Muḥammad al-Sakhāwī (d. 643/1245) that is referred to in entry no. 572f by the same title. rebinding; C: Koran – recitation – didactic poem.

541l 51b/8–18 *wa-Masāʾil Abī Jaʿfar*; A: Muḥammad b. ʿUthmān Ibn Abī Shayba (d. 297/910); MS: D 3777/11, fols 206–11 [FMMU 40, pp. 206–16]; C: ḥadīth – study of.

541m 51b/8–18 *wa-Tārīkh Abī Bishr*; A: Hārūn b. Ḥātim al-Tamīmī Abū Bishr (d. 249/868); MS: D 3777/12–13, fols 212–24 [FMMU 40, pp. 206–16]; C: history.

541n 51b/8–18 *wa-Ḥadīth al-Ṣaffār*; A: ʿAffān b. Muslim al-Ṣaffār (d. 219/834); VP: *juzʾ min*; MS: D 3777/14, fols 226–42 [FMMU 40, pp. 206–16]; WḌal-Ḥarrānī; fol. 227a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

541o 51b/8–18 *wa-Fawāʾid al-Nasīb*; A: ʿAlī b. Ibrāhīm al-Khaṭīb al-Nasīb (d. 508/1114–15); VP: 8th; MS: D 3777/9, fols 246–57 [FMMU 40, pp. 206–16]; C: ḥadīth – collection.

541p 51b/8–18 *wa-Sharḥ al-Hidāya*; In MS D 3777 we find at this position an incomplete fragment on ritual prayer without a title page, colophon or any other contextualising information. However, IAH used the same short title above (cf. no. 12) for the legal commentary by A: ʿAbd al-Salām b. ʿAbd Allāh Ibn Taymīya al-Shaykh Majd al-Dīn (d. 653/1255); VP: *kurrās min*; MS: D 3777/15, fols 258–63 [FMMU 40, pp. 206–16]; C: fiqh – ḥanbalī.

541q 51b/8–18 *wa-Amālī al-Bāṭirqānī*; A: Aḥmad b. Faḍl al-Bāṭirqānī (d.460/1068); VP: *majlis min*; MS: D 3777/16, fols 264–70 [FMMU 40,

pp. 206–16]; fol. 264a ON Sulaymān b. Ibrāhīm al-Asʿardī(?) (633/1236); C: ḥadīth – collection.

541r 51b/8–18 *wa-Fawāʾid al-Muzakkī*; A: Yaḥyā b. Ibrāhīm al-Muzakkī (d. 414/1023); VP: 7th; MS: D 3777/17, fols 272–81 [FMMU 40, pp. 206–16]; W Aḥmad b. al-Nābulusī; C: ḥadīth – collection.

541s 51b/8–18 *wa-Ḥadīth Ibn Ṣāʿid*; A: Yaḥyā b. Muḥammad Ibn Ṣāʿid (d. 318/930); VP: 4th; MS: D 3777/18, fols 283–95 [FMMU 40, pp. 206–16]; C: ḥadīth – collection.

541t 51b/8–18 *wa-Fawāʾid al-Jamāl*; A: al-Ḥusayn b. Ibrāhīm al-Jamāl (d. 421/1030); VP: *juzʾ min*; MS: D 3777/19, fols 298–300 [FMMU 40, pp. 206–16]; C: ḥadīth – collection.

541u 51b/8–18 *wa-Ḥadīth al-Samarqandī*; A: ʿUthmān b. Muḥammad al-Samarqandī (d. 345/956); VP: *juzʾ min*; MS: D 3777/20, fols 304–11 [FMMU 40, pp. 206–16]; WḌ Ibn Salām; C: ḥadīth – collection.

541v 51b/8–18 *wa-Ḥadīth al-Kattānī*; A: ʿUmar b. Ibrāhīm al-Kattānī (d. 390/1000); VP: 1st; MS: D 3777/21, fols 313–18 [FMMU 40, pp. 206–16]; W ʿImād al-Dīn b. al-Malik; C: ḥadīth – collection.

541w 51b/8–18 *wa-Masʾalat al-ṣalāt khalfa al-Mālikīya*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); MS: D 3777/22, fols 320–5 [FMMU 40, pp. 206–16]; C: fiqh – ḥanbalī.

542a 52a/1–10 *Majmūʿ fīhi Amālī al-Dhakwānī*; A: Muḥammad b. Aḥmad al-Dhakwānī Abū Bakr (d. 419/1028–9); VP: 12 *majlis min*; MS: D 3799/1, fols 1–23 [FMMU 63, pp. 315–26]; WḌ; fol. 2a IAH *akhbaranā*-note (Ibn Bardas); C: ḥadīth – collection.

542b 52a/1–10 *wa-Juzʾ Ibn Zunbūr*; A: Muḥammad b. ʿUmar Ibn Zunbūr (d. 396/1005–6); rebinding; C: ḥadīth – collection. (cf. no. 572l)

542c 52a/1–10 *wa-Ḥadīth al-Ḥīrī*; A: Muḥammad b. Aḥmad al-Ḥīrī Abū ʿAmr (d. 376/986–7); VP: 4th; MS: D 3799/4, fols 65–71 [FMMU 63, pp. 315–26]; C: ḥadīth – collection.

542d 52a/1–10 *wa-Fawāʾid al-Dībājī*; A: Muḥammad b. ʿAlī al-Dībājī; VP: 1st; C: ḥadīth – collection. (cf. nos. 394k & 462c)

542e 52a/1–10 *wa-al-Wajal*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, I, p. 196; rebinding; C: paraenesis.

542f 52a/1–10 *wa-Ḥadīth Ibn al-Sammāk*; A: ʿUthmān b. Aḥmad al-Daqqāq Ibn al-Sammāk (d. 344/955); VP: 1st of 4th; MS: D 3799/6, fols 90–117 [FMMU 63, pp. 315–26]; C: ḥadīth – collection.

542g 52a/1–10 *wa-Majlis al-Ḥurfī*; A: ʿAbd al-Raḥmān b. ʿUbayd Allāh al-Ḥurfī (d. 423/1031–2); MS: D 3799/7, fols 118–25 [FMMU 63, pp. 315–26]; fol. 119b IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

542h 52a/1–10 *wa-Khamsata ʿashara ḥadīth min ʿawālī Juzʾ al-Anṣārī*; A: al-Qāsim b. Muḥammad al-Birzālī (d. 739/1339); MS: D 3799/8, fols 128–38 [FMMU 63, pp. 315–26]; fol. 128a IAH *akhbaranā*-note (grandfather); fol. 128a IAH *samāʿ*-note; C: ḥadīth – collection.

542i 52a/1–10 *wa-Majlisān*; A: al-Ḥusayn b. Hārūn al-Ḍabbī (d. 398/1007); MS: D 3799/9, fols 139–44 [FMMU 63, pp. 315–26]; fol. 139a IAH *akhbaranā*-note (Ibn Bardas); C: ḥadīth – collection.

542j 52a/1–10 *wa-Majālis*; A: Ṭirād b. Muḥammad al-Zaynabī Abū al-Fawāris (d. 491/1098); MS: D 3799/10, fols 147–51 [FMMU 63, pp. 315–26]; WḌ ʿAlī al-Kurdī; fol. 147a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

542k 52a/1–10 *wa-Muntaqā min Ḥadīth Hishām b. ʿAmmār*; MS: D 3799/11, fols 152–64 [FMMU 63, pp. 315–26]; WḌIḤā; C: ḥadīth – collection.

542l 52a/1–10 *wa-Muntaqā min Sunan al-Nasāʾī*; A: Aḥmad b. ʿAlī al-Nasāʾī (d. 303/915); MS: D 3799/12, fols 166–7 [FMMU 63, pp. 315–26]; C: ḥadīth – collection.

542m 52a/1–10 *wa-Muntaqā min Sunan Ibn Māja*; MS: D 3799/13, fols 168–75 [FMMU 63, pp. 315–26]; fol. 169a IAH *akhbaranā*-note (al-Ṣalāh Ibn Abī ʿUmar); C: ḥadīth – collection.

542n 52a/1–10 *wa-Ḥadīth Naṣr*; A: Naṣr b. Ibrāhīm al-Maqdisī (d. 490/1096); VP: 4 *aḥādīth min*; MS: D 3799/14, fols 178–81 [FMMU 63, pp. 315–26]; C: ḥadīth – collection.

542o 52a/1–10 *wa-Muntaqā min al-Muwaṭṭaʾ*; A: Mālik b. Anas (d. 179/796); MS: D 3799/15, fols 182–3 [FMMU 63, pp. 315–26]; fol. 182a IAH *akhbaranā*-note (Asʿad b. al-Munajjā); C: ḥadīth – collection.

542p 52a/1–10 *wa-Muntaqā min Juzʾ Abī al-Jahm*; A: ʿAbd Allāh b. Muḥammad al-Baghawī (d. 317/929); MS: D 3799/16, fols 184–5 [FMMU 63, pp. 315–26]; fol. 184a *samāʿ* for IAH (Shihāb al-Dīn); fol. 184a IAH-*samāʿ* for Ibn Ṭūlūn & scholar, 20.7.897/1492 in his garden; C: ḥadīth – collection.

542q 52a/1–10 *wa-Majālis al-Ziyādī*; A: Muḥammad b. Muḥammad al-Ziyādī Abū Ṭāhir (d. 410/1019); VP: *3 majālis*; MS: D 3799/18, fols 190–5 [FMMU 63, pp. 315–26]; WḌ; fol. 190a IAH *akhbaranā*-note (grandfather); C: ḥadīth – collection.

542r 52a/1–10 *wa-Faḍīlat al-ʿādilīn*; A: Aḥmad b. ʿAbd Allāh al-Iṣfahānī Abū Nuʿaym (d. 430/1038); MS: D 3799/23, fols 220–30 [FMMU 63, pp. 315–26]; rebinding; fol. 220a IAH *akhbaranā*-note (al-Ṣalāh Ibn Abī ʿUmar); fol. 220a IAH *akhbaranā*-note (ʿUmar al-Ḥajjār); C: ḥadīth – collection.

542s 52a/1–10 *wa-Juzʾ al-Anṣārī*; A: Ibrāhīm b. ʿAbd Allāh al-Baṣrī al-Anṣārī (d. 292/904–5); MS: D 3799/24–5, fols 231–54 [FMMU 63, pp. 315–26]; fol. 231a IAH *akhbaranā*-note (ref. to his *Muʿjam al-kutub*); C: ḥadīth – collection.

542t 52a/1–10 *wa-al-Aḥādīth allatī khūlifa fīhā Mālik*; A: ʿAlī b. ʿUmar al-Dāraquṭnī (d. 385/995); MS: D 3799/26, fols 255–70 [FMMU 63, pp. 315–26]; W Sumaysāṭīya (al-ʿAlāʾī); fol. 255a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

542u 52a/1–10 *wa-Amālī al-Maḥāmilī*; A: al-Ḥusayn b. Ismāʿīl al-Maḥāmilī (d. 330/941); VP: 6th; MS: D 3799/27, fols 271–83 [FMMU 63, pp. 315–26]; WḌ; fol. 273a IAH *akhbaranā*-note (Ibn al-Muḥibb); fol. 280a IAH *akhbaranā*-note (Ibn al-Muḥibb, grandfather, Ibn Bardas); C: ḥadīth – collection.

543a 52a/11–18 *Majmūʿ fīhi Amālī al-Shīrāzī*; A: Aḥmad b. ʿAlī al-Shīrāzī (d. 487/1094); VP: 7 *majālis*; MS: D 3839/1, fols 1–17 [FMMU 103, pp. 541–7]; WḌal-Ḥarrānī; fol. 1a IAH note (claims right of transmission with '*qaraʾtuhu ʿalā Ibn al-Sharīfa*'); C: ḥadīth – collection.

543b 52a/11–18 *wa-Ḥadīth Ibn al-Sammāk*; A: ʿUthmān b. Aḥmad al-Daqqāq Ibn al-Sammāk (d. 344/955); VP: 2nd; MS: D 3839/2, fols 21–32 [FMMU 103, pp. 541–7]; fol. 21a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

543c 52a/11–18 *wa-Muwāfaqāt Hishām b. ʿAmmār*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); MS: D 3839/3, fols 33–59 [FMMU 103, pp. 541–7]; WḌal-Ḥarrānī; fol. 33a IAH note (on content); fol. 35b IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection – muwāfaqāt.

543d 52a/11–18 *wa-Amālī Ibn Shāhīn*; A: ʿUmar b. Aḥmad Ibn Shāhīn (d. 385/995); VP: *juzʾ min*; MS: D 3839/4, fols 60–72 [FMMU 103, pp. 541–7]; WḌ; fol. 62a IAH *samāʿ*-note ('some or all of it'); C: ḥadīth – collection.

543e 52a/11–18 *wa-Ṣifat al-janna*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); VP: 3rd; MS: D 3839/5, fols 76–92 [FMMU 103, pp. 541–7]; WḌ; fol. 77a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: theology.

543f 52a/11–18 *wa-Amālī Naṣr al-Maqdisī*; A: Naṣr b. Ibrāhīm al-Maqdisī (d. 490/1096); VP: *majlis min*; MS: D 3839/6, fols 93–100 [FMMU 103, pp. 541–7]; W Jāmiʿ Dimashq, Khizānat al-Sakhāwī (?) (Ibn ʿArabshāh); fol. 94b IAH *akhbaranā*-note (Ibn al-Muḥibb, Ibn al-Ḥarastānī); C: theology.

543g 52a/11–18 *wa-Fawāʾid ʿan al-Khulʿī*; A: ʿAlī b. al-Ḥasan al-Khulʿī (d. 492/1098–9); MS: D 3839/7, fols 101–13 [FMMU 103, pp. 541–7]; WḌ; fol. 101b IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

543h 52a/11–18 *wa-Faḍāʾil Saʿd*; A: ʿAlī b. al-Ḥasan Ibn ʿAsākir (d. 571/1176); MS: D 3839/8, fols 114–17 [FMMU 103, pp. 541–7]; W Aḥmad b. Bishr b. Sulaymān al-Tadmurī; fol. 114a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – merits.

543i 52a/11–18 *wa-Majālis Ibn ʿAbd al-Bāqī*; A: Muḥammad b. ʿAbd al-Bāqī Qāḍī al-Māristān Abū Bakr (d. 535/1141); VP: *6 majālis*; MS: D 4519; rebinding; C: ḥadīth – collection.

543j 52a/11–18 *wa-ʿAwālī Mālik*; A: ʿUmar b. Muḥammad Ibn al-Ḥājib (d. 630/1233); MS: D 3839/9, fols 118–37 [FMMU 103, pp. 541–7]; WḌIḤā; C: ḥadīth – collection – ʿawālī.

543k 52a/11–18 *wa-Muntakhab min ḥadīth Yūnus b. ʿUbayd*; A: Aḥmad b. ʿAbd Allāh al-Iṣfahānī Abū Nuʿaym (d. 430/1038); MS: D 3839/10, fols 138–57 [FMMU 103, pp. 541–7]; WḌal-Ḥarrānī; C: ḥadīth – collection.

543l 52a/11–18 *wa-Faḍāʾil Banī Hāshim*; A: ʿAlī b. Maʿrūf al-Bazzāz (fl. 4th/10th century); MS: D 3839/11, fols 158–71 [FMMU 103, pp. 541–7]; C: biography – merits.

543m 52a/11–18 *wa-Muntaqā min musalsalāt Musdī*; A: Muḥammad b. Yūsuf Ibn Musdī (d. 663/1265); MS: D 3839/12, fols 172–9 [FMMU 103, pp. 541–7]; C: ḥadīth – collection – musalsalāt.

543n 52a/11–18 *wa-Muntaqā min masmūʿāt al-Thaqafī*; A: al-Qāsim b. Faḍl al-Thaqafī (d. 489/1096); MS: D 3839/13, fols 181–201 [FMMU 103, pp. 541–7]; fol. 181a IAH note (claims right of transmission with '*qirāʾa*'); fol. 195b *samāʿ* for IAH (Ibn al-Sharīfa), 870/1465; C: ḥadīth – collection.

543o 52a/11–18 *wa-Ḥadīth Abī ʿAlī Ḥamza b. Muḥammad*; A: ʿAlī b. Muḥammad Ibn Luʾluʾ (d. 377/987); VP: *juzʾ min*; MS: D 3839/14, fols 203–10 [FMMU 103, pp. 541–7]; C: ḥadīth – collection.

544a 52b/1–5 *Majmūʿ fīhi Faḍāʾil Abī Bakr*; A: Khaythama b. Sulaymān al-Shāmī (d. 343/958–9); VP: 6th; MS: D 3798/1, fols 1–7 [FMMU 62, pp. 307–15]; WḌIḤā; C: biography – Ten Promised Paradise.

544b 52b/1–5 *wa-al-Tadrīb*; A: ʿUmar b. Raslān al-ʿAsqalānī (d. 508/1114–5); FI: *qiṭʿa min*; MS: D 3798/3, fols 21–36 [FMMU 62, pp. 307–15]; C: fiqh – shāfiʿī.

544c 52b/1–5 *wa-Amālī al-Shujāʿī*; A: Aḥmad b. Muḥammad al-Shujāʿī (d. 482/1089–90); VP: *juzʾ min*; MS: D 3798/5, fols 42–51 [FMMU 62, pp. 307–15]; C: ḥadīth – collection.

544d 52b/1–5 *wa-al-Arbaʿīn al-muntaqāt min K. al-Adab*; A: Aḥmad b. al-Ḥusayn al-Bayhaqī (d. 458/1066); MS: D 3798/9, fols 72–83 [FMMU 62, pp. 307–15]; C: ḥadīth – collection – 40.

544e 52b/1–5 *wa-al-Ḥinnāʾīyāt*; A: al-Ḥusayn b. Muḥammad al-Ḥinnāʾī al-Dimashqī (d. 459/1066–7); VP: 1st; MS: D 3798/10, fols 86–119 [FMMU 62, pp. 307–15]; W ʿImād al-Dīn b. al-Malik; C: ḥadīth – collection.

544f 52b/1–5 *wa-Amālī Ṭirād*; A: Ṭirād b. Muḥammad al-Zaynabī Abū al-Fawāris (d. 491/1098); VP: *majlis min*; MS: D 3798/11, fols 120–5 [FMMU 62, pp. 307–15]; WḌIḤā; C: ḥadīth – collection.

544g 52b/1–5 *wa-Takhrīj al-Dāraquṭnī*; A: ʿAlī b. ʿUmar al-Dāraquṭnī (d. 385/995); VP: 3rd, 5th, 6th; MS: D 3798/12, fols 126–32 [FMMU 62, pp. 307–15]; WḌal-Mawṣilī; C: ḥadīth – collection.

544h 52b/1–5 *wa-ʿAwālī Ibn al-Nashw*; A: ʿAbd al-Raḥmān b. Muḥammad al-Ḥanbalī (d. 732/1332); VP: 2nd; MS: D 3798/13, fols 136–43 [FMMU 62, pp. 307–15]; C: ḥadīth – collection – ʿawālī.

544i 52b/1–5 *wa-al-Nakhshabīyāt*; A: ʿAbd al-ʿAzīz b. Muḥammad al-Nakhshabī (d. 456/1063–4); VP: 10th; FI: *wa-ghayr dhālika fawāʾid wa-ashyāʾ*; MS: D 3798/21, fols 223–31 [FMMU 62, pp. 307–15]; W ʿImād al-Dīn b. al-Malik; C: ḥadīth – collection.

545a 52b/6–10 *Majmūʿ fīhi al-Jawāb al-bāhir*; A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); FI: *awwaluhu* (in its beginning); MS: D 3865/1, fols 1–82 [FMMU 129, pp. 679–83]; fol. 1a ON IAH;[143] C: fiqh – ḥanbalī.

545b 52b/6–10 *wa-al-Muntaqā min al-mujālasa*; A: Aḥmad b. Marwān al-Dīnawarī (d. 333/944–5); VP: 2nd; MS: D 3865/3, fols 91–103 [FMMU 129, pp. 679–83]; fol. 97b IAH writing exercise; fol. 101a IAH note (claims right of transmission with *munāwala*, Quṭb al-Dīn al-Khuḍayrī + *akhbaranī*); C: adab.

545c 52b/6–10 *wa-K. al-Shaykh Muḥyī al-Dīn fī ʿilm al-ḥadīth*; A: Yaḥyā b. Sharaf al-Nawawī (d. 676/1277); MS: D 3865/4, fols 104–33 [FMMU 129, pp. 679–83]; his summary of Ibn al-Ṣalāḥ's *Muqaddima*; C: ḥadīth – study of.

545d 52b/6–10 *wa-al-Ighrāb fī al-iʿrāb*; A: Muḥammad b. Ḥusām al-Turkī (d. 713/1313–4); MS: D 3865/5, fols 134–53 [FMMU 129, pp. 679–83]; WḌ; C: grammar.

143 *'Malakahu Yūsuf b. Ḥasan Ibn ʿAbd al-Hādī'.*

545e 52b/6–10 *wa-Takhrīj al-ʿAbdī*; A: ʿAlī b. al-Ḥasan al-ʿAbdī (d. 599/1313); VP: *juzʾ min*; MS: D 3865/6, fols 154–63 [FMMU 129, pp. 679–83]; C: ḥadīth – collection.

545f 52b/6–10 *wa-Sharḥ ʿaqd ahl al-Īmān*; A: al-Ḥasan b. ʿAlī al-Ahwāzī (d. 446/1055); VP: 4th; MS: D 3865/7, fols 164–98 [FMMU 129, pp. 679–83]; WḌIḤā; C: biography – individual.

545g 52b/6–10 *wa-ʿAwālī Ibn Khalaf*; A: ʿAbd al-Muʾmin b. Khalaf al-Dimyāṭī (d. 705/1306); VP: *juzʾ min*; MS: D 3865/8, fols 199–214 [FMMU 129, pp. 679–83]; C: ḥadīth – collection – ʿawālī.

545h 52b/6–10 *wa-al-Ikhwa min ahl al-amṣār*; A: Abū Dāwūd al-Sijistānī (d. 275/889); VP: *juzʾ*; MS: D 3865/9, fols 216–23 [FMMU 129, pp. 679–83]; WḌ Ibn Salām; fol. 216a IAH note (claims *ijāza* for himself); C: ḥadīth – study of.

545i 52b/6–10 *wa-Muntaqā min ḥadīth Ibn Mukhallad*; MS: D 3865/10, fols 224–36 [FMMU 129, pp. 679–83]; WḌ; C: ḥadīth – collection.

546a 52b/11–12 *Majmūʿ fihi Fawāʾid Abī ʿUthmān al-Najīramī*; A: Saʿīd b. Muḥammad al-Najīramī Abū ʿUthmān (d. 451/1059–60); VP: *ʿiddat ajzāʾ*; MS: D 3810/1, fols 1–63 [FMMU 74, pp. 378–80]; W ʿImād al-Dīn b. al-Malik (fols 1a, 10a, 38a, 55a)/Ibrāhīm b. al-ʿĀdil (fol. 48a); C: ḥadīth – collection.

546b 52b/11–12 *wa-Amālī al-Jurjānī*; A: Muḥammad b. Ibrāhīm al-Jurjānī (d. 408/1017–8); FI: *wa-ghayr dhālika*; MS: D 3810/3, fols 105–99 [FMMU 74, pp. 378–80]; C: ḥadīth – collection.

547a 52b/13–15 *Majmūʿ fihi Khabar Abī Khāzim*; possibly A: al-Qāḍī Abī Yaʿlā al-ṣaghīr Abū Khāzim (d. 560/1175); not identified.

547b 52b/13–15 *wa-fihi al-Sunan*; The only other time IAH uses the title '*al-Sunan*' in this *fihrist* (cf. no. 416) is when he refers to the work by A: ʿAlī b. ʿUmar al-Dāraquṭnī (d. 385/995). The likelihood of his authorship is increased by the fact that he is also the author of 547d. FI: *qiṭʿa min*; C: ḥadīth – collection.

547c 52b/13–15 *wa-Thabat Aḥmad b. ʿĪsā*; The only other time IAH uses the name 'Aḥmad b. ʿĪsā' in this *fihrist* (cf. no. 457a) is when he refers to A: Aªmad b. ʿĪsā al-Maqdisī (d. 643/1246); C: mashyakha.

547d 52b/13–15 *wa-K. al-Taṣḥīf*; A: ʿAlī b. ʿUmar al-Dāraquṭnī (d. 385/995); FI: *wa-ghayr dhālika*; C: ḥadīth – study of.

548a 53a/1–3 *Majmūʿ fīhi Ḥadīth al-Raffāʾ*; A: Ḥāmid b. Muḥammad al-Harawī al-Raffāʾ (d. 356/966–7); VP: 1st & 2nd; FI: *min masmūʿāt al-Silafī*; MS: D 3781/1, fols 1–30 [FMMU 45, pp. 229–31]; C: ḥadīth – collection.

548b 53a/1–3 *wa-Ḥadīth al-Khuldī*; A: Jaʿfar b. Muḥammad al-Khuldī (d. 348/959); VP: *juzʾ min*; MS: D 3781/2, fols 32–62 [FMMU 45, pp. 229–31]; WḌ; C: ḥadīth – collection.

548c 53a/1–3 *wa-Ḥadīth Mukarram al-Qāḍī*; A: Mukarram b. Aḥmad al-Qāḍī al-Bazzāz (d. 345/956); VP: 1st & 2nd; FI: *wa-ghayr dhālika*; MS: D 3781/3, fols 66–83 [FMMU 45, pp. 229–31]; C: ḥadīth – collection.

549a 53a/4–13 *Majmūʿ fīhi al-Awāʾil*; A: Aḥmad b. ʿAmr Ibn Abī ʿĀṣim (d. 287/900); MS: D 1088/1, fols 1–24 [FM/1, 245–50]; fol. 1a IAH *akhbaranā*-note (Ibn al-Muḥibb); fol. 1a IAH note (claims *ijāza* for himself); C: ḥadīth – collection.

549b 53a/4–13 *wa-Ḥadīth al-Kudaymī*; A: Muḥammad b. Yūnus al-Kudaymī (d. 286/899–900); VP: *juzʾ min*; MS: D 1088/2, fols 25–39 [FM/1, 245–50]; WḌ; fol. 24a IAH *akhbaranā*-note (‘*al-shuyūkh al-thalātha*’, Ibn al-Muḥibb, al-Ṣalāḥ); C: ḥadīth – collection.

549c 53a/4–13 *wa-Fawāʾid al-Shīrāzī*; A: Muḥammad b. Ibrāhīm al-Shīrāzī; VP: 1st; MS: D 1088/3, fols 40–50 [FM/1, 245–50]; fol. 40b IAH *akhbaranā*-note (Ibn al-Sharīfa, Ibn al-Muḥibb); fol. 41a IAH note (claims *ijāza* for himself); C: ḥadīth – collection.

549d 53a/4–13 *wa-Ḥadīth Ibn Sakhtām*; A: ʿAlī b. Ibrāhīm Ibn Sakhtām al-Samarqandī (d. 439/1047–8); VP: 2nd; MS: D 1088/3, fols 51–9 [FM/1, 245–50]; fol. 51a IAH *akhbaranā*-note (Ibn al-Sharīfa, Ibn al-Muḥibb); fol. 51a IAH note (claims *ijāza* for himself); C: ḥadīth – collection.

549e 53a/4–13 *wa-Ḥadīth al-Shīrāzī*; A: Bakr b. Aḥmad al-Shīrāzī (fl. 4th/10th century); VP: *juzʾ min*; MS: D 1088/4, fols 60–70 [FM/1, 245–50]; WḌ; fol. 60a IAH *akhbaranā*-note (Ibn al-Bālisī, Ibn al-Muḥibb, al-Qāḍī Niẓām al-Dīn); C: ḥadīth – collection.

549f 53a/4–13 *wa-Ḥadīth al-Shāshī*; A: ʿĪsā b. Sālim al-Shāshī (d. 232/846–7); VP: *juzʾ min*; MS: D 1088/5, fols 72–86 [FM/1, 245–50]; fol. 86a IAH *akhbaranā*-note (Ibn al-Bālisī, Ibn al-Muḥibb, '*al-shuyūkh al-thalātha*', grandfather); fol. 72a IAH note (claims *ijāza* for himself); C: ḥadīth – collection.

549g 53a/4–13 *wa-Ḥadīth Ibn al-Sammāk*; A: ʿUthmān b. Aḥmad al-Daqqāq Ibn al-Sammāk (d. 344/955); VP: *juzʾ min*; MS: D 1088/6, fols 87–102 [FM/1, 245–50]; C: ḥadīth – collection.

549h 53a/4–13 *wa-K. al-ʿArsh*; A: Muḥammad b. ʿUthmān Ibn Abī Shayba (d. 297/910); MS: D 1088/7, fols 106–19 [FM/1, 245–50]; fol. 106a IAH *akhbaranā*-note ('*al-mashāyikh al-thalātha*', Ibn al-Muḥibb, grandfather); C: ḥadīth – collection.

549i 53a/4–13 *wa-Fawāʾid Ibn al-Naqqūr*; A: ʿAbd Allāh b. Muḥammad Ibn al-Naqqūr (d. 565/1170); VP: 1st; MS: D 1088/8, fols 126–49 [FM/1, 245–50]; fol. 127a IAH *akhbaranā*-note (Ibn al-Muḥibb, al-Mizzī, Ibn Bardas, Ibn al-Sharāʾiḥī); C: ḥadīth – collection.

549j 53a/4–13 *wa-Ḥadīth Ibn Qāniʿ*; A: ʿAbd al-Bāqī b. Qāniʿ al-Qāḍī (d. 351/962); VP: *juzʾ min*; MS: D 1088/9, fols 150–68 [FM/1, 245–50]; C: ḥadīth – collection.

549k 53a/4–13 *wa-Ḥadīth Ibn ʿAbbād*; A: Isḥāq b. Ibrāhīm Ibn ʿAbbād (d. 285/898–9); VP: *juzʾ min*; MS: D 1088/10, fols 170–8 [FM/1, 245–50]; fol. 170a IAH *akhbaranā*-note ('*al-mashāyikh al-thalātha*', Ibn al-Muḥibb); C: ḥadīth – collection.

549l 53a/4–13 *wa-Ḥadīth Ibn Abī al-Ḥadīd*; A: Muḥammad b. Aḥmad Ibn Abī al-Ḥadīd al-Dimashqī (d. 405/1014–5); VP: *juzʾ min*; MS: D 1088/11, fols 180–96 [FM/1, 245–50]; C: ḥadīth – collection.

549m 53a/4–13 *wa-Amālī al-Qazwīnī*; A: ʿAlī b. ʿUmar al-Qazwīnī (d. 442/1050–1); VP: *majlis min*; MS: D 1088/12, fols 197–202 [FM/1, 245–50]; C: ḥadīth – collection.

549n 53a/4–13 *wa-Ḥadīth al-Mukhalliṣ*; A: Muḥammad b. ʿAbd al-Raḥmān al-Mukhalliṣ (d. 393/1003); VP: 2nd of 10th; MS: D 1088/13, fols 206–19 [FM/1, 245–50]; fol. 206a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

549o 53a/4–13 *wa-Ḥadīth Muḥammad b. Yazīd*; A: Muḥammad b. Yazīd al-Dimashqī Abū al-Ḥasan (d. 299/911–2); VP: *juzʾ min*; MS: D 1088/14, fols 224–33 [FM/1, 245–50]; WḌ; fol. 224a IAH *akhbaranā*-note (‘*al-mashāyikh al-thalātha*’, Ibn al-Muḥibb); C: ḥadīth – collection.

549p 53a/4–13 *wa-Ḥadīth Ibn Shādhān*; A: al-Ḥasan b. Aḥmad Ibn Shādhān (d. 426/1034); VP: 5th; MS: D 1088/15, fols 234–49 [FM/1, 245–50]; WḌ; C: ḥadīth – collection.

549q 53a/4–13 *wa-Muntakhab min ḥadīth Ibn Manda*; A: ʿAbd al-Wahhāb b. Muḥammad Ibn Manda (d. 475/1082–3); MS: D 1088/16, fols 250–73 [FM/1, 245–50]; WḌal-Mawṣilī; C: ḥadīth – collection.

550a 53a/14–53b/9 *Majmūʿ fīhi Mashāyikh al-ijāzāt*; MS: D 3763/1, fols 1–15 [FMMU 26, pp. 126–36]; C: mashyakha.

550b 53a/14–53b/9 *wa-Amālī al-Bakhtarī*; A: Muḥammad b. ʿAmr Ibn al-Bakhtarī al-Razzāz (d. 339/950); VP: 3 *majālis min*; MS: D 3763/2, fols 19–32 [FMMU 26, pp. 126–36]; WḌ; C: ḥadīth – collection.

550c 53a/14–53b/9 *wa-Amālī Abī Yaʿlā*; A: al-Qāḍī Ibn Abī Yaʿlā al-Farrāʾ Abū al-Ḥusayn (d. 458/1066); VP: 2nd; MS: D 3763/5, fols 44–50 [FMMU 26, pp. 126–36]; C: ḥadīth – collection.

550d 53a/14–53b/9 *wa-Juzʾ min Jumaḥ*; A: Jumaḥ b. al-Qāsim al-Dimashqī (d. 363/973–4); MS: D 3763/6, fols 52–62 [FMMU 26, pp. 126–36]; WḌIḤā; C: ḥadīth – collection.

550e 53a/14–53b/9 *wa-Fawāʾid Ibn Faḍāla*; A: ʿAbd al-Raḥmān b. Muḥammad Ibn Faḍāla (fl. 5th/11th century); VP: *juzʾ min*; MS: D 3763/7, fols 64–74 [FMMU 26, pp. 126–36]; C: ḥadīth – collection.

550f 53a/14–53b/9 *wa-Fawāʾid al-ʿAyyār*; A: Saʿīd b. Abī Saʿīd al-ʿAyyār al-Ṣūfī (d. 457/1064–5); VP: 4th; MS: D 3763/8, fols 77–85 [FMMU 26, pp. 126–36]; WḌIbn Salāma; fol. 85a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

550g 53a/14–53b/9 *wa-Futyā*; A: al-Ḥasan b. Sahl Abū al-ʿAlāʾ al-Hamadhānī (d. 569/1173); Scr: *bi-khaṭṭ al-Ḥāfiẓ* (ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī, d. 600/1203); MS: D 3763/9, fols 88–104 [FMMU 26, pp. 126–36]; WḌ; C: theology.

550h 53a/14–53b/9 *wa-Ḥadīth Ibn Khallād*; A: Aḥmad b. Yūsuf Ibn Khallād al-Naṣībī (d. 359/969–79); VP: 2nd; MS: D 3763/10, fols 107–20 [FMMU 26, pp. 126–36]; C: ḥadīth – collection.

550i 53a/14–53b/9 *wa-Ḥadīth al-Jawbarī*[144]; A: ʿAbd al-Raḥmān b. Muḥammad al-Jawbarī (d. 425/1033–4); VP: *juzʾ min*; MS: D 3763/11, fols 122–5 [FMMU 26, pp. 126–36]; C: ḥadīth – collection.

550j 53a/14–53b/9 *wa-Ḥadīth al-Mudhakkir*; A: Aḥmad b. Naṣr al-Jūjānī al-Mudhakkir (fl. 5th/11th century); VP: *juzʾ min*; MS: D 3763/12, fols 128–40 [FMMU 26, pp. 126–36]; WḌal-Hilālī; C: ḥadīth – collection.

550k 53a/14–53b/9 *wa-Amālī Naṣr*; A: Naṣr b. Ibrāhīm al-Maqdisī (d. 490/1096); VP: *majlis min*; MS: D 3763/15, fols 173–82 [FMMU 26, pp. 126–36]; rebinding; C: ḥadīth – collection.

550l 53a/14–53b/9 *wa-Amālī Abī Saʿd al-Baghdādī*; A: Aḥmad b. ʿAlī al-Baghdādī Abū Saʿd (d. 446/1054–5); VP: *majlis min*; MS: D 3763/16, fols 187–92 [FMMU 26, pp. 126–36]; ON Muḥammad b. Ḥasan b. ʿAlī al-Shādhilī (d. after 793/1390–1); C: ḥadīth – collection.

550m 53a/14–53b/9 *wa-Ḥadīth al-Nahrawānī*; A: ʿUmar b. Rawḥ al-Nahrawānī (d. 404/1048–9); VP: *juzʾ min*; MS: D 3763/17, fols 195–202 [FMMU 26, pp. 126–36]; WḌal-Mawṣilī; fol. 202b *samāʿ* for IAH (Fāṭima), 870/1465; fol. 202b IAH *akhbaranā*-note (Ibn Rajab); C: ḥadīth – collection.

550n 53a/14–53b/9 *wa-Amālī al-Rūdhabārī*; A: Aḥmad b. ʿAṭāʾ al-Rūdhabārī (d. 369/979–80); VP: 3 *majālis min*; MS: D 3763/18, fols 205–17 [FMMU 26, pp. 126–36]; WḌal-Mawṣilī; C: ḥadīth – collection.

550o 53a/14–53b/9 *wa-K. Tanzīl al-Qurʾān wa-tartībuhu*; A: al-Ḥasan b. Muḥammad al-Naysābūrī (d. 406/1015–6); MS: D 3763/19, fols 221–32 [FMMU 26, pp. 126–36]; WḌ; C: Koran – study of.

550p 53a/14–53b/9 *wa-Ḥadīth al-Salmāsī*; A: Yaḥyā b. Ibrāhīm al-Salmāsī (d. after 548/1153); VP: *juzʾ min*; MS: D 3763/20, fols 235–42 [FMMU 26, pp. 126–36]; WḌal-Mawṣilī; C: ḥadīth – collection.

144 In the *fihrist* 'al-Jawharī', but the work in MS D 3763/11 clearly refers to al-Jawbarī.

550q 53a/14–53b/9 *wa-Fawāʾid al-Silafī*; A: Aḥmad b. Muḥammad al-Silafī (d. 576/1180); MS: D 3763/21, fols 244–60 [FMMU 26, pp. 126–36]; C: ḥadīth – collection.

550r 53a/14–53b/9 *wa-Juzʾ fīhi al-khilāf bayna Yaḥyā Ibn Ādam wa-al-ʿUlaymī*; A: Hibat Allāh b. Aḥmad al-Dimashqī (d. 536/1141); MS: D 3763/22, fols 265–72 [FMMU 26, pp. 126–36]; WḌal-Ḥarrānī; C: Koran – study of.

550s 53a/14–53b/9 *wa-Juzʾ Luwayn*; A: Muḥammad b. Sulaymān al-Miṣṣīṣī Luwayn (d. 245/859); MS: D 3763/23, fols 274–81 [FMMU 26, pp. 126–36]; WḌ; C: ḥadīth – collection.

550t 53a/14–53b/9 *wa-Ḥadīth al-Razzāz*; A: Muḥammad b. ʿAmr Ibn al-Bakhtarī al-Razzāz (d. 339/950); VP: 10 *aḥādīth min* 4th; MS: D 3763/24, fols 282–6 [FMMU 26, pp. 126–36]; W Dār al-Ḥadīth al-Nūrīya; C: ḥadīth – collection.

550u 53a/14–53b/9 *wa-al-Majlis al-thānī*; A: Aḥmad b. Muḥammad al-Silafī (d. 576/1180); MS: D 3763/25, fols 293–6 [FMMU 26, pp. 126–36]; W Dār al-Ḥadīth al-Nūrīya; C: ḥadīth – collection.

551a 53b/10–17 *Majmūʿ fīhi Ḥadīth Ibn Maʿrūf*; A: Muḥammad b. al-Qāsim Ibn Ḥabīb Ibn Maʿrūf (fl. 3rd/9th century); VP: *juzʾ min*; MS: D 3816/1, fols 1–8 [FMMU 80, pp. 407–14]; WḌIḤā; C: adab.

551b 53b/10–17 *wa-Ḥikāyat Ibn Mujāhid*; A: Aḥmad b. Mūsā Ibn Mujāhid al-Muqriʾ (d. 324/936); MS: D 3816/2, fols 9–14 [FMMU 80, pp. 407–14]; WḌ; fol. 9a IAH *akhbaranā*-note (Ibn al-Muḥibb); fol. 9a IAH-*samāʿ* for Fāṭima (daughter), Ḥasan(p), Bulbul(p), 15.6.897/1492; fol. 10a IAH note (claims *ijāza* for himself); C: adab.

551c 53b/10–17 *wa-Fawāʾid Ibn Abī al-Ḥadīd*; A: Aḥmad b. ʿAbd al-Wāḥid Ibn Abī al-Ḥadīd (d. 469/1076–7); VP: 2nd; MS: D 3816/3, fols 17–30 [FMMU 80, pp. 407–14]; WḌ; fol. 17b IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, Bulbul, ʿAbd al-Hādī(p), 15.6.897/1492; fol. 18a IAH *akhbaranā*-note (grandfather); C: ḥadīth – collection.

551d 53b/10–17 *wa-Qaṣīda*; A: Aḥmad b. Muḥammad al-Silafī (d. 576/1180); MS: D 3816/4, fols 31–8 [FMMU 80, pp. 407–14]; WḌal-Mawṣilī; fol. 32a

IAH *akhbaranā*-note (Ibn al-Muḥibb); fol. 32a IAH-*samāʿ* for Ibn Ṭūlūn, 2 scholars, 8.6.897/1492 in his garden; C: paraenesis – poetry.

551e 53b/10–17 *wa-Saʿat raḥmat Allāh wa-Nafī al-tashbīh*; A: ʿAlī b. al-Ḥasan Ibn ʿAsākir (d. 571/1176); MS: D 3816/5, fols 39–51 [FMMU 80, pp. 407–14]; WḌ; C: theology.

551f 53b/10–17 *wa-K. al-Yaqīn*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); MS: D 3816/6, fols 53–78 [FMMU 80, pp. 407–14]; fol. 55a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: paraenesis.

551g 53b/10–17 *wa-Fawāʾid Ibn Muẓaffar*; A: Muḥammad b. al-Muẓaffar al-Bazzār Abū al-Ḥusayn (d. 379/989); VP: *juzʾ min*; MS: D 3816/7, fols 79–92 [FMMU 80, pp. 407–14]; fol. 80a IAH *akhbaranā*-note (Ibn al-Muḥibb & others); fol. 80a IAH-*samāʿ* for Ibn Ṭūlūn (reader), ʿAbd Allāh, Ḥasan, Aḥmad b. ʿAlī b. Muḥammad, 8.6.897/1492 in his garden; C: ḥadīth – collection.

551h 53b/10–17 *wa-Ḥadīth Ibn Mukarram*; A: ʿAbd al-Ṣamad b. ʿAlī Ibn Mukarram (d. 346/957–8); VP: *juzʾ min*; MS: D 3816/8, fols 93–8 [FMMU 80, pp. 407–14]; WḌ; fol. 93a IAH-*samāʿ* for Muḥammad & Aḥmad (sons of his paternal cousin), ʿAbd al-Hādī (4 years), Fāṭima (his *mawlāt*), Baraka (her daughter, 1 year), Khadīja (his wife), 20.2.880/1475; C: ḥadīth – collection.

551i 53b/10–17 *wa-Ḥadīth Abī Mūsā al-Madīnī*; A: Muḥammad b. Abī Bakr al-Madīnī Abū Mūsā (d. 581/1185); VP: *juzʾ min*; MS: D 3816/9, fols 99–104 [FMMU 80, pp. 407–14]; WḌ; fol. 99a IAH *akhbaranā*-note (Ibn al-Muḥibb & Ibn Bardas); fol. 99b IAH-*samāʿ* for ʿAbd Allāh(p), Ḥasan(p), Bulbul(p); C: ḥadīth – collection.

551j 53b/10–17 *wa-Ḥadīth Ibn al-Samarqandī*; A: Ismāʿīl b. Aḥmad al-Samarqandī (d. 536/1142); VP: *juzʾ min*; MS: D 3816/10, fols 105–22 [FMMU 80, pp. 407–14]; fol. 106a IAH-*samāʿ* for Muḥammad b. ʿAlī al-Shaʿrānī, Aḥmad b. ʿAlī (M's grandson), Ibn Ṭūlūn, ʿAbd Allāh, Ḥasan, 5 scholars, 8.6.897/1492 in his garden; fol. 107a IAH *akhbaranā*-note (Ibn al-Bālisī, grandfather); fol. 107a IAH *akhbaranā*-note (al-Niẓām, Ibn Ḥawārish); C: ḥadīth – collection.

551k 53b/10–17 *wa-K. al-Khulʿ wa-K. Adab al-faqīr*; A: Aḥmad b. ʿAṭāʾ al-Rūdhabārī (d. 369/979–80); MS: D 3816/11, fols 123–32 [FMMU 80,

pp. 407–14]; WḌIḤā; fol. 123a IAH note (‘*bi-khaṭṭihi*’); fol. 124b IAH *akhbaranā*-note (Ibn al-Muḥibb); fol. 129b IAH-*samāʿ* for ʿAbd Allāh, Ḥasan; C: Sufism.

551l 53b/10–17 *wa-Fawāʾid Ibn al-Marzubān*; A: al-Ḥusayn b. Aḥmad Ibn al-Marzubān (fl. 4th/10th century); MS: D 3816/12, fols 133–40 [FMMU 80, pp. 407–14]; WḌ; fol. 133b IAH-*samāʿ* (with 2nd *musmiʿ*) for Ibn Ṭūlūn, ʿAbd al-Hādī, ʿAbd Allāh, Ḥasan, Muḥammad b. ʿAlī al-Aʿmash, 4 scholars, Umayyad Mosque (Qubbat al-nasr); fol. 133a IAH *akhbaranā*-note (Ibn Bardas, al-Niẓām); fol. 133a IAH *akhbaranā*-note (Asmāʾ); fol. 135a *samāʿ* for IAH (Ibn Ḥawārish), 19 scholars, 24.7.849/1445 (al-Jāmiʿ al-Muẓaffarī) [fol. 133a note referring to this *samāʿ*, also mentioned in *samāʿ*s fols 133b and 140a); fol. 140a IAH-*samāʿ* (in hand of his son ʿAbd al-Hādī and with IAH signature) for scholars, 27.6.897/1492; C: ḥadīth – collection.

551m 53b/10–17 *wa-Man adrakahu al-Khallāl min aṣḥāb Ibn Manda*; A: al-Ḥusayn b. ʿAbd al-Malik al-Khallāl (d. 532/1138); MS: D 3816/13, fols 141–58 [FMMU 80, pp. 407–14]; WḌ; fol. 142a IAH-*samāʿ* for ʿAbd Allāh, Ḥasan(p), Bulbul(p), ‘others‘, 15.6.897/1492; fol. 142a IAH *akhbaranā*-note (Ibn al-Muḥibb, Ibn al-Bālisī); C: mashyakha.

551n 53b/10–17 *wa-Musnad ʿĀbis al-Ghifārī*; A: Aḥmad b. Ḥāzim al-Ghifārī (d. 276/889–90); MS: D 3816/14, fols 160–71 [FMMU 80, pp. 407–14]; WḌ; fol. 161a IAH-*samāʿ* for ʿAbd Allāh, Ḥasan(p), Bulbul(p), Shuqrāʾ(p), ʿĀʾisha (IAH’s daughter)(p), Ghazāl, 13.6.897/1492; fol. 162a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

551o 53b/10–17 *wa-K. al-Jumʿa*; A: Aḥmad b. ʿAlī al-Marūzī (d. c.292/905); MS: D 3816/15, fols 172–87 [FMMU 80, pp. 407–14]; WḌIḤā; fol. 172a IAH-*samāʿ* for Bulbul, Ḥasan, ʿAbd al-Hādī(p), ʿAbd al-Allāh(p), Shuqrāʾ(p), 13.6.897/1492; fol. 172a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

552a 54a/1–8 *Majmūʿ fīhi al-Arbaʿīn al-ṣūfiya*; A: Muḥammad b. al-Ḥusayn al-Sulamī Abū ʿAbd al-Raḥmān (d. 412/1021); MS: D 3860/1, fols 1–10 [FMMU 124, pp. 651–9]; fol. 1a IAH note (claims right of transmission with ‘*min marwīyāt*’); C: ḥadīth – collection – 40.

552b 54a/1–8 *wa-al-Ḍuʿafāʾ*; A: ʿAlī b. ʿUmar al-Dāraquṭnī (d. 385/995); MS: D 3860/2, fols 11–24 [FMMU 124, pp. 651–9]; WḌ; C: ḥadīth – study of.

552c 54a/1–8 *wa-Muntakhab min al-shiʿr*; A: Aḥmad b. ʿAbd Allāh al-Iṣfahānī Abū Nuʿaym (d. 430/1038); MS: D 3860/3, fols 25–33 [FMMU 124, pp. 651–9]; C: adab.

552d 54a/1–8 *wa-Fawāʾid Sammuwayh*; A: Ismāʿīl b. ʿAbd Allāh Sammuwayh (d. 267/880–1); VP: 3rd (some of/*baʿḍ min*); MS: D 3860/4, fols 34–44 [FMMU 124, pp. 651–9]; fol. 34a IAH note (claims *ijāza* for himself); C: ḥadīth – collection.

552e 54a/1–8 *wa-Tuḥfat al-ṣadīq*; MS: D 3860/5, fols 45–68 [FMMU 124, pp. 651–9]; WḌ; C: ḥadīth – collection – 40.

552f 54a/1–8 *wa-Muntakhab min al-Arbaʿīn fī shuʿab al-Dīn*; A: ʿAlī b. al-Ḥasan al-Ṣaffār (fl. 6th/12th century); MS: D 3860/6, fols 70–7 [FMMU 124, pp. 651–9]; fol. 72a IAH note (claims *ijāza* for himself); C: ḥadīth – collection – 40.

552g 54a/1–8 *wa-Nuskhat Fulayj b. Sulaymān*; A: al-Muʿāfā b. Sulaymān al-Ḥarrānī (d. 234/848–9); MS: D 3860/8, fols 79–89 [FMMU 124, pp. 651–9]; fol. 82a IAH note (claims *ijāza* for himself); C: ḥadīth – collection.

552h 54a/1–8 *wa-Aḥādīth ʿAffān b. Muslim*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); MS: D 3860/11, fols 102–21 [FMMU 124, pp. 651–9]; WḌal-Mawṣilī; C: ḥadīth – collection.

552i 54a/1–8 *wa-Gharāʾib Shuʿba*; A: Muḥammad b. al-Muẓaffar al-Bazzār Abū al-Ḥusayn (d. 379/989); MS: D 3860/12, fols 122–55 [FMMU 124, pp. 651–9]; fol. 126a IAH note (claims right of transmission with '*min marwīyāt*'); C: ḥadīth – collection.

552j 54a/1–8 *wa-Juzʾ Bībī*; A: ʿAbd al-Raḥmān b. Abī Shurayḥ al-Anṣārī (d. 392/1001–2); MS: D 3860/13, fols 156–75 [FMMU 124, pp. 651–9]; fol. 158a IAH note (claims *ijāza* for himself); C: ḥadīth – collection.

552k 54a/1–8 *wa-Mā qaruba sanaduhu*; A: Yūsuf b. Hibat Allāh Ibn al-Ṭufayl al-Dimashqī (d. 599/1203); MS: D 3860/16, fols 188–95 [FMMU 124, pp. 651–9]; C: ḥadīth – collection.

552l 54a/1–8 *wa-Ḥadīth Abī Zayd*; A: Muḥammad b. Ḥamza al-Hamadhānī Abū Zayd (d. 632/1234–5); VP: *juzʾ min*; MS: D 3860/18, fols 209–20 [FMMU 124, pp. 651–9]; C: ḥadīth – collection.

552m 54a/1–8 *wa-al-Mujtanā min al-Mujtabā*; A: Ibn al-Jawzī (d. 597/1200); MS: D 3860/19, fols 221–57 [FMMU 124, pp. 651–9]; C: ḥadīth – collection.

552n 54a/1–8 *wa-Sharḥ uṣūl iʿtiqād ahl al-sunna*; A: Hibat Allāh b. al-Ḥasan al-Ṭabarī (d. 418/1027–8); MS: D 3860/20, fols 258–97 [FMMU 124, pp. 651–9]; WḌ; C: theology.

553a 54a/9–13 *Majmūʿ fīhi Ṣaḥīfat Hammām*; A: Hammām b. Munabbih (d. 101/719); C: ḥadīth – collection. (cf. nos. 413g, 453d, 469h)

553b 54a/9–13 *wa-Muʿjam Abī Yaʿlā*; A: al-Qāḍī Ibn Abī Yaʿlā al-Farrāʾ Abū al-Ḥusayn (d. 458/1066); S: ed. Ḥ. al-Dārānī, Beirut: Dār al-Maʾmūn li-l-Turāth, 1989; VP: 1st, 2nd, 3rd; C: mashyakha.

553c 54a/9–13 *wa-Nuskhat Abī Mushir*; A: ʿAbd al-Aʿlā b. Mushir al-Dimashqī Abū Mushir (d. 218/833–4); S: ed. M. al-Sayyid, Ṭanṭā: Dār al-Ṣaḥāba, 1989; MS: D 3795/6, fols 57–70 [FMMU 59, pp. 289–96]; rebinding; This manuscript has no legal notes to tie it to IAH, but it does have the usual diet of Damascene *samāʿ*s starting in the 6th/12th century. C: ḥadīth – collection.

553d 54a/9–13 *wa-Ḥadīth Ibn Abī Naṣr*; VP: *juzʾ min*; C: ḥadīth – collection.

553e 54a/9–13 *wa-Masʾalat al-Ṭāʾifīn*; A: Abū Bakr Muḥammad b. al-Ḥusayn al-Ājurrī (d. 360/970); C: rituals.

553f 54a/9–13 *wa-Nuskhat al-Ashajj*; A: ʿAbd Allāh b. Saʿīd al-Ashajj (d. 257/871).

553g 54a/9–13 *wa-Ḥadīth Ibn Ḥadhlam*; A: Aḥmad b. Sulaymān Ibn Ḥadhlam (d. 347/958–9); VP: *juzʾ min*; C: ḥadīth – collection. (cf. no. 512k)

553h 54a/9–13 *wa-Juzʾ Asmāʾ al-ṣaḥāba wa-ʿadad mā rawaw*; C: ḥadīth – study of.

553i 54a/9–13 *wa-Fawāʾid al-Dhuhlī*; A: Muḥammad b. Aḥmad al-Dhuhlī (d. c.267/880); VP: 8th; C: ḥadīth – collection.

553j 54a/9–13 *wa-Ḥadīth al-Dhuhlī*; A: Muḥammad b. Aḥmad al-Dhuhlī (d. c.267/880); VP: 9th; C: ḥadīth – collection.

554a 54b/1–6 *Majmūʿ fīhi Afrād al-Dāraquṭnī*; A: ʿAlī b. ʿUmar al-Dāraquṭnī (d. 385/995); VP: 2nd; MS: D 3772/1, fols 1–11 [FMMU 35, pp. 183–8]; C: ḥadīth – collection.

554b 54b/1–6 *wa-Aḥādīth Ibn Abī Naṣr wa-al-Shīrāzī*; VP: *juzʾ*; MS: D 3772/2, fols 13–17 [FMMU 35, pp. 183–8]; C: ḥadīth – collection.

554c 54b/1–6 *wa-Amālī Ibn Manda*; A: ʿAbd al-Wahhāb b. Muḥammad Ibn Manda (d. 475/1082–3); VP: *juzʾ min*; MS: D 3772/3–4, fols 18–67 [FMMU 35, pp. 183–8]; WḌ; C: ḥadīth – collection.

554d 54b/1–6 *wa-Ḥadīth Abī ʿUbayda*; A: ʿAbd al-Bāqī b. Qāniʿ al-Qāḍī (d. 351/962); VP: *juzʾ min*; MS: D 3772/5, fols 68–75 [FMMU 35, pp. 183–8]; WḌIḤā; C: ḥadīth – collection.

554e 54b/1–6 *wa-Amālī Ṭirād*; A: Ṭirād b. Muḥammad al-Zaynabī Abū al-Fawāris (d. 491/1098); VP: 9 *majālis min*; MS: D 3772/6, fols 75–96 [FMMU 35, pp. 183–8]; WḌIḤā; C: ḥadīth – collection.

554f 54b/1–6 *[wa-]Ḥadīth ʿAbd al-Khāliq*; A: ʿAlī b. Ibrāhīm Ibn Najā al-Dimashqī (d. 599/1203); VP: *juzʾ min*; MS: D 3772/8, fols 107–14 [FMMU 35, pp. 183–8]; C: ḥadīth – collection.

554g 54b/1–6 *wa-Sunan al-Dāraquṭnī*; VP: 38th; MS: D 3772/9, fols 117–40 [FMMU 35, pp. 183–8]; WḌ; fol. 181a ON Muḥammad b. Abī al-Qāsim b. Abī Ṭālib al-Anṣārī; C: ḥadīth – collection.

554h 54b/1–6 *wa-K. al-Tawakkul*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); MS: D 3772/10, fols 142–60 [FMMU 35, pp. 183–8]; WḌIḤā; C: paraenesis.

554i 54b/1–6 *wa-al-Muntakhab min Fawāʾid Ibn ʿAllawayh*; A: al-Ḥasan b. ʿAlī Ibn al-ʿAllawayh (d. 298/910–1); VP: 1st; MS: D 3772/11, fols 163–73 [FMMU 35, pp. 183–8]; WḌIḤā; C: ḥadīth – collection.

554j 54b/1–6 *wa-Aḥādīth fī dhamm al-kalām*; A: ʿAbd al-Raḥmān b. Aḥmad al-Rāzī (d. 454/1062); VP: *juzʾ fīhi*; MS: D 3772/13, fols 195–212 [FMMU 35, pp. 183–8]; C: ḥadīth – collection/theology.

555 54b/7 *Muḥarrar al-ḥadīth*; A: Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343); S: ed. Y.ʿA. al-Marʿashlī/M.S. Samāra/J. al-Dhahabī, Beirut: Dār al-Maʿrifa, 1985; Scr: *bi-khaṭṭihi*; FI: *nuskha qadīma*; C: ḥadīth – study of. (cf. nos. 304, 373c, 401h, 560b)

556 54b/8 *K. al-Wajīz*; arguably A: al-Ḥusayn b. Yūsuf al-Dujaylī (d. 732/1331); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, IV, p. 9; C: fiqh – ḥanbalī.

557 54b/9 *K. Farāʾiḍ al-Wannī*; A: al-Ḥusayn b. Muḥammad al-Wannī al-Faraḍī (d. 450/1058); S: Princeton, Garrett 3618Y (written in 972/1564); C: fiqh – ḥanbalī.

558 54b/10 *K. al-Yāqūta*; A: Ibn al-Zāghūnī; This might be the Ḥanbali scholar ʿAlī b. ʿUbayd Allāh Ibn al-Zāghūnī (d. 527/1132), but no such work is known by him.

559 54b/11 *K. Sharḥ taṣrīf al-ʿIzzī*; A: Masʿūd b. ʿUmar al-Taftāzānī (d. 793/1390); referring to the work by ʿAbd al-Wahhāb b. Ibrāhīm al-Zanjānī ʿIzz al-Dīn (fl. 7th/13th century); C: grammar. (cf. no. 450a)

560a 54b/12–14 *Majmūʿ fihi al-Radd al-wāfir*; in defence of Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); A: Muḥammad b. ʿAbd Allāh Ibn Nāṣir al-Dīn (d. 842/1438); S: ed. Z. al-Shāwīsh, Damascus: al-Maktab al-Islāmī 1973–4; Scr: *bi-khaṭṭ Ibn Nāṣir al-Dīn*; MS: Berlin WE 157 (written before 835/1431); rebinding; The match with the Berlin manuscript is likely as WE 157 is (a) an autograph, was (b) produced in Damascus and (c) circulated in a scholarly circle very similar to IAH's social world (for instance *samāʿ* 1, fols 71a–73b, lists one of his ancestors). Even though WE 157 is a single-text manuscript, the fact that it is incomplete at the end makes it possible that it once belonged to this CM as described here in the *fihrist*.[145] C: biography – individual.

560b 54b/12–14 *wa-Ḥawāshī al-Muḥarrar*; referring to *al-Muḥarrar* by Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343); C: ḥadīth – study of. (cf. nos. 304, 373c, 401h, 555).

560c 54b/12–14 *wa-al-Tawakkul*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); FI: *wa-ghayr dhālika*; C: paraenesis.

145 Thanks to Laurenz Kern (Berlin) for drawing my attention to this manuscript.

561a 55a/1–5 *Majmūʿ ṣaghīr fīhi Masʾalat al-istiwāʾ*; not identified.

561b 55a/1–5 *wa-Qaṣīdat Abī al-Khaṭṭāb*; most likely A: Maḥfūẓ b. Aḥmad al-Kalwādhānī Abū al-Khaṭṭāb (d. 510/1116); S: al-Dhahabī, *Tārīkh al-islām*, years 501–20, pp. 251–3: ʻ*lahu qaṣīda fī al-ʿaqīda*ʼ; C: theology. (cf. no. 496b)

561c 55a/1–5 *wa-Masʾala*; A: Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343); generic title as ʻ*masʾala*ʼ is without article; not identified.

561d 55a/1–5 *wa-Adʿiya*; A: Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343) (ʻ*lahu*ʼ); VP: *juzʾ*; C: prayer book.

561e 55a/1–5 *wa-Qawāʿid fī al-iʿrāb*; C: grammar.

561f 55a/1–5 *wa-al-Taʿaṣṣub li-Kitāb al-Khiraqī*; Both, the reading of the keyword and the name are tentative, but IAH refers above (cf. no. 308) with the *Kitāb al-Khiraqī* to ʿUmar b. Ḥusayn al-Khiraqī (d. 334/945); C: fiqh – ḥanbalī.

561g 55a/1–5 *wa-al-Kalām ʿalā ḥadīth al-Qulayb*; on account of other titles by this author this is most likely A: Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343); C: ḥadīth – commentary. (cf. no. 499n for 2nd copy)

561h 55a/1–5 *wa-Masʾalat al-mawāqīt*; C: fiqh – rituals.

561i 55a/1–5 *wa-Masʾala fī al-Ḥallāj*; referring to the mystic theologian al-Ḥusayn b. Manṣūr al-Ḥallāj (309/922) and thus most likely C: theology.

562a 55a/6–8 *Majmūʿ fī Sharḥ al-nukhba*; not identified. (cf. no. 129b)

562b 55a/6–8 *wa-al-Ightibāṭ*; perhaps the work by the Damascene Ḥanbali A: Muḥammad b. Abī Bakr Ibn Zurayq (d. 900/1495), who was one of of IAH's teachers (IAH, *al-Jawhar*, pp. 126–7); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, V, p. 28.

562c 55a/6–8 *wa-al-Ajwiba al-miṣrīya*; possibly *Jawāb al-iʿtirāḍāt al-miṣrīya* by A: Ibn Taymīya al-Shaykh Taqī al-Dīn (d. 728/1328); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, III, p. 390; C: fiqh – ḥanbalī.

562d 55a/6–8 *wa-al-Ṭarābulusīya*; possibly *al-Masāʾil al-Ṭarabulusīya* by A: Ibrāhīm b. Muḥammad Ibn Qayyim al-Jawzīya (767/1365); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, IV, p. 102; C: fiqh – ḥanbalī.

562e 55a/6–8 *wa-Fawāʾid wa-ashyāʾ*; Scr: *bi-khaṭṭ akhī wa-wālidī.*

563a 55a/9–55b/2 *Majmūʿ fīhi Amālī Jamāl al-Islām*; A: ʿAlī b. al-Musallam al-Sulamī Jamāl al-Islām (d. 533/1139); S: al-Dhahabī, *Tārīkh al-islām*, years 521–40, pp. 327–9; VP: 3rd; C: ḥadīth – collection.

563b 55a/9–55b/2 *wa-Muntaqā min Juzʾ al-Anṣārī*; A: Ibrāhīm b. ʿAbd Allāh al-Baṣrī al-Anṣārī (d. 292/904–5); C: ḥadīth – collection. (cf. nos. 207d, 464n, 496f, 513m, 542h, 542s)

563c 55a/9–55b/2 *wa-Juzʾ fīhi aḥādīth min Muʿjam Abī Yaʿlā*; A: al-Qāḍī Ibn Abī Yaʿlā al-Farrāʾ Abū al-Ḥusayn (d. 458/1066); C: mashyakha. (cf. no. 553b)

563d 55a/9–55b/2 *wa-al-Amālī min al-sanad al-ʿawālī*; VP: 3rd; C: ḥadīth – collection.

563e 55a/9–55b/2 *wa-Amālī al-Silafī*; The *nisba* 'al-Silafī' always refers in this *fihrist* to A: Aḥmad b. Muḥammad al-Silafī (d. 576/1180); VP: 1st; C: ḥadīth – collection.

563f 55a/9–55b/2 *wa-Ḥadīth Ḥammād*; A: Ḥammād b. Salama al-Baṣrī (d. 167/783); VP: 1st; C: ḥadīth – collection. (cf. no. 405h)

563g 55a/9–55b/2 *wa-Ḥadīth Yūnus b. ʿUbayd*; A: Aḥmad b. ʿAbd Allāh al-Iṣfahānī Abū Nuʿaym (d. 430/1038); VP: 1st, 2nd; C: ḥadīth – collection. (cf. no. 543k)

563h 55a/9–55b/2 *wa-Amālī al-Jawzī*; VP: *majlis min*; not identified; C: ḥadīth – collection. (cf. no. 576j)

563i 55a/9–55b/2 *wa-Nuskhat Bakkār b. Qutayba*; A: Bakkār b. Qutayba al-Qāḍī (d. 270/884); C: ḥadīth – collection.

563j 55a/9–55b/2 *wa-Muntaqā min Ḥadīth Abī ʿAlī al-Anṣārī*; C: ḥadīth – collection.

563k 55a/9–55b/2 *wa-Ḥadīth al-Najjār*; reading of name tentative; VP: *juzʾ min*; C: ḥadīth – collection.

563l 55a/9–55b/2 *wa-al-Ḥurfī wa-al-Lālakāʾī*; A: ʿAbd al-Raḥmān b. ʿUbayd Allāh al-Ḥurfī (d. 423/1031–2) & Hibat Allāh b. al-Ḥasan al-Lālakāʾī (d. 418/1027–8; cf. FMMU, p. 318); VP: *majlisān ʿan*; C: ḥadīth – collection.

563m 55a/9–55b/2 *wa-Ṣaḥīfat Juwayrīya*; A: Juwayrīya b. Asmāʾ (d. 173/789); C: ḥadīth – collection.

563n 55a/9–55b/2 *wa-al-Ansāb*; On account of it being part of a CM a reference to the massive *al-Ansāb* by ʿAbd al-Karīm al-Samʿānī (d. 562/1166) can be excluded. The *laqab* ʻal-Ḥāfiẓʼ refers in this *fihrist* always to A: al-Ḥāfiẓ ʿAbd al-Ghanī b. ʿAbd al-Wāḥid al-Maqdisī (d. 600/1203), but no such work by this author is identifiable.

563o 55a/9–55b/2 *wa-Aslāf al-Nabī Ṣallā Allāh ʿalayhi wa-sallam*; C: biography of the Prophet (sīra).

563p 55a/9–55b/2 *wa-Aḥādīth muwāfaqa wa-ṣiḥāḥ*; C: ḥadīth – collection.

563q 55a/9–55b/2 *wa-Musnad Ibn ʿUmar*; referring to ʿAbd Allāh b. ʿUmar b. al-Khaṭṭāb (d. 73/693); S: *Musnad ʿAbd Allāh b. ʿUmar*, ed. ʿArmūsh; VP: 2nd; C: ḥadīth – collection. (cf. nos. 429j, 442h, 510d)

564a 55b/3–8 *Majmūʿ fīhi al-Tamyīz*; A: Muslim b. al-Ḥajjāj al-Naysābūrī (d. 261/875); VP: 1st; MS: D 3748/1, fols 1–16 [FMMU 11, pp. 52–6]; C: ḥadīth – collection.

564b 55b/3–8 *wa-Taʿālīq Ibn Salām*; A: Muḥammad b. Salām (d. 225/839–40); VP: *juzʾ min*; MS: D 3748/2, fols 17–36 [FMMU 11, pp. 52–6]; WḌ; C: biographical dictionary.

564c 55b/3–8 *wa-K. al-Ṭahāra*; A: Abū ʿUbayd al-Qāsim b. Sallām (d. 224/838); VP: 2nd; MS: D 3748/3, fols 37–58 [FMMU 11, pp. 52–6]; WḌ; C: rituals.

564d 55b/3–8 *wa-al-Yashkurīyāt*; A: Aḥmad b. Muḥammad al-Yashkurī (fl. 4th/10th century); VP: 1st; MS: D 3748/5, fols 129–41 [FMMU 11, pp. 52–6]; C: ḥadīth – collection.

564e 55b/3–8 *wa-Sharḥ abyāt*; FI: *qiṭʿa min*; MS: D 3748/4, fols 59–128 [FMMU 11, pp. 52–6]; C: poetry – commentary.

564f 55b/3–8 *wa-Ḥadīth Ibn Ḍurays*; A: Muḥammad b. Ayyūb Ibn (al-)Ḍurays (d. 294/906); VP: 3rd; MS: D 3748/6, fols 142–59 [FMMU 11, pp. 52–6]; WḌ; C: ḥadīth – collection.

564g 55b/3–8 *wa-Amālī al-Taymī*; most likely A: Ismāʿīl b. Muḥammad al-Taymī (d. 535/1141); VP: *juzʾ min*; rebinding; C: ḥadīth – collection.

564h 55b/3–8 *wa-Zuhd al-thamāniya min al-tābiʿīn*; MS: D 3748/7, fols 160–71 [FMMU 11, pp. 52–6]; C: theology.

564i 55b/3–8 *wa-Ḥadīth Ibn Ḥayyawayh*; A: Muḥammad b. al-ʿAbbās Ibn Ḥayyawayh Abū ʿUmar al-Khazzāz (d. 382/992); VP: *juzʾ min*; MS: D 3748, fols 192–3 [FMMU 11, pp. 52–6]; C: ḥadīth – collection.

564j 55b/3–8 *wa-Arbaʿīn al-Dhahabī*; A: Muḥammad b. Aḥmad al-Dhahabī (d. 748/1348); VP: 1st; MS: D 3748/8, fols 172–91 [FMMU 11, pp. 52–6]; C: ḥadīth – collection – 40.

564k 55b/3–8 *wa-Amālī Naṣr*; A: Naṣr b. Ibrāhīm al-Maqdisī (d. 490/1096); VP: *juzʾ min*; MS: D 3748/9, fols 194–8 [FMMU 11, pp. 52–6]; WḌIḤā; C: ḥadīth – collection.

565a 55b/9–15 *Majmūʿ fīhi Amālī al-Samarqandī*; A: Ismāʿīl b. Aḥmad al-Samarqandī (d. 536/1142); VP: 128th *min*; MS: D 3842/1, fols 1–11 [FMMU 106, pp. 564–9]; WḌ; C: ḥadīth – collection.

565b 55b/9–15 *wa-Amālī al-Najjād*; A: Aḥmad b. Salmān al-Najjād Abū Bakr (d. 348/960); VP: *majlis min*; MS: D 3842/2, fols 13–16 [FMMU 106, pp. 564–9]; C: ḥadīth – collection.

565c 55b/9–15 *wa-Rubāʿī al-tābiʿīn*; A: Muḥammad b. Abī Bakr al-Madīnī Abū Mūsā (d. 581/1185); VP: 4th; MS: D 3842/3, fols 18–27 [FMMU 106, pp. 564–9]; WḌ; C: ḥadīth – collection – rubāʿīyāt.

565d 55b/9–15 *wa-Ṭabaqāt aṣḥāb Aḥmad*; A: Aḥmad b. Muḥammad al-Khallāl (d. 311/923); MS: D 3842/5, fols 34–47 [FMMU 106, pp. 564–9]; C: biographical dictionary.

565e 55b/9–15 *wa-Thabat*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); S: *Thabat masmūʿāt*, ed. M. al-Ḥāfiẓ; MS: D 3842/6, fols 54–67 [FMMU 106, pp. 564–9]; WḌ; C: mashyakha. (cf. no. 403g)

565f 55b/9–15 *wa-Amālī Ibn Durayd*; A: Muḥammad b. al-Ḥasan Ibn Durayd (d. 321/933); VP: *juzʾ min*; MS: D 3842/7, fols 69–80 [FMMU 106, pp. 564–9]; C: mashyakha.

565g 55b/9–15 *wa-Ḥadīth Ibn al-Ṣawwāf*; A: Muḥammad b. Aḥmad al-Ṣawwāf (d. 359/970); VP: *juzʾ min*; MS: D 3842/8, fols 83–95 [FMMU 106, pp. 564–9]; WḌ; C: ḥadīth – collection.

565h 55b/9–15 *wa-Akhbār ʿAmr b. ʿUbayd*; A: ʿAlī b. ʿUmar al-Dāraquṭnī (d. 385/995); VP: *juzʾ min*; MS: D 3842/9, fols 98–106 [FMMU 106, pp. 564–9]; WḌ; C: ḥadīth – collection.

565i 55b/9–15 *wa-Juzʾ*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); Scr: *bi-khaṭṭ al-Ḍiyāʾ*; MS: D 3842/10, fols 110–35 [FMMU 106, pp. 564–9]; C: ḥadīth – collection.

565j 55b/9–15 *wa-Juzʾ aḥādīth Ḥassān*; A: Aḥmad b. Muḥammad Ibn al-Naqqūr (d. 470/1077–8); MS: D 3842/11, fols 138–46 [FMMU 106, pp. 564–9]; WḌ; C: ḥadīth – collection.

565k 55b/9–15 *wa-Amālī al-Yazdī*; A: Aḥmad b. ʿAbd al-Raḥmān al-Yazdī (d. 411/1020); VP: *juzʾ majlis min*; MS: D 3842/12, fols 148–53 [FMMU 106, pp. 564–9]; W ʿImād al-Dīn b. al-Malik; C: ḥadīth – collection.

565l 55b/9–15 *wa-Tārīkh wa-wafayāt*; A: ʿAbd Allāh b. Muḥammad al-Baghawī (d. 317/929); VP: *juzʾ*; MS: D 3842/13, fols 168–76 [FMMU 106, pp. 564–9]; C: biographical dictionary.

566a 56a/1–9 *Majmūʿ fīhi Aḥādīth ʿawālī*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); MS: Paris BNF Supplément Turc 983/1, fols 1–12 [Vajda, *Trois manuscrits*]; WḌ; C: ḥadīth – collection – ʿawālī.

566b 56a/1–9 *wa-al-Aḥādīth al-ḥisān*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); VP: *juzʾ muntaqā min*; MS: Paris BNF Supplément Turc 983/2, fols 14–29 [Vajda, *Trois manuscrits*]; WḌ; C: ḥadīth – collection.

566c 56a/1–9 *wa-Man ḥaddatha ʿan al-nabī ṣallā Allāh ʿalayhi wa-sallam huwa wa-abūhu*; A: Muḥammad b. ʿUmar al-Jiʿābī (d. 355/965); VP: *juzʾ*; MS: Paris BNF Supplément Turc 983/3, fols 31–42 [Vajda, *Trois manuscrits*]; WḌ; fol. 32a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

566d 56a/1–9 *wa-Ḥadīth Abī Muḥammad Ḥarb*; A: Ḥarb b. Ismāʿīl al-Ḥanbalī (d. 280/893); VP: *juzʾ min*; MS: Paris BNF Supplément Turc 983/4, fols 43–54 [Vajda, *Trois manuscrits*]; WḌ; C: ḥadīth – collection.

566e 56a/1–9 *wa-al-Aḥādīth al-muntaqāt*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); VP: *juzʾ min*; MS: Paris BNF

Supplément Turc 983/5, fols 55–74 [Vajda, *Trois manuscrits*]; WḌ; C: ḥadīth – collection.

566f 56a/1–9 *wa-Ikhtiṣāṣ al-Qurʾān*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); VP: *juzʾ min*; FI: *musawwada*; *wa-ghayruhu*; MS: Paris BNF Supplément Turc 983/6, fols 75–84 [Vajda, *Trois manuscrits*]; fol. 87a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: Koran – study of. (cf. 404n & 405i)

566g 56a/1–9 *wa-al-Aḥādīth al-ḥisān*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); VP: *juzʾ muntaqā min*; MS: Paris BNF Supplément Turc 983/7, fols 85–104 [Vajda, *Trois manuscrits*]; WḌ; C: ḥadīth – collection.

566h 56a/1–9 *wa-al-Dhabb ʿan al-Ṭabarānī*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); S: ed. N. Yaʿqūbī, in: *LAAMḤ* 11, Beirut: DBI, 2013, no. 132; MS: Paris BNF Supplément Turc 983/8, fols 105–12 [Vajda, *Trois manuscrits*]; fol. 105a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – study of.

566i 56a/1–9 *wa-al-Muwāfaqāt*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); VP: 6th; MS: Paris BNF Supplément Turc 983/9, fols 113–26 [Vajda, *Trois manuscrits*]; fol. 125a IAH *akhbaranā*-note; C: ḥadīth – collection – muwāfaqāt.

566j 56a/1–9 *wa-Shiʿr Ibn al-Kīzānī*; A: Muḥammad b. Ibrāhīm Ibn al-Kīzānī (d. 562/1166); VP: *juzʾ min*; MS: Paris BNF Supplément Turc 983/10, fols 127–32 [Vajda, *Trois manuscrits*]; W Ibn Salām; C: paraenesis – poetry.

566k 56a/1–9 *wa-Istidrākāt ʿalā Durrar al-athar*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); MS: Paris BNF Supplément Turc 983/11, fols 133–43 [Vajda, *Trois manuscrits*]; WḌ; C: ḥadīth – collection.

566l 56a/1–9 *wa-Kitāb Rūḥ al-rūḥ*; A: Muḥammad b. ʿAlī al-Sahlakī; MS: Paris BNF Supplément Turc 983/12, fols 144–56 [Vajda, *Trois manuscrits*]; WḌ Abū ʿAbd Allāh Muḥammad Ibn Salām; fol. 144a IAH note (claims *ijāza* for himself); C: Sufism.

566m 56a/1–9 *wa-Ṣalātuhu ʿalayhi al-salām khalfa Abī Bakr*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); VP: *juzʾ*; MS: Paris BNF Supplément Turc 983/13, fols 159–68 [Vajda, *Trois manuscrits*]; WḌ; fol. 167b IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

566n 56a/1–9 *wa-Tarjamat Ibn Baṭṭa*; VP: *juzʾ min*; MS: Paris BNF Supplément Turc 983/14, fols 169–73 [Vajda, *Trois manuscrits*]; WḌ Ibn Salām; fol. 169a IAH note (‘*bi-khaṭṭihi*’); C: ḥadīth – study of.

567a 56a/10–16 *Majmūʿ fihi ʿAwālī juzʾ Ibn ʿArafa*; A: al-Ḥasan b. ʿArafa al-Baghdādī (d. 257/871); MS: D 3815/1, fols 1–9 [FMMU 79, pp. 400–7]; fol. 1a IAH note (claims right of transmission with ‘*qaraʾtuhu ʿalā Burhān al-Dīn*’); C: ḥadīth – collection – ʿawālī.

567b 56a/10–16 *wa-Ḥadīth Ibn Manda*; VP: *juzʾ min*; MS: D 3815/2, fols 11–23 [FMMU 79, pp. 400–7]; fol. 11b *samāʿ* for IAH (Fāṭima), 869/1465; C: ḥadīth – collection.

567c 56a/10–16 *wa-Fawāʾid Ibn al-Maʾmūn*; A: Muḥammad b. al-Ḥasan Ibn al-Maʾmūn (d. 396/1005–6); VP: 1st; MS: D 3815/5, fols 41–71 [FMMU 79, pp. 400–7]; WḌ; C: ḥadīth – collection.

567d 56a/10–16 *wa-Juzʾ Arbaʿīn muntaqāt min al-Ṭibb*; A: Aḥmad b. ʿAbd Allāh al-Iṣfahānī Abū Nuʿaym (d. 430/1038); MS: D 3815/6, fols 78–91 [FMMU 79, pp. 400–7]; fol. 79a IAH *akhbaranā*-note (Ibn al-Muḥibb); fol. 91b IAH-*samāʿ* for Shams al-Dīn Muḥammad b. Aḥmad al-Mardāwī *al-walad*, 15.8.897/1492; C: ḥadīth – collection – 40.

567e 56a/10–16 *wa-Amālī al-Jawharī*; A: al-Ḥasan b. ʿAlī al-Jawharī (d. 454/1062); VP: *majlisān min*; MS: D 3815/7, fols 94–9 [FMMU 79, pp. 400–7]; fol. 94a IAH *akhbaranā*-note (al-Bālisī, al-Ḥarastānī, al-Mardāwī); C: ḥadīth – collection.

567f 56a/10–16 *wa-Ḥadīth Ibn Shādhān*; A: al-Ḥasan b. Aḥmad Ibn Shādhān (d. 426/1034); VP: *juzʾ min*; MS: D 3815/8, fols 104–9 [FMMU 79, pp. 400–7]; WḌ; C: ḥadīth – collection.

567g 56a/10–16 *wa-Juzʾ al-intiṣār*; A: al-Ḥusayn b. Aḥmad Ibn Khālawayh (d. 370/980–1); S: *Intiṣār Ibn Khālawayh li-Faṣīḥ Thaʿlab*, ed. M. ʿAṭāʾ,

Maʿhad al-Makhṭūṭāt al-ʿarabīya: al-Maktaba al-iliktrūnīya, 2018; rebinding; C: grammar – commentary.

567h 56a/10–16 *wa-Juzʾ aḥādīth muntaqāt*; A: Muḥammad b. al-Ḥusayn al-Mawṣilī al-Azdī (d. 374/984–5); MS: D 3815/9, fols 112–15 [FMMU 79, pp. 400–7]; WḌIḤā; C: ḥadīth – collection.

567i 56a/10–16 *wa-Amālī Naṣr*; A: Naṣr b. Ibrāhīm al-Maqdisī (d. 490/1096); VP: *juzʾ min*; MS: D 3815/3, fols 27–33 [FMMU 79, pp. 400–7]; rebinding; WḌ Nāṣir al-Dīn al-Qalānisī; C: ḥadīth – collection.

567j 56a/10–16 *wa-Masʾalat Subḥān*; A: Ibrāhīm b. Muḥammad al-Naḥwī (d. 323/934–5); MS: D 3815/10, fols 119–27 [FMMU 79, pp. 400–7]; WḌ; C: grammar.

567k 56a/10–16 *wa-Amālī al-Jawharī*; A: al-Ḥasan b. ʿAlī al-Jawharī (d. 454/1062); VP: *majlisān min*; MS: D 3815/11, fols 129–42 [FMMU 79, pp. 400–7]; W ʿImād al-Dīn b. al-Malik; C: ḥadīth – collection.

567l 56a/10–16 *wa-Musnad Ibn al-Sharqī*; A: Aḥmad b. Muḥammad Ibn al-Sharqī (d. 325/937); VP: *juzʾ aḥādīth min*; MS: D 3815/4, fols 36–9 [FMMU 79, pp. 400–7]; rebinding; C: ḥadīth – collection.

567m 56a/10–16 *wa-Amālī al-Mulḥamī*; A: Aḥmad b. Muḥammad al-Mulḥamī (d. 324/935–6); VP: *majlisān min*; MS: D 3815/12, fols 144–52 [FMMU 79, pp. 400–7]; C: ḥadīth – collection.

567n 56a/10–16 *wa-Majlis imlāʾ al-Nuhāwandī*; A: Muḥammad b. Muḥammad al-Nuhāwandī (fl. 5th/11th century); MS: D 3815/13, fols 154–5 [FMMU 79, pp. 400–7]; WḌ; C: ḥadīth – collection.

568a 56b/1–8 *Majmūʿ fīhi Fawāʾid al-Ḍiyāʾ wa-taʿālīq*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); Scr: *bi-khaṭṭihi* (Ḍiyāʾ al-Dīn); VP: 4th; MS: Paris BNF Supplément Turc 986/1, fols 1–18 [Vajda, *Trois manuscrits*]; WḌ; fols 2a, 20a, IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

568b 56b/1–8 *wa-Fawāʾidihi wa-taʿālīq*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); Scr: *bi-khaṭṭihi* (Ḍiyāʾ al-Dīn); VP: 3rd; MS: Paris BNF Supplément Turc 986/1–2, fols 19–84 (*taʿālīq:* fols

19–41 & 58–85; *fawāʾid:* fols 42–57, vol. 3) [Vajda, *Trois manuscrits*]; WḌ; fol. 42a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

568c 56b/1–8 *wa-Ḥadīth Abī Umayya al-Ṭarsūsī*; A: Muḥammad b. Ibrāhīm al-Ṭarsūsī Abū Umayya (d. 273/886); VP: *juzʾ min*; MS: Paris BNF Supplément Turc 986/3, fols 86–94 [Vajda, *Trois manuscrits*]; WḌ; C: ḥadīth – collection.

568d 56b/1–8 *wa-Ḥadīth al-Ḥarbī*; A: ʿAlī b. ʿUmar al-Ḥarbī al-Sukkarī (d. 386/996–7); VP: 1st; MS: Paris BNF Supplément Turc 986/4, fols 95–116 [Vajda, *Trois manuscrits*]; WḌ; C: ḥadīth – collection.

568e 56b/1–8 *wa-Ḥadīth Ibn ʿUyayna*; A: Sufyān b. ʿUyayna al-Hilālī (d. 196/811); VP: *juzʾ min*; MS: Paris BNF Supplément Turc 986/5, fols 117–35 [Vajda, *Trois manuscrits*]; WḌ (Madrasat al-Ḥanbalīya); fol. 121a IAH note (claims right of transmission with '*qirāʾa*' & '*ijāzāt*'); C: ḥadīth – collection.

568f 56b/1–8 *wa-al-Ḥikāyāt*; A: Aḥmad b. Muḥammad al-Madīnī Abū ʿAmr (fl. 4th/10th century); VP: *juzʾ min*; MS: Paris BNF Supplément Turc 986/6, fols 136–46 [Vajda, *Trois manuscrits*]; WḌ; C: ḥadīth – collection.

568g 56b/1–8 *wa-al-Mujālasa*; A: Aḥmad b. Marwān al-Dīnawarī (d. 310/922); VP: *juzʾ aḥādīth min*; MS: Paris BNF Supplément Turc 986/7, fols 148–9 [Vajda, *Trois manuscrits*]; C: ḥadīth – collection.

568h 56b/1–8 *wa-Suʾālāt Abī ʿAmr al-Ḥīrī*; A: Muḥammad b. Muḥammad al-Ḥākim al-Ḥīrī Abū ʿAmr (d. 378/988–9); MS: Paris BNF Supplément Turc 986/9, fols 154–67 [Vajda, *Trois manuscrits*]; WḌ; fol. 156a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

568i 56b/1–8 *[wa-]al-Wuḥūsh*; A: ʿAbd al-Malik b. Qurayb al-Aṣmaʿī (d. 213/828); MS: Paris BNF Supplément Turc 986/10, fols 168–81 [Vajda, *Trois manuscrits*]; WḌ; fol. 168a IAH note ('*bi-khaṭṭihi*'); C: lexicography.

568j 56b/1–8 *wa-Fawāʾid al-Ḍiyāʾ*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); VP: 5th; MS: Paris BNF Supplément Turc 986/11, fols 182–96 [Vajda, *Trois manuscrits*]; WḌ; fol. 182a IAH note (claims *ijāza* for himself); C: ḥadīth – collection.

568k 56b/1–8 *wa-Ḥadīth Abī ʿAmr al-Maḥmī*; A: ʿUthmān b. Muḥammad al-Maḥmī Abū ʿAmr (d. 481/1088–9); VP: *juzʾ min*; MS: Paris BNF

Supplément Turc 986/12, fols 197–214 [Vajda, *Trois manuscrits*]; C: ḥadīth – collection.

568l 56b/1–8 *wa-al-Mukhtaṣar fī dhamm al-ṣāʾim idhā ightāba*; A: Yūsuf b. Muḥammad al-Hilālī; MS: Paris BNF Supplément Turc 986/13, fols 215–30 [Vajda, *Trois manuscrits*]; WḌal-Hilālī; fol. 216a IAH note ('*bi-khaṭṭihi*'); C: ḥadīth – collection.

568m 56b/1–8 *wa-Amālī Ibn Mīla*; A: ʿAlī b. Muḥammad Ibn Mīla al-Iṣfāhānī (d. 414/1027); VP: 4 *majālis min*; MS: Paris BNF Supplément Turc 986/14, fols 231–48 [Vajda, *Trois manuscrits*]; WḌ; C: ḥadīth – collection.

568n 56b/1–8 *wa-Amālī al-Samarqandī*; A: Ismāʿīl b. Aḥmad al-Samarqandī (d. 536/1142); VP: *majlis min*; MS: Paris BNF Supplément Turc 986/15, fols 249–59 [Vajda, *Trois manuscrits*]; C: ḥadīth – collection.

569a 56b/9–16 *Majmūʿ fīhi Ḥadīth Ibn Ghaylān*; A: Muḥammad b. Ibrāhīm Ibn Ghaylān (d. 350/965?); VP: *juzʾ min*; C: ḥadīth – collection.

569b 56b/9–16 *wa-Amālī Ibn Abī al-Fawāris*; A: Muḥammad b. Aḥmad Ibn Abī al-Fawāris Abū al-Fatḥ (d. 412/1022); VP: *majlis min*; C: ḥadīth – collection.

569c 56b/9–16 *wa-ʿAsharat ʿAwālī*; A: Muḥammad b. ʿAbd Allāh Ibn al-Muḥibb (d. 789/1387); C: ḥadīth – collection – ʿawālī.

569d 56b/9–16 *wa-Aḥādīth Ibn Lahīʿa*; A: ʿAbd Allāh b. Lahīʿa b. ʿUqba (d. 174/790); C: ḥadīth – collection.

569e 56b/9–16 *wa-Majālis al-Jurjānī*; A: Muḥammad b. Ibrāhīm al-Jurjānī (d. 408/1017–8); VP: *4 majālis*; C: ḥadīth – collection.

569f 56b/9–16 *wa-Ḥadīth Ibn Ṭabarzad*; A: ʿUmar b. Muḥammad Ibn Ṭabarzad (d. 607/1210); VP: 10 *aḥādīth min*; C: ḥadīth – collection.

569g 56b/9–16 *wa-Akhbār Abī Muslim*; This name refers elsewhere (cf. nos. 457s, 570d) to A: Muḥammad b. ʿAlī Abū Muslim al-Kātib al-Baghdādī (d. 399/1009); C: ḥadīth – collection.

569h 56b/9–16 *wa-Amālī Abī Nuʿaym*; A: Aḥmad b. ʿAbd Allāh al-Iṣfahānī Abū Nuʿaym (d. 430/1038); VP: *majlis min*; C: ḥadīth – collection.

569i 56b/9–16 *wa-Juzʾ Ruwāt al-ḥadīth bi-madīnat Ḥalab*; C: ḥadīth – study of.

569j 56b/9–16 *wa-Ḥadīth Abī Bakr al-Muhandis*; A: Aḥmad b. Muḥammad al-Muhandis Abū Bakr (d. 385/995–6); VP: *juzʾ min*; C: ḥadīth – collection.

569k 56b/9–16 *wa-Juzʾ mā asnadahu Abū Ḥanīfa*; C: ḥadīth – collection.

569l 56b/9–16 *wa-Bulghat al-ṭālib al-ḥathīth*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); *Bulghat al-ṭālib al-ḥathīth fī ṣaḥīḥ ʿawālī al-ḥadīth* of which we find vols 2 and 8 as MS Cairo al-Azhar 5766; VP: 6th; C: ḥadīth – collection – ʿawālī.

569m 56b/9–16 *wa-Ḥadīth al-Adraʿī*[146]; most likely the Ṣāliḥī *ḥadīth* scholar A: ʿAbd Allāh b. Muḥammad al-Adraʿī (d. 673/1274); VP: *juzʾ min*; C: ḥadīth – collection.

570a 57a/1–4 *Majmūʿ fīhi Amālī Ibn Manda*; several possibilities including Yaḥyā b. Abī ʿAmr Ibn Manda (d. 511/1118; cf. no. 457r), Muḥammad b. Isḥāq Ibn Manda (d. 395/1005; cf. no. 532i); ʿAbd al-Wahhāb b. Muḥammad Ibn Manda (d. 475/1082–3; cf. no. 554c); VP: *majlis min*; C: ḥadīth – collection.

570b 57a/1–4 *wa-Ḥadīth Ibn Zayyān*; A: Aḥmad b. Sulaymān Ibn Zayyān; VP: *juzʾ min*; C: ḥadīth – collection.

570c 57a/1–4 *wa-Mukhtaṣar ijāzat Ibn Nubāta wa-Ibn al-Khawjī wa-Sitt al-ʿArab*; referring to Muḥammad b. Muḥammad Ibn Nubāta al-Miṣrī (d. 768/1366), Ibn al-Khawjī (mentioned in IAH, *al-Jawhar*, p. 140) and Sitt al-ʿArab bt. Muḥammad b. al-Fakhr (d. 767/1366), a *ḥadīth* scholar from Ṣāliḥīya; C: ijāza.

570d 57a/1–4 *wa-Majlis Abī Muslim al-Baghdādī*; A: Muḥammad b. ʿAlī Abū Muslim al-Kātib al-Baghdādī (d. 399/1009); C: ḥadīth – collection.

570e 57a/1–4 *wa-Fawāʾid wa-Musawwadāt*; A: Ḥasan b. Ibrāhīm al-Ṣafadī (d. 858/1454); S: IAH, *al-Jawhar*, p. 29; Scr: *bi-khaṭṭ shaykhinā al-Shaykh Ḥasan al-Ṣafadī al-Khayyāṭ*.

571 57a/5 *K. Mukhtaṣar Ibn al-Ḥājib al-Uṣūlī*; A: ʿUthmān b. ʿUmar al-Mālikī Ibn al-Ḥājib (d. 646/1249); S: ed. N. Ḥamādū, Beirut: Dār Ibn Ḥazm, 2006; C: fiqh – mālikī.

[146] Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 2850 reads الأذرعي.

572a 57a/6–14 *Majmūʿ fihi al-Tawakkul*; A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); MS: D 3847/1, fols 1–15 [FMMU 111, pp. 595–602]; WḌal-Hilālī; fol. 1b IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, 24.5.897/1492; fol. 1b IAH note (claims right of transmission with '*qaraʾtuhu ʿalā al-Qāḍī Niẓām al-Dīn*'); fol. 2a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: paraenesis.

572b 57a/6–14 *wa-Juzʾ al-Aṣamm*; A: Muḥammad b. Yaʿqūb al-Aṣamm (d. 346/957); MS: D 3847/3, fols 19–36 [FMMU 111, pp. 595–602]; WḌ; fol. 20a IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, ʿAbd al-Hādī(p), 24.5.897/1492; fol. 20a IAH *akhbaranā*-note (Ibn al-Muḥibb, Ibn al-Bālisī); C: ḥadīth – collection.

572c 57a/6–14 *wa-al-Ḥarbīyāt*; A: ʿAlī b. ʿUmar al-Ḥarbī al-Sukkarī (d. 386/996–7); VP: 2nd; MS: D 3847/4, fols 37–50 [FMMU 111, pp. 595–602]; fol. 44b IAH-*samāʿ* for ʿAbd Allāh, Shuqrāʾ, ʿAbd al-Hādī(p), Ḥasan(p), Ghazāl(p), 24.5.897/1492; fol. 44a IAH *akhbaranā*-note (Ibn al-Muḥibb, Ibn al-Bālisī, grandfather); C: ḥadīth – collection.

572d 57a/6–14 *wa-Dhikr Ibn Abī al-Dunyā*; A: Muḥammad b. Abī Bakr al-Madīnī Abū Mūsā (d. 581/1185); MS: D 3847/5, fols 51–65 [FMMU 111, pp. 595–602]; WḌ; fol. 64a IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, Shuqrāʾ(p), 24.5.897/1492; fol. 64a IAH *akhbaranā*-cum-*qirāʾa* note (al-Qāḍī Niẓām al-Dīn); C: biography – individual.

572e 57a/6–14 *wa-Amālī al-Makhladī*; A: al-Ḥasan b. Aḥmad al-Makhladī (d. 389/999); VP: 3 *majālis*; MS: D 3847/6, fols 66–76 [FMMU 111, pp. 595–602]; fol. 66a IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, ʿAbd al-Hādī(p), 24.5.897/1492; fol. 66a *samāʿ* for IAH (Shihāb al-Dīn) in IAH's hand; C: ḥadīth – collection.

572f 57a/6–14 *wa-ʿUmdat al-mufid*; A: ʿAlī b. Muḥammad al-Sakhāwī (d. 643/1245); MS: D 3847/7, fols 83–6 [FMMU 111, pp. 595–602]; fol. 85a IAH-*samāʿ* for Ḥasan, ʿAbd Allāh, Bulbul, ʿAlī(p), ʿĀʾisha(p), Shuqrā(p), 24.5.897/1492; fol. 85a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: Koran – recitation – didactic poem.

572g 57a/6–14 *wa-al-Naṣīḥa*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī al-Ḥāfiẓ (d. 643/1245); MS: D 3847/10, fols 104–13 [FMMU

111, pp. 595–602]; WḌ; fol. 106a IAH-*samāʿ* for Ḥasan(p), Bulbul(p), Shuqrā(p), 24.5.897/1492; fol. 106a IAH note (claims *ijāza* for himself); C: paraenesis.

572h 57a/6–14 *wa-Ḥadīth Ibn Lāl*; A: Aḥmad b. ʿAlī Ibn Lāl (d. 398/1008); VP: *juzʾ min*; MS: D 3847/11, fols 114–24 [FMMU 111, pp. 595–602]; fol. 124a IAH-*samāʿ* for Bulbul, ʿAbd al-Hādī(p), ʿAbd Allāh(p), Ḥasan(p), Jawhara(p), 24.5.897/1492; fol. 124a IAH *akhbaranā*-note (Ibn al-Muḥibb); fol. 124a IAH *akhbaranā*-note (Ibn al-Sharāʾiḥī); C: ḥadīth – collection.

572i 57a/6–14 *wa-Fawāʾid Abī al-ʿIzz*; A: Aḥmad b. Muḥammad al-Bardānī (d. 498/1105); VP: 1st; MS: D 3847/12, fols 125–40 [FMMU 111, pp. 595–602]; C: ḥadīth – collection.

572j 57a/6–14 *wa-K. al-Mudhakkir wa-al-tadhkīr*; A: Aḥmad b. ʿAmr Ibn Abī ʿĀṣim (d. 287/900); MS: D 3847/16, fols 190–7 [FMMU 111, pp. 595–602]; rebinding; WḌIḤā; fol. 197b IAH-*samāʿ* for Bulbul, ʿAbd Allāh(p), Ḥasan(p), ʿAbd al-Hādī(p), ʿAlī(p), ʿĀʾisha(p), Shuqrāʾ(p), 24.5.897/1492; fol. 197b IAH *akhbaranā*-note (Ibn al-Muḥibb, Ibn al-Bālisī, grandfather); fol. 190a IAH note (claims *ijāza* for himself); C: paraenesis.

572k 57a/6–14 *wa-al-Aḥādīth wa-al-ḥikāyāt*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); VP: 14th; MS: D 3847/13, fols 142–58 [FMMU 111, pp. 595–602]; rebinding; fol. 144a IAH-*samāʿ* for ʿAbd Allāh, Ḥasan, ʿAlī, Bulbul(p), Ghazāl(p), 24.5.897/1492; fol. 144a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

572l 57a/6–14 *wa-Ḥadīth Ibn Zunbūr*; A: Muḥammad b. ʿUmar Ibn Zunbūr (d. 396/1005–6); VP: *juzʾ min*; MS: D 3847/14, fols 159–61 [FMMU 111, pp. 595–602]; fol. 159a IAH-*samāʿ* for Bulbul, Shuqrāʾ, ʿAbd al-Hādī(p), ʿAbd Allāh(p), Ḥasan(p), ʿAlī(p), Ghazāl(p), 24.5.897/1492; fol. 159a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

572m 57a/6–14 *wa-al-Aḥādīth wa-al-ḥikāyāt*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); VP: 13th; MS: D 3847/13, fols 164–79 [FMMU 111, pp. 595–602]; WḌ; fol. 166a IAH-*samāʿ* for Bulbul, Shuqrāʾ, '*awlādī*', 24.5.897/1492; fol. 166a IAH *akhbaranā*-note (Asmāʾ); fol. 166a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

572n 57a/6–14 *wa-al-Burda*; (=*Qaṣidat al-burda* or *Qaṣīdat al-kawākib al-durrīya fī madḥ khayr al-barīya*); A: Muḥammad b. Saʿīd al-Buṣīrī (d. 696/1296–7); MS: D 3847/19, fols 219–25 [FMMU 111, pp. 595–602]; rebinding; fol. 219a IAH note (claims *ijāza* for himself); C: Prophet Muḥammad – praise. (cf. no. 227m)

572o 57a/6–14 *wa-Fawāʾid Abī Bakr b. Salmān*; A: Aḥmad b. Salmān al-Najjād Abū Bakr (d. 348/960); VP: *juzʾ min*; MS: D 3847/15, fols 180–9 [FMMU 111, pp. 595–602]; rebinding; WḌ; C: ḥadīth – collection.

572p 57a/6–14 *wa-Munāẓarat Jaʿfar al-Ṣādiq*; A: Jaʿfar al-Ṣādiq (d. 148/765); MS: D 3847/20, fols 227–35 [FMMU 111, pp. 595–602]; rebinding; WḌal-Mawṣilī; fol. 227a IAH-*samāʿ* for Bulbul, Jawhara, Ḥalwa, Ghazāl, Shuqrāʾ(p), 24.5.897/1492; fol. 227a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: theology.

572q 57a/6–14 *wa-Fawāʾid*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); Scr: *bi-khaṭṭ al-Ḍiyāʾ*; rebinding; C: ḥadīth – collection.

572r 57a/6–14 *wa-Muntahā raghbāt al-sāmiʿīn*; A: Muḥammad b. Abī Bakr al-Madīnī Abū Mūsā (d. 581/1185); VP: 1st; MS: D 3847/21, fols 236–57 [FMMU 111, pp. 595–602]; WḌ; fol. 236a IAH-*samāʿ* for Bulbul, Jawhara, Ḥalwa, Ghazāl, Shuqrā; fol. 236a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – study of.

573a 57a/15–17 *Majmūʿ fīhi al-Asnawī*; not identified.

573b 57a/15–17 *wa-Fawāʾid wa-masāʾil*; A & Scr: *bi-khaṭṭī* (IAH); FI: *musawwada*.

573c 57a/15–17 *wa-al-Radd ʿalā al-Subkī*; most likely *K. al-Ṣārim al-Munkī*; A: Muḥammad b. Aḥmad Ibn ʿAbd al-Hādī (d. 744/1343); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, IV, p. 50; FI: *fī baytayhi*; C: ḥadīth – study of. (cf. 478)

573d 57a/15–17 *wa-Masāʾil muntaqāt min Sharḥ al-Bukhārī*; A: Ibn Rajab (d. 795/1392); S: *Fatḥ al-Bārī: sharḥ Ṣaḥīḥ al-Bukhārī*, ed. M. Ibn ʿAbd al-Maqṣūd, Medina: Maktabat al-Ghurabāʾ al-Atharīya, 1999; Scr: *al-kull bi-khaṭṭī* (IAH); FI: *intiqāʾī*; C: ḥadīth – commentary. (cf. no. 314)

574a 57b/1–6 *Majmūʿ fīhi Khurūj al-turk*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); C: ḥadīth – collection.

574b 57b/1–6 *wa-Aḥādīth Hishām b. ʿAmmār ʿan Mālik*; A: Hishām b. ʿAmmār al-Dimashqī (d. 245/859); C: ḥadīth – collection. (cf. no. 468d)

574c 57b/1–6 *wa-Faḍl Shaʿbān*; A: ʿAlī b. al-Ḥasan Ibn ʿAsākir (d. 571/1176); C: ḥadīth – collection.

574d 57b/1–6 *wa-Sudāsī al-tābiʿīn*; A: Muḥammad b. Abī Bakr al-Madīnī Abū Mūsā (d. 581/1185); C: ḥadīth – collection – sudāsīyāt.

574e 57b/1–6 *wa-Amālī al-Rūyānī*; A: ʿAbd al-Wāḥid b. Ismāʿīl al-Rūyānī (d. 502/1108); S: *Thabat masmūʿāt*, ed. M. al-Ḥāfiẓ, p. 145; VP: *majlis min*; C: ḥadīth – collection.

574f 57b/1–6 *wa-Juzʾ Ḥikāya*; not identified.

574g 57b/1–6 *wa-Majlis min al-Baghawī*; A: ʿAbd Allāh b. Muḥammad al-Baghawī (d. 317/929); VP: *majlis min*; C: ḥadīth – collection.

574h 57b/1–6 *wa-al-Muwālāt*; A: Aḥmad b. Muḥammad Ibn ʿUqda (d. 332/944); VP: *juzʾ min*.

574i 57b/1–6 *wa-Amālī al-Mizzī*; A: ʿAbd al-Raḥmān b. Yūsuf al-Mizzī (d. 749/1348–9); VP: *majlis min*; C: ḥadīth – collection.

574j 57b/1–6 *wa-Majlis*; A: Sulaymān b. Ayyūb al-Ṭabarānī (d. 360/971); C: ḥadīth – collection.

574k 57b/1–6 *wa-Subāʿīyāt Ibn Mulāʿib*; A: Dāwūd b. Aḥmad Ibn Mulāʿib (d. 616/1219); C: ḥadīth – collection – subāʿīyāt. (cf. no. 432d)

574l 57b/1–6 *wa-Juzʾ al-Siminjānī*[147]; A: Muḥammad b. al-Ḥusayn al-Siminjānī (d. 504/1110–1); S: al-Dhahabī, *Tārīkh al-islām*, years 501–20, pp. 100–1; C: ḥadīth – collection.

574m 57b/1–6 *wa-al-Miʾa al-Bukhārīya*; VP: *11 ḥadīth min*; C: ḥadīth – collection.

575a 57b/7–9 *Majmūʿ fīhi al-Fawāʾid al-muntaqāt*; A: Ibn al-Jawzī (d. 597/1200); Scr: *bi-khaṭṭ Ibn al-Jawzī*; VP: *ajzāʾ min*.

147 Ibn ʿAbd al-Hādī, *Fihrist*, ed. Kharsa, no. 2890 reads السمعاني.

575b 57b/7–9 *wa-Kitāb fī al-khaṭṭ*; tentative reading; A: Ibn al-Jawzī (d. 597/1200).

575c 57b/7–9 *wa-Ghayr dhālika*; A & Scr: *bi-khaṭṭ Ibn al-Jawzī*; FI: *musawwadāt*.

576a 57b/10–16 *Majmūʿ fīhi Amālī al-Samʿānī*; A: ʿAbd al-Raḥīm b. ʿAbd al-Karīm al-Samʿānī Abū al-Muẓaffar (d. early 7th/13th century); VP: *majlisān min*; C: ḥadīth – collection. (cf. no. 533b)

576b 57b/10–16 *wa-al-Taḥqīq*; A: Ibn al-Jawzī (d. 597/1200); S: al-Ṭarīqī, *Muṣannafāt al-ḥanābila*, II, p. 327; VP: 3rd; C: ḥadīth – study of.

576c 57b/10–16 *wa-Bulūgh al-sabʿīn*; A: ʿAlī b. al-Ḥasan Ibn ʿAsākir (d. 571/1176); S: al-Daʿjānī, *Mawārid*, I, p. 63; VP: *majlis fī*; C: ḥadīth – collection.

576d 57b/10–16 *wa-Ḥadīth Ibn Shāhīn*; A: ʿUmar b. Aḥmad Ibn Shāhīn (d. 385/995); VP: *juzʾ min*; C: ḥadīth – collection.

576e 57b/10–16 *wa-Ḥadīth Nuʿaym b. Ḥammād*; A: Nuʿaym b. Ḥammād al-Marwazī (d. c. 228/843); VP: *juzʾ min*; C: ḥadīth – collection.

576f 57b/10–16 *wa-Ḥadīth Yaḥyā b. Yaḥyā*; A: Yaḥyā b. Yaḥyā al-Laythī (d. 234/848); VP: 3rd & *baʿḍ* 4th; C: ḥadīth – collection.

576g 57b/10–16 *wa-Masāʾil muʿānāt fī al-farāʾiḍ wa-al-ḥisāb*; tentative reading; FI: *wa-ghayr dhālika*.

576h 57b/10–16 *wa-Ḥadīth al-Baladī*; most likely A: Ibrāhīm b. al-Haytham al-Baladī (d. 280/893–4); VP: *juzʾ min*; C: ḥadīth – collection.

576i 57b/10–16 *wa-al-Naqḍ ʿalā al-Marīsī*; A: ʿUthmān b. Saʿīd al-Dārimī (d. 280/894); S: *Naqḍ al-Imām Abī Saʿīd ʿUthmān ibn Saʿīd ʿalā al-Marīsī al-Jahmī*, ed. R. al-Almaʿī, Riyad: Maktabat al-Rushd, 1998; VP: 2nd; C: theology. (cf. no. 37)

576j 57b/10–16 *wa-Amālī al-Ḥawzī*; possibly A: Khamīs b. ʿAlī al-Ḥawzī (d. 510/1116); VP: *majlis min*; C: ḥadīth – collection. (cf. no. 563h)

576k 57b/10–16 *wa-Amālī Abī Nuʿaym*; A: Aḥmad b. ʿAbd Allāh al-Iṣfahānī Abū Nuʿaym (d. 430/1038); VP: *majlis min*; C: ḥadīth – collection. (cf. no. 400d)

577a 58a/1–8 *Majmūʿ fihi Musalsalāt al-Ibrāhīmī*; A: ʿAbd Allāh b. ʿAṭāʾ al-Ibrāhīmī (d. 476/1084); S: al-Dhahabī, *Tārīkh al-islām*, years 471–80, pp. 166–7; The reading of the *nisba* (relational name) in the *fihrist* is unclear, but 'Ibrāhīmī' is possible and this title is mentioned in Ibn Ḥajar al-ʿAsqalānī, *al-Majmaʿ al-muʾassas li-l-muʿjam al-mufahras*, ed. Y.ʿA. al-Marʿashlī, Beirut: Dār al-maʿrifa, 1994, III, p. 16; C: ḥadīth – collection – musalsalāt.

577b 58a/1–8 *wa-Ḥadīth al-Shīrāzī wa-al-Rāzī*; IAH uses both *nisbas* for various authors in this *fihrist* and identification is thus not possible. VP: *juzʾ min*; C: ḥadīth – collection.

577c 58a/1–8 *wa-Ḥadīth aṣḥāb al-Kindī*; referring to Zayd b. al-Ḥasan al-Kindī (d. 613/1217; al-Dhahabī, *Tārīkh al-islām*, years 611–20, pp. 141–7) whose student formed a discernable group in Damascene *ḥadīth* scholarship (al-Dhahabī, *Tārīkh al-islām*, years 701–46, p. 44 refers for instance to 'aṣḥāb al-Kindī'); VP: *juzʾ min*; C: ḥadīth – collection.

577d 58a/1–8 *wa-Ḥadīth Muslim*; A: Muslim b. al-Ḥajjāj al-Naysābūrī (d. 261/875); VP: *ḥadīthān min*; C: ḥadīth – collection.

577e 58a/1–8 *wa-Fawāʾid al-Muzakkī*; IAH refers to two different scholars with this *nisba* (relational name) (cf. nos. 435h and 541r) and an identification is thus not possible. VP: 9th; C: ḥadīth – collection.

577f 58a/1–8 *wa-Mashyakhat Ibn al-Bannāʾ*; A: Aḥmad b. al-Ḥasan Ibn al-Bannāʾ (d. 527/1132–3); VP: 5th; C: mashyakha. (cf. no. 432a)

577g 58a/1–8 *wa-Aḥādīth Wakīʿ*; A: Wakīʿ b. al-Jarrāḥ al-Ruʾāsī (d. 197/812); C: ḥadīth – collection.

577h 58a/1–8 *wa-Ḥadīth al-Baghawī*; A: ʿAbd Allāh b. Muḥammad al-Baghawī (d. 317/929); VP: *juzʾ min*; C: ḥadīth – collection.

577i 58a/1–8 *wa-Fawāʾid al-Fārisī*; A: ʿAbd al-Ghāfir b. Ismāʿīl al-Fārisī (d. 529/1134–5); VP: *juzʾ min*; C: ḥadīth – collection. (cf. no. 470b)

577j 58a/1–8 *wa-Musnad al-Muʿāfā b. ʿImrān*; A: al-Muʿāfā b. ʿImrān al-Mawṣilī (d. 185/800–1); VP: *juzʾ min*; C: ḥadīth – collection.

577k 58a/1–8 *wa-Ḥadīth al-Ḥamāmī*; most likely A: ʿAlī b. Aḥmad Ibn al-Ḥamāmī (d. 437/1045–6); VP: *juzʾ min*; C: ḥadīth – collection. (cf. no. 435m)

577l 58a/1–8 *wa-Amālī al-ʿAllāf*; A: Muḥammad b. Yūsuf Ibn Dūst al-ʿAllāf (d. 381/991–2); VP: *majlis min*; C: ḥadīth – collection.

577m 58a/1–8 *wa-Muwāfaqāt al-aʾimma al-khamsa fī Qutayba wa-Abī Mūsā al-Zamin*; This title refers most likely to the work by A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); S: Ṣ. Khalīl al-ʿAlāʾī, *Ithārat al-fawāʾid al-majmūʿa fī al-ishāra ilā al-farāʾid al-masmūʿa*, ed. M. al-Zahrānī, Damascus: Maktabat al-ʿUlūm wa-al-Ḥikam, 2004, 424–7. Al-ʿAlāʾī mentions that Ḍiyāʾ al-Dīn's work contains traditions transmitted by al-Bukhārī, Muslim, Abū Dāwūd, al-Tirmidhī and al-Nasāʾī ('the five *imāms*') via Abū Mūsā Muḥammad b. al-Muthannā al-Zaman (d. 260/873–4). 'Qutayba' most likely refers to the 3rd/9th-century *ḥadīth* transmitter Qutayba b. Saʿīd al-Balkhī who is repeatedly mentioned in another *muwāfaqāt*-work by Ḍiyāʾ al-Dīn, his *al-Muwāfaqāt al-ʿawālī* (MS D 3837/8, fols 126–8). Abū Mūsā Muḥammad b. Muthannā died c. 250/864. C: ḥadīth – collection – muwāfaqāt.

577n 58a/1–8 *wa-Ḥadīth Ibn al-Sammāk*; A: ʿUthmān b. Aḥmad al-Daqqāq Ibn al-Sammāk (d. 344/955); VP: 7 *aḥādīth min*; C: ḥadīth – collection.

578a 58a/9–18 *Majmūʿ fīhi Fawāʾid ʿan shuyūkh Abī ʿAbd Allāh al-Warrāq*; A: Muḥammad b. ʿAbd al-ʿAzīz al-Warrāq; MS: D 3788/7, fols 85–94 [FMMU 52, pp. 262–7]; rebinding; fol. 85a IAH note (claims *ijāza* for himself); C: mashyakha.

578b 58a/9–18 *wa-Juzʾ aḥādīth ʿawālī ʿan thalātha min shuyūkh al-imām ʿIzz al-Dīn Ibn Abī ʿUmar*; A: Aḥmad b. ʿAbd Allāh b. ʿAbd al-Raḥmān al-Maqdisī; MS: D 3788/1, fols 1–27 [FMMU 52, pp. 262–7]; C: ḥadīth – collection – ʿawālī.

578c 58a/9–18 *wa-Juzʾ ṭuruq Ibn Abī Laylā*; A: Muḥammad b. Muḥammad al-Maydūmī (d. 754/1353–4); MS: D 3788/2, fols 34–41 [FMMU 52, pp. 262–7]; C: ḥadīth – collection.

578d 58a/9–18 *wa-ʿAwālī muntaqāt min sabʿat ajzāʾ min ḥadīth al-Mukhalliṣ*; A: Muḥammad b. ʿAbd al-Raḥmān al-Mukhalliṣ (d. 393/1003); MS: D 3788/3, fols 42–52 [FMMU 52, pp. 262–7]; fol. 44a IAH *akhbaranā*-note (Ibn al-Muḥibb, Ibn al-Bālisī); C: ḥadīth – collection – ʿawālī.

578e 58a/9–18 *wa-Muntaqā min musnad al-Shāfiʿī*; A: Muḥammad b. Idrīs al-Shāfiʿī (d. 204/820); rebinding; C: ḥadīth – collection.

578f 58a/9–18 *wa-Thalāthata ʿashara ḥadīth muwāfaqa min Muwaṭṭaʾ Abī Muṣʿab*; A: Ibrāhīm b. ʿAbd al-Ṣamad al-Baghdādī (d. 325/936–7); VP: *juzʾ fīhi*; MS: D 3788/4, fols 58–61 [FMMU 52, pp. 262–7]; fol. 58a IAH *akhbaranā*-note (Asʿad b. Manjā); C: ḥadīth – collection.

578g 58a/9–18 *wa-Juzʾ al-Biṭāqa*; A: ʿAlī b. ʿUmar (d. 441/1049–50); MS: D 3788/5, fols 64–78 [FMMU 52, pp. 262–7]; fol. 64a IAH *akhbaranā*-note (Shihāb al-Dīn); C: ḥadīth – collection.

578h 58a/9–18 *wa-Juzʾ fīhi al-rūwāt ʿan Muslim*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); MS: D 3788/6, fols 79–84 [FMMU 52, pp. 262–7]; fol. 79a IAH note (claims right of transmission with '*min marwīyāt*'); C: ḥadīth – study of.

578i 58a/9–18 *wa-Muntaqā min Musnad Ibn Jumayʿ*; A: Muḥammad b. Aḥmad Ibn Jumayʿ (d. 402/1011–2); MS: D 3788/8, fols 95–104 [FMMU 52, pp. 262–7]; fol. 98a IAH *akhbaranā*-note (grandfather); fol. 95a IAH note (claims *ijāza* for himself); C: ḥadīth – collection.

578j 58a/9–18 *wa-al-Musalsal*; A: Aḥmad b. Mūsā al-Dimashqī al-Fākhūrī (fl. 9th/15th century); MS: D 3788/9, fols 105–10 [FMMU 52, pp. 262–7]; C: ḥadīth – collection – musalsalāt.

578k 58a/9–18 *wa-ʿAsharat aḥādīth ʿan ʿasharat shuyūkh min shuyūkh ʿĀʾisha bt. al-Majd*; A: ʿĀʾisha bt. ʿĪsā al-Maqdisī (d. 697/1298, al-Dhahabī, *Tārīkh al-islām*, years 691–700, pp. 327–8); MS: D 3788/10, fols 112–17 [FMMU 52, pp. 262–7]; C: ḥadīth – collection.

578l 58a/9–18 *wa-Amālī al-Khallāl*; A: al-Ḥasan b. Muḥammad Abū Muḥammad al-Khallāl (d. 439/1047); VP: *majlisān min*; MS: D 3788/11, fols 120–6 [FMMU 52, pp. 262–7]; fol. 126b IAH *akhbaranā*-note (grandfather); fol. 120a IAH note (claims *ijāza* for himself); C: ḥadīth – collection.

578m 58a/9–18 *wa-Khamsūna ḥadīth*; A: Ḍiyāʾ al-Dīn Muḥammad b. ʿAbd al-Wāḥid al-Maqdisī (d. 643/1245); MS: D 3788/12, fols 128–43 [FMMU 52, pp. 262–7]; fol. 128a ON Yūsuf b. ʿUmar b. ʿAbd Allāh Ibn al-Muḥibb al-Maqdisī; fol. 130a IAH *akhbaranā*-note (Ibn al-Muḥibb); C: ḥadīth – collection.

578n 58a/9–18 *wa-K. fī al-Alqāb*; A: Muḥammad b. ʿAbd Allāh Ibn Nāṣir al-Dīn (d. 842/1438); MS: D 3788/13, fols 144–64 [FMMU 52, pp. 262–7]; fol. 164a IAH note (*ʻbi-khaṭṭihiʼ*); Martel-Thoumian, *Catalogue*, 85/6 misreads the IAH note on fol. 164a and erroneously states that this is an autograph by IAH. C: biographical dictionary.

578o 58a/9–18 *wa-Amālī al-Busrī*; The reading of the name is tentative, but this is most likely A: ʿAlī b. Aḥmad Ibn al-Busrī (d. 469/1076); VP: 24th; FI: *wa-ghayr dhālika*; This title thus probably matches MS: D 3788/14, fols 165–8 [FMMU 52, pp. 262–7]; C: ḥadīth – collection. (cf. no. 515h)

579a 58b/1–8 *Majmūʿ Min ḥadīth Abī ʿUmar Ghulām Thaʿlab*; A: Muḥammad b. ʿAbd al-Wāḥid Ghulām Thaʿlab Abū ʿUmar al-Zāhid (d. 345/957); FI: *juzʾ aḥādīth min al-Ḥarbīya*; The reading of *al-Ḥarbīya* is tentative, but in this case it could refer to the *Ḥarbīyāt* by ʿAlī b. ʿUmar al-Ḥarbī al-Sukkarī (d. 386/996–7, cf. no. 572c). C: ḥadīth – collection.

579b 58b/1–8 *wa-Aḥādīth muntaqāt min ḥadīth al-Mukhalliṣ*; A: Muḥammad b. ʿAbd al-Raḥmān al-Mukhalliṣ (d. 393/1003); C: ḥadīth – collection.

579c 58b/1–8 *wa-Juzʾ muntaqā ḥadīth ʿUqba b. ʿĀmir min Musnad al-Shāmīyīn min al-Musnad*; not identified extract from *Musnad al-Shāmīyīn* from the *Musnad* of Aḥmad b. Ḥanbal (d. 241/855); C: ḥadīth – collection.

579d 58b/1–8 *wa-Faḍl Ramaḍān min amālī Ibn Fanjūwayh*; A: Muḥammad b. al-Ḥusayn Ibn Fanjūwayh; C: ḥadīth – collection. (cf. no. 439j)

579e 58b/1–8 *wa-Ḥadīth Abī Mūsā al-Madīnī*; A: Muḥammad b. Abī Bakr al-Madīnī Abū Mūsā (d. 581/1185); VP: *juzʾ min*; C: ḥadīth – collection.

579f 58b/1–8 *wa-ʿAsharat aḥādīth rubāʿīyāt min Sunan Abī Dāwūd*; A: Abū Dāwūd al-Sijistānī (d. 275/889); C: ḥadīth – collection – rubāʿīyāt.

579g 58b/1–8 *wa-Tārīkh wa-wafayāt*; A: Aḥmad b. Muḥammad al-ʿAtīqī Abū al-Ḥasan (d. 441/1049–50); S: al-Daʿjānī, *Mawārid*, III, pp. 1818–19; C: history/biographical dictionary.

579h 58b/1–8 *wa-Aḥādīth Abī al-Dunyā*; most likely A: ʿAbd Allāh b. Muḥammad Ibn Abī al-Dunyā (d. 281/894); C: ḥadīth – collection.

579i 58b/1–8 *wa-Uṣūl Ibn al-Sibṭ*; possibly *Nihāyat al-sūl fī ruwāt al-sittat al-uṣūl* by A: Ibrāhīm b. Muḥammad Sibṭ Ibn al-ʿAjamī (d. 841/1438); VP: *10 aḥādīth min*; C: ḥadīth – collection.

579j 58b/1–8 *wa-Ḥusn al-tahānī*; not identified.

6

The Ibn ʿAbd al-Hādī *fihrist*: Edition

The Ibn ʿAbd al-Hādī catalogue is preserved in a unique single-text autograph manuscript in the National al-Asad Library (MS 3190). The *fihrist* is not dated, but, as argued in Chapter 2, it was probably written in the year 897/1492. The manuscript consists of fifty-eighth folia, measuring 185×135 millimetres. It shows signs of minor deterioration caused by water and insects, but the text is undamaged. It is written in Ibn ʿAbd al-Hādī's characteristic *naskhī* script with occasionally pointed letters and hardly any use of vocalization signs. The text is monochrome in black ink. For rubrications, wider line spacing and elongated strokes are employed.

As with most manuscripts written by Ibn ʿAbd al-Hādī, the area that is written on varies considerably between pages. The 114 pages with full text have between twelve (folio 26b) and nineteen lines (folia 45b and 48b). The line spacing is irregular and there are no marks of pricking and ruling (which would anyway have been very surprising considering the irregular page layout). The Arabic foliation is in pencil at the top left corner, with folio 58b incorrectly numbered as '59' (or rather the writer of these numbers changed here to a page numbering system). The title page carries two stamps, one of the *al-Maktaba al-ʿumūmīya* in Arabic (also on folia 30a and 58b) and one of the Ẓāhirīya Library in Arabic and French (also on folio 5b). Besides the first stamp the word 'ʿUmarīya' was added to indicate the manuscript's provenance after its transferral to the new Public Library. At this point the class mark '19' was added as well (*al-adabīyāt al-manthūra* 19). Next to it we find the current class mark '3190' in pencil. The catalogue consists of six quires: one quaternion (folia 1–8) and six quinions (folia 9–18, 19–28, 29–38, 39–48 and 49–58). Ibn ʿAbd al-Hādī numbered the first four quires (folia 1a, 9a, 19a and 29a). Catchwords are not used. Folia 35a and 48b carry

modern corrections in blue pen referring to the actual manuscripts matching these two entries (using the old *al-Maktaba al-ʿumūmīya*/Ẓāhirīya class mark number *Majmūʿ* 93 and *Majmūʿ* 31).

The below numbering is meant to replicate the entry system used by Ibn ʿAbd al-Hādī. The numbers assigned here have been added to the manuscript reproductions in part II of the plate section in red. For the sake of legibility, the orthography has been standardised in the following to bring it into a form familiar to modern readers. The text is reproduced with fully pointed letters and with *hamza*, although the latter is, typically for Middle Arabic, generally weakened in the manuscript. The *hamza* is inconsistently used in 'ibn' and this has not been changed in the edition (for instance, in numbers 4, 7, 95, 165, 189, 197, 200, 225 and many more). The use of numerals shows considerable differences to classical Arabic and the choices of Ibn ʿAbd al-Hādī have been retained here – for instance, he uses '*aḥad*' instead of '*iḥdā*' (number 87), '*ithnayn*' instead of '*ithnatayn*' (number 105), '*thālith*' instead of '*thalātha*' (number 256), '*sitt majālis*' instead of '*sittat majālis*' (number 531). In the same vein, he did not follow the classical rules on cases – for instance, '*15 ḥadīth*' instead of '*15 ḥadīth*^{an}' (number 542), '*11 ḥadīth*' instead of '*11 ḥadīthan*' (number 574), '*50 ḥadīth*' instead of '*50 ḥadīth*^{an}' (number 578) and '*ʿishrūn*' instead of '*ʿishrīn*' (number 431c). Orthographical choices such as writing the *alif maqṣūra* as an *alif* are also retained – for instance, *fatwā* (number 339), *al-aʿlā* (number 411), al-Muʿāfā (number 458), *al-ṣughrā* (number 472) and *al-mujtanā* (number 552).

Symbols used in editing the Arabic text

/	line break (with line number in superscript)
…	text illegible or obscure
( )	tentative reading
[ ]	editor's insertion of letters or words, entry numbers and folio numbers
{ }	text to be deleted (e.g. unintentionally repeated words)
[[ ]]	text erased in the manuscript
| |	interlinear addition by Ibn ʿAbd al-Hādī
|| ||	marginal addition by Ibn ʿAbd al-Hādī

[1ا] كتاب فهرست الكتب وقف كاتبه يوسف \2 ابن عبد الهادي \3 الحمد لله \4 ليلة الأربعاء ثالث عشر شهر رمضان سنة ست وتسعين وثمان مائة \5 رأيت في النوم كأني في مكان نريد أن نصلي خلف رجل جماعة \6 وهو إمامنا في (ختمة/خيمة) فصلى بنا ركعة ودخل عليه صبي فأتاه بشيء يأكل ثم \7 قال له كل وأنا أقول تكلم في الصلاة ما تصح الصلاة خلفه ثم أخذت \8 نعلي وذهبت أطلب مكاناً غيره وإذا كل طريق أدخل فيه \9 {فيه} أجد فيه النهر والنهرين من المياه وكلما دخلت إلى مكان \10 أجد فيه ثلاثة ودخلت في بعض تلك الطرقات فوجدت بحراً \11 عظيماً وكان الطريق فيه ضيق وهو مسقوف عليه وعثرت في بعضه \12 وكان يأخذني وما تخلصت منه إلا بعد جهد ثم خرجت منه إلى غيره وكلما \13 دخلت طريقاً أجد فيه النهر والنهرين وسئمت[1] من ذلك وآخر ذلك ...[2] \14 على مجمع الطرق وأنا أطلب الرفيق إليه فرافقني اثنين أو ثلاثة ثم انقطعوا \15 عني ثم وصلت إليه وأجد فيه طريقين فسلكت الأيمن \16 منها فما كان بأسرع من أن وصل بي إلى دخلة فأجد فيها بابين \17 أحدهما أيمن والآخر أيسر نازل إلى أسفل والأيمن آخذ إلى \18 فوق وكأنه وقع في نفسي أن الأيمن باب الجنة والأيسر الأسفل باب النار \19 وإذا خرج إلي منه رجل أسود أعور فقال تعال ادخل هنا فإنه لا...[3] \ 20 أحد الجنة حتى يدخل هنا يسيراً وأنا أقول له لمثلي تقول هذا الكلام و... \ 21 ومن أنت حتى تتكلم بهذا الكلام الكبير وقال ما تقول لي من أنت فقلت... \22 فدخل الجنة \23 ووقفت في الباب \24 وأذا جبال وخيام \25 كثيرة مضروبة \26 وأنا لا أجوز الباب \27 وأقول ما (حدا) يدخل \28 الجنة حتى يموت \29 وإذا بي قد \30 استيقظت

[1ب]

بسم الله الرحمن الرحيم وهو حسبي \1 الحمد لله رب العالمين وصلى الله على سيدنا محمد وآله وصحبه وسلم \2 فهرست الكتب وقف كاتبه على نفسه ثم على \3 أولاده ثم أولادهم ثم على أنساله وأعقابه ثم من بعدهم\ على من ينتفع بهم من الحنابلة

[1] ||كتاب الله العظيم بخط شيخنا الشيخ زين الدين||

[2] ||مصحفين بخطي عليهما قرأت||

[3] كتاب تذهيب تهذيب الكمال في أسماء الرجال للذهبي في خمس مجلدات

[4] ثلاث مجلدات من مصنف بن أبي شيبة

[5] وكتاب طبقات القاضي أبي الحسين بن الفراء

[6] كتاب النهاية لابن الأثير موقوف من غيري

[7] كتاب قواعد بن رجب بخط ابن بردس

[8] كتاب إعلام الموقعين لابن القيم مجلدين

[1] في تحقيق الخرسة "وسلمت".

[2] في تحقيق الخرسة "وقفت".

[3] في تحقيق الخرسة "يدخل".

[9] كتاب الشجرة النبوية مجلدة قطع كبير
[10] مجموع في تخريج أحاديث المصابيح وتخريج أحاديث الكاشف كلاهما لابن حجر
[2أ]
[11] كتاب البيان في بديع خلق الإنسان تصنيفي
[12] أربع مجلدات من شرح الهداية للشيخ مجد الدين
[13] كتاب تعجيل المنفعة وغيره لابن حجر مجلد كبير
[14] كتاب إغاثة اللهفان لابن قيم الجوزية
[15] كتاب عيون الحكايات لابن الجوزي
[16] مجموع فيه عدة الصابرين والجيوش لابن القيم
[17] كتاب الداء والدواء لابن القيم
[18] كتاب التوضيح لابن هشام
[19] مجموع فيه الكافية الشافية
[20] كتاب الطوفي في الأصول
[21] كتاب تلخيص المفتاح
[22] كتاب مناقب عمر بن الخطاب لابن الجوزي
[23] كتاب هجو السفيه لابن علوي
[24] كتاب التحبير للقاضي علاء الدين في مجلدين
[2ب]
[25] كتاب المقنع عليها زوائد المحرر وهي نسختي التي قرأت فيها
[26] كتاب (السرحة) شرح الملحة تصنيف أخي
[27] كتاب شرح الملحة لابن سعيد
[28] كتاب التمهيد في الأصول لأبي الخطاب
[29] كتاب مشاكلة النمط في تهذيب الملتقط تصنيفي
[30] كتاب أصول ابن قاضي الجبل
[31] كتاب مسودة المشايخ
[32] كتاب التحقيق لابن الجوزي
[33] وكتاب الإرشاد لابن عقيل
[34] كتاب الواضح لابن عقيل في ثلاث مجلدات
[35] كتاب إبطال التأويلات للقاضي
[36] كتاب جواب المسائل الاسكندرية للشيخ
[37] كتاب النقض على بشر المريسي وغيره
[3أ]
[38] كتاب الموطأ رواية أبي مصعب

[39] كتاب رؤوس[4] المسائل لأبي الخطاب
[40] كتاب الرعاية الصغرى
[41] المجلد الأول من الحاوي الكبير
[42] كتاب شرح الخرقي لابن البناء
[43] كتاب التذكرة لابن عقيل
[44] كتاب الكافي للشيخ موفق الدين في مجلدين بخطه
[45] الطبراني الأوسط
[46] مسند عبد بن حميد
[47] كتاب الموطأ رواية القعنبي بخط الشيخ موفق الدين
[48] مجلد من مسند البزار
[49] كتاب مناقب الإمام أحمد لابن الجوزي
[50] مجلد من المجرد للقاضي
[51] كتاب التذكرة لابن عبدوس
[3ب]
[52] كتاب مسند الدارمي
[53] كتاب اقتضاء الصراط المستقيم للشيخ تقي الدين
[54] كتاب شرح ألفية العراقي
[55] كتاب تهذيب الأجوبة لابن حامد
[56] كتاب ترجمة الشيخ تقي الدين لابن عبد الهادي
[57] كتاب محض البيان في مناقب عثمان تصنيفي
[58] كتاب الكفاية لابن العقيل
[59] كتاب صحيح مسلم في أربعة وأربعين جزء وقف قديم
[60] مجلدين من الزهد للإمام أحمد
[61] كتاب مسائل أبي داود عن أحمد
[62] الثاني من الإبانة لابن بطة
[63] كتاب التوحيد لابن خزيمة
[64] كتاب الأموال لأبي عبيد
[4أ]
[65] كتاب مناقب الإمام أحمد تصنيفي في ثلاثة عشر مجلد
[66] كتاب مناقب الشافعي في أربع مجلدات وفي الأخير نتف الحكايات والأخبار ونفحات نسيم الأنس الكل تصنيفي
[67] كتاب مناقب أبي حنيفة وضمنه تذكرة الحفاظ تصنيفي
[68] كتاب مناقب مالك وضمنه تذكرة الحفاظ أيضاً تصنيفي

[4] في الأصل "الروس".

[69] كتاب هداية الإنسان تصنيفي في ثلاث مجلدات
[70] كتاب المنامات لابن أبي الدنيا وضمنه الحذر والشفقة له
[71] كتاب النافع في الطب والمنافع تصنيفي خمس مجلدات صغار
[72] كتاب مختصر ذم الهوى تصنيفي
[73] كتاب المحتضرين لابن أبي الدنيا
[74] كتاب مسند الحميدي
[75] كتاب {الحكايات} البشارة في |الحكايات|المختارة تصنيفي
[76] كتاب الملتقط في ثلاث مجلدات وضمن الثاني كتاب الجراد كلاهما تصنيفي

[4ب]

[77] كتاب ظهور السرر باختصار الدرر تصنيفي
[78] كتاب الفائق في الشعر الرائق تصنيفي
[79] كتاب مرآة الزمان في أوهام المشايخ الأعيان تصنيفي
[80] كتاب تدارك الفرط تصنيفي
[81] كتاب أشراط الساعة في مجلدين تصنيفي
[82] مجموع فيه أدب المرتعى والتمهيد كلاهما تصنيفي
[83] كتاب زينة العرائس تصنيفي
[84] المجلد الأول من التلخيص في الفقه للشيخ فخر الدين
[85] كتاب فتاوى سنة تسع وثمانين لي
[86] كتاب روضة المحبين لابن القيم
[87] كتاب فتاوى سنة أحد وتسعين لي
[88] كتاب المحرر في الفقه وعليه حواشي شيخنا ابن قندس بخطه
[89] كتاب تنبيه المنتبه في مجلدين تصنيفي
[90] كتاب فتاوى سنة تسعين لي

[5أ]

[91] ثلاث وسبعون جزءاً من كتابي جمع الجوامع وفي آخر أجزاء كثيرة أجزاء وكراريس مجلدة معه من (غيره) من تصنيفي وغيره
[92] كتاب قرة العين تصنيفي وفي آخره الكفاية لابن منده وقصيدة الدولابي وزاد الأريب تصنيفي
[93] كتاب فتاوى سنة ثلاث وتسعين لي
[94] كتاب الرياض اليانعة تصنيفي
[95] كتاب ضبط من غبر فيمن قيده بن حجر تصنيفي
[96] كتاب مقدمة التصوف وشرحها تصنيفي
[97] كتاب حواشي شيخنا على الفروع بخط الجراعي
[98] كتاب الروح لابن القيم وما معه
[99] كتاب فتاوى سنة أربع وتسعين لي

[100] كتاب ديوان الصبابة

[101] كتاب الاستعاذة لابن مفلح

[5ب]

[102] كتاب تجريد العناية

[103] مجموع فيه زهر الحدائق ومراقي الجنان تصنيفي

[104] مجموع فيه كشف اللبس وجامع الفوائد والعبر

[105] كتاب فتاوى سنة اثنين وتسعين لي

[106] كتاب نزهة المسامر تصنيفي ومعه غيره

[107] كتاب بغية الحثيث في فضل أهل الحديث تصنيفي

[108] كتاب إرشاد النظراء تصنيفي

[109] كتاب فنون المنون تصنيفي

[110] كتاب ظهور المخبأ ومعه شفاء الغليل تصنيفي

[111] كتاب معجم الكتب ثلاث مجلدات تصنيفي

[112] كتاب شرح عقود الدرر لابن ناصر الدين

[113] كتاب الكافية الشافية نسخة أخرى

[114] كتاب الاستغناء بالقرآن لابن رجب

[6أ]

[115] كتاب جامع العلوم تصنيفي

[116] كتاب مراقي الجنان بخطي نسخة أخرى تصنيفي

[117] كتاب مسودة الرياض اليانعة تصنيفي

[118] مجموع فيه مناقب سعد ومناقب سعيد كلاهما تصنيفي

[119] مجموع فيه مناقب علي وإيضاح المشكل وقاعدة لابن تيمية والأمثال الكل تصنيفي غير القاعدة

[120] مجموع فيه مناقب عمر وبحر الدم كلاهما تصنيفي

[121] مجموع فيه مناقب عبد الرحمن بن عوف ومناقب أبي عبيدة وجزء في التسديد على النساء الكل تصنيفي

[122] كتاب فضائل أبي بكر تصنيفي

[123] مجموع فيه مناقب طلحة ومنافب الزبير ونهاية المرام وإجابة السائل الكل تصنيفي

[6ب]

[124] كتاب شرح جمع الجوامع للمحلي

[125] مجموع فيه الخواتيم لابن رجب وشرح حديث قس بن ساعدة تصنيفي

[126] كتاب الأربعين الآجرية

[127] كتاب زبد العلوم تصنيفي

[128] مجموع فيه قاعدة لابن رجب وغاية السول وتحفة الوصول وبلغة الحثيث والثمرة الرائقة والرد على من شدد وعسر ومقبول المنقول وغير ذلك الكل تصنيفي غير القاعدتين

[129] مجموع فيه الكياسة وشرح النخبة وتنبيه المخانق والفوائد البديعة غالبه تصنيفي
[130] كتاب التبصرة للشيرازي
[131] الثاني من طبقات القراء للذهبي
[132] مجموع فيه الرعاية وتخريج أحاديث المقنع وعوالي النظام وجمع العدد وفضل السمر والغلالة الكل تصنيفي

[7أ]

[133] مجموع فيه أحكام العمامة وبحر الدم وغير ذلك تصنيفي
[134] كتاب الحض النبوي والطب النبوي تصنيفي وفيه إرشاد المريد وأربعين عثمان وأربعين علي الكل تصنيفي
[135] كتاب العلم في مجلدين وضمنه أجزاء
[136] كتاب أحكام الحمام تصنيفي
[137] مجموع فيه كشف الغطاء وجمع الجيوش كلاهما تصنيفي
[138] كتاب إخبار الإخوان تصنيفي
[139] مجموع فيه النهاية والمشيخة الكبرى وأربعين الآجري ومسلسلات التيمي غالبه تصنيفي
[140] كتاب التوعد بالرجم والسياط وما معه تصنيفي
[141] مجموع فيه الظفر والمسألة (السقباوية) والاهتمام وحسن العبارة وإرشاد من طاب أصله ونقل الرواة كله تصنيفي

[7ب]

[142] كتاب الصفات لابن المحب وما معه من مسند مسدد وغير ذلك مجلدين
[143] مجموع فيه الأخبار الملتقطة من {من} أخبار السراج وغيرها وصفات الكلب الغروث والبشارة بالخزي والنار والوصايا المهدية وجزى العاني وفضل الأئمة الأربعة والاعتبار وبعض الحكايات الملتقطة من الأفواه غالبه تصنيفي
[144] مجموع فيه غرر الأخبار والأربعين في صفات رب العالمين ومقامة الأمان وغير ذلك غالبه تصنيفي
[145] كتاب الاستبصار للشيخ موفق الدين
[146] كتاب الطب النبوي لداود
[147] مجموع فيه الحظ الأسعد وأحكام الترياق كلاهما تصنيفي

[8أ]

[148] كتاب الفهرست لابن حجر
[149] كتاب شرح الألفية لابن أم قاسم
[150] كتاب الروايتين والوجهين للقاضي
[151] قطعة من شرح المقنع لابن عبيدان
[152] كتاب طريق الهجرتين لابن القيم
[153] كتاب ذم الكلام لشيخ الإسلام الأنصاري
[154] كتاب الهدي النبوي لابن القيم ثلاث مجلدات

[155] كتاب الدول الإسلامية للذهبي
[156] كتاب تخريج أحاديث الرافعي لابن حجر
[157] كتاب مفتاح دار السعادة لابن القيم
[158] كتاب الطبقات لابن رجب
[159] كتاب الفروع في مجلدين
[160] كتاب الأصول لابن مفلح

[8ب]

[161] مجموع فيه غاية السول وشرحه وأشياء عديدة غالبه تصنيفي
[162] كتاب المقنع نسخة أخرى عليها خط الشيخ موفق الدين
[163] المجلد الأول من الفائق
[164] كتاب حادي الأرواح لابن القيم
[165] مجموع فيه الأربعين في فضل الأربعين والأربعين المختارة من مسند أبي حنيفة وأربعين عبد الله ابن أحمد والأربعين من سنن بن ماجة وأربعين الشيخ موفق الدين وكتاب كتب النبي صلى الله عليه وسلم وهو إجابة السائل وأربعين أبي حنيفة وأربعين بن الفراء وأربعين الضياء وأربعين القاضي سليمان وأربعين المزي وأربعين بن المحب وأربعين بن زيد والأربعين البعلية والحكايات الجمة الكل تصنيفي وفيه أربعين السلمي

[9ا]

[166] كتاب الرد على الإخنائي
[167] مجموع فيه مسرة العقبا وثلاثين السلفي ومرويات أرزونا ومرويات يلدا والعشرة الطرابلسية والعشرة الحرانية والخمسة الأنطاكية وحديث علي بن حجر والخمسة الجبلية والخمسة العسقلانية والعشرة الطبرية والخمسة القابونية والعشرة المزية والعشرة المرداوية والستة الزملكاوية وغير ذلك غالبه تصنيفي
[168] مجموع فيه أربعين الإمام أحمد وأربعين ابن البخاري وأربعين طلحة وفضل العالم العفيف والذل والخمول وامتثال قول القائل وهداية المسترشدين وأنس النفوس غالبه تصنيفي
[169] مجموع فيه روض الربيع وديوان توبة والفرج بعد الشدة وجوهرة الزمان وجواهر اللغات وغير ذلك غالبه تصنيفي

[9ب]

[170] كتاب خير البشر بخير البشر
[171] كتاب شرح العراقي بخط شيخنا
[172] مجموع فيه المنتخب والمنور والمذهب الأحمد والطريق الأقرب وقطعة من الشافي والخصال للقاضي والإشارة للشيرازي والكفاية تصنيفي
[173] كتاب المناقلة لابن قاضي الجبل
[174] مجموع فيه هدايا الأحباب وأربعين أنس وبيان القول السديد والسداسيات والخماسيات والتغريد غالبه تصنيفي

[175] مجموع فيه الإرشاد وأربعين أبي بكر وأربعين عمر والأربعين الزاهرة وأربعين ابن المحب وعشرة لجدي والمعارج وغير ذلك غالبه تصنيفي

[176] ومجموع فيه شد المحزم والقول العجيب والبرهان وحسن المقال والظفر ووجه القول السديد والوعد بالضرب والفراق وبيان الحجة (الصحيحة) كله تصنيفي

[10أ]

[177] مجموع فيه إجابة السائل الحثيث ومرويات شيخنا ابن هلال تصنيفي

[178] ومجموع فيه الفضل المسلم والحجة والأخبار المعدة وقضاء النهمة والاهتمام وزوال الضجر والملالة وإرشاد الحمقاء والحديث المملا وفتح الرحمن والتاج المدبج والعسس كله تصنيفي

[179] ومجموع فيه فضل قضاء حوائج الناس والخمسة الهيتية والخمسة العكاوية والأحاديث العسقلانية والخمسة الإسكندرية والمسلسلة بالشافعية والخمسة السوسية والخمسة الدمياطية والخمسة السرمرية والأحاديث الرحبية والعشرة المسلسلة بالحنابلة والخمسة الملطية والرد على من شدّد وعسر كله تصنيفي

[180] ومجموع فيه من سيرة ثواب ما أسداه والهناء والشدة والبأس وتأذي الأبرار والعدد والزين وما ورد في يوم الأربعاء والتحسيس وعرف العطر وأفضل مضحي كله تصنيفي

[10ب]

[181] ومجموع فيه شفاء (الصدر) والتعويل وهدية الحبيب والتصحيح المصدق وفضل العنب وغير ذلك كله تصنيفي

[182] ومجموع فيه جلاء الدين والخمسة النيربية وجواز الزيادة والخمسة الكهفية كله تصنيفي

[183] مجموع فيه الترصين وتسمية مصنفاتي وعدد الأكابر والجواب اللائق ونزهة القرطاس وصرف (الحراس) والمكمل والضرر والتأبين ووجوب إكرام الخبز كله تصنيفي

[184] ومجموع فيه التخريج الصغير ونزهة الرفاق وغدق الأفكار وعدة الملمات والإعانات وثمار المقاصد كله تصنيفي

[185] ومجموع فيه الوقوف والتسديد ومسائل ابن مشيش ومسائل خطاب بن بشر وعين الإصابة غالبه تصنيفي

[11أ]

[186] ومجموع فيه الأخبار والعصابة الآثمة وهدية الإخوان والميل والخير والمعجل والأذكار والابتهاج والقت والتحذير والأجر والبر وإرشاد الأخيار كله تصنيفي

[187] ومجموع فيه طبع الكرام والأحاديث المسطورة والنبوية وحلاوة السير وهدية الرفاق كله تصنيفي

[188] ومجموع فيه زوال البأس والتحذير وإرشاد الحريص والقول المسدد وجزء من حكايات الأفواه وعشرة الخطباء والتبيين وكمال الزينة كله تصنيفي

[189] ومجموع فيه أربعين الزبير وأربعين سعد وجزء بن نجيد وأربعين سعيد وأربعين عبد الرحمن بن عوف وعوالي أبي بكر الشافعي وأربعين أبي عبيدة والجوهر النفيس وأربعين الشيخ أبي عمر وعشرة والدي غالبه تصنيفي

[190] مجموع فيه ألفية العراقي وأشياء لابن عبد الهادي والنخبة ونظمها

[11ب]

[191] مجموع فيه اختصار أحوال القيامة وأحاديث بني عبد الهادي وشجرة بني عبد الهادي والهادي وفوائد الرفاق والتغريد وصفة اللبأ واللبن والتاسع من رائق الأخبار والعاشر منه غالبه تصنيفي

[192] ومجموع فيه التواضع والنشر وهدية الإنسان والشفاء والبغية العليا واحتساب الكاغد والحبر والتقرير وطلب الزرق من الخبايا والتحسين لمن نوى (وبرد) الزبيرة والتحقيق تصنيفي

[193] ومجموع فيه المنار وغيره تصنيفي

[194] وكتاب صفة المفتي والمستفتي لابن حمدان

[195] ومجموع فيه الهجوم[5] وعشرة فاطمة وأربعين الأنصاري وأربعين ابن الجوزي وعشرة ابن الباعوني وأربعين السليمي وأربعين عن أربعين قاض وعشرين ابن هلال كله تصنيفي

[12أ]

[196] ومجموع فيه تهذيب النفس والمسلسلات وأربعين جابر والأربعين المسلسلة بالقول وأربعين من صحيح مسلم والثلاثين التي رواها عن أحمد وأربعين من عوالي جدي والطهارة لابن أبي داود غالبه تصنيفي

[197] ومجموع فيه إزالة الضجر وشيوخ بن المحب والمسألة العنبرية ومسألة ذبائح أهل الكتاب والمسلسلة بالعاهات تصنيفي

[198] ومجموع عمدة الرسوخ ومقامة لائقة (وثنائية) على ما أشكل في الفروع غالبه تصنيفي

[199] كتاب الصارم المغني تصنيفي

[200] ومجموع فيه زاد الأريب والحزن والكمد والطواعين وقصيدة بائية/تائية/ثائية/يائية وصدق التشوف وبدء العلقة ورسالة خانية والفحص والإظهار وخبر المحتاج تصنيفي

[201] ومجموع فيه إجابة السائل وزاد الأريب ورسم الشكل ومسألة الحيض أيام الحج وفوائد من روض الأنف تصنيفي

[12ب]

[202] ومجموع فيه جواهر الدرر وزهر الحدائق والمشيخة الوسطى والمعجم وغير ذلك غالبه تصنيفي

[203] ومجموع فيه تحفة المنتظر وإرشاد المثابر وتعجيل المنفعة والمسائل الشمالية وحسن السير بداء الصيب وتنبيه الإنسان والمسلسلة بالكوفة تصنيفي

[204] ومجموع فيه التحسين والثناء والمسألة الدمشقية ووصلة العاني وظهور النبات والبيان تصنيفي

[205] ومجموع فيه عشرة الحسن وعشرة الحسين وأربعين الدارمي وأربعين عبد بن حميد وأربعين الحافظ عبد الغني وعشرة الثقفيات والمسلسلات بالمحمدين والأربعين المسلسلة بالآباء

[5] أنظر الفصل السابق لقراءة هذه الكلمة ك"الهجوم" ليس ك"النجوم".

وأربعين ابن ناصر الدين وعشرة ابن الصدر وعشرين ابن الصفي وعشرة ابن ناظر الصاحبة وأربعين النسائي وعشرين الشيخ عماد الدين تصنيفي

[13أ]

[206] ومجموع فيه المجتنا من الآثار والعمدة وخمسة وادي محسر والمنهل الأهنا والعشرة الدارانية والعشرة الجماعيلية والعشرة الحرستانية ومرويات جوبر والأربعين المصرية وعشرة السهم والعشرين الحموية والثمانية الربانية والخمسة الثلاثياتية والثمانية العين ثرماوية ومرويات الكرسي ومرويات مقرا والستة المروية بالهامة وعشرة قصر اللباد وعشرة الميطور وأجزاء من أمالي العراقي غالبه تصنيفي

[207] ومجموع فيه الحكايات المنثورة وعوالي زينب [[ال]] بنت الكمال وجزء المخرمي وعوالي جزء الأنصاري والمتحابين وفرائض سفيان الثوري ونزهة المسامر وجزء الجلابي غالبه تصنيفي

[208] مجموع فيه معجم البلدان وتسمية لكتبي وأشياء من شعر شيخنا الباعوني ولقط الفوائد والمختارة من أحاديث مسانيد أبي حنيفة كله تصنيفي

[13ب]

[209] ومجموع فيه القول المسدد والانتصار الأحمد وعشرة عرفات والعشرة القدسية والخمسة الخليلية والخمسة المحصورة والنشاط والعشرة اليونانية والتحسيس والخمسة الكركية والتبيين والخمسة النابلسية والرياض المرتعة غالبه تصنيفي

[210] ومجموع فيه التصريح وغاية النها والرغبة والاهتمام والرغبة وأربعين أسماء المهروانية[6] وغير ذلك غالبه تصنيفي

[211] مجموع فيه تحفة الإخوان وفضل يوم عرفة وفضل عاشوراء وفضل صوم ست شوال والقول السداد وإظهار الأسرار والأخبار المعدة والولوع وحسن المقالة وما ورد في يوم الثلاثاء والإعلام ولائق المعنى كله تصنيفي

[14أ]

[212] مجموع فيه الأمور المهمة وإرشاد الإخوان والاقتباس ومعرفة الأجور (البشيشة) واستحباب تتريب الكتاب والآثار المرهونة وكشف اللبيسة وإرشاد الحي وبيان فضيلة شهر نيسان وإشغال البال وهدية الرؤساء كله تصنيفي

[213] ومجموع فيه إرشاد الثقات وشر الأيام عند اقتراب الساعة وإرشاد الملأ وإيضاح كذب المفترين الفجرة وزوال اللبس والشرب الزلال وطرح التكلف والمنديل والقانون والشدة والبأس والمسائل النجدية كله تصنيفي

[214] ومجموع فيه أربعين أبي مصعب وعشرة الحارث بن أبي أسامة[7] وأربعين الحميدي وأربعين ابن أبي شيبة والأربعين المختارة من الزهد وعشرة حنبل والأربعين المسلسلة بالأسماء

[6] في الأصل " المهرانية".
[7] في الأصل "الحرث".

وأربعين السراج وأربعين الحجار وأربعين ابن حجر والرابع من الثمار الشهية وعشرين حمداني ||وعشرين ابن الشيخ خليل كله تصنيفي||

[14ب]

[215] [[ومجموع]] وكتاب فيه صفة المؤمن والإيمان تصنيفي

[216] ومجموع فيه الإغراب تصنيفي والهدايا للجزلي ولقط السنبل تصنيفي

[217] ومجموع فيه عظيم المنة تصنيفي والشرح المكمل والبلاء تصنيفي وأربعين من حديث أنس وعدة أجزاء من رائق الأخبار تصنيفي وجزء المخرمي والثاني من شفاء الغليل والثاني من الدعاء والذكر

[218] وكتاب المنهاج تصنيفي

[219] مجموع فيه أربعين أبي هريرة وأربعين ابن عمر وأربعين عائشة وأربعين سلمة والأربعين المختارة من البخاري والأربعين العوالي منه وتفريج القلوب وما رواه البخاري عن أحمد وسبب إقلاله وهداية المحبين وغير ذلك كله تصنيفي

[15أ]

[220] ومجموع فيه الأربعين المسلسلة بالأحمدين وأربعين ابن أبي الدنيا وأربعين الروياني وأربعين أبي نعيم وعشرين يوسف بن خليل وأربعين زينب بنت الكمال وأربعين الذهبي وعشرين ابن الحبال وعشرين اللؤلؤي وعشرين ابن منجا وعشرين ابن الشريفة والأربعين الصالحية وكفاية ابن منده والأربعين المغنية عن المعين غالبه تصنيفي

[221] ومجموع فيه أربعين مسدد وأربعين أبي يعلى وأربعين التوحيد وجزء أبي الفضل وثلاثين الطبراني الأوسط وأربعين المجد بن تيمية والأربعين بسند واحد والعشرين بسند واحد والأربعين بسندين والأربعين بأربعة أسانيد وجزء طالوت والأربعين المكية والأربعين البلدانية والأربعين البغدادية والسبعة المسلسلة بالأباء غالبه تصنيفي

[15ب]

[222] ومجموع فيه فتوح الغيب وحسن الكد والإنذار والعطرة المنعشة والندب والنياحة وصدق الوعود وإرشاد الإخوان وجواز التحديث والتنويه كله تصنيفي

[223] ومجموع فيه فضل سقي الماء وحديث العصيدة والنبذة المرضية وبيان الشبه والتزاميك والهم والنكد كله تصنيفي

[224] وكتاب المعجم الكبير تصنيفي وما فيه

[225] ومجموع فيه غراس الآثار والوقوف والأحاديث المائة المتباينة الأسانيد للسروجي ونسخة نعيم بن حماد وثاني حديث بن صاعد وثامن السفينة البغدادية غالبه تصنيفي

[226] ومجموع فيه الأربعين المتباينة الأسانيد والتغليظ الشديد وأربعين السراج وأربعين الرازي والمستجاد وعشرين بن السني وأربعين القاضي **[16أ]** أبي بكر والأربعين المدنية والعشرين الحلبية والعشرة المسلسلة بالحفاظ وعشرين بن اللتي ومجالس بن البختري والأربعين الحرستانية والتحذير والأربعين الدمشقية غالبه تصنيفي

[227] ومجموع فيه معجم الصنائع والخمسة الفلسطينية والأربعين العوالي لي والأربعين المسلسلة بالمحمدين وثالث حديث علي بن الجعد وخمسة القابون وخمسة منا وأربعين الخلفاء

وثاني عشر وثالث عشر حديث علي بن الجعد وأربعين الأمراء وعقيدة الطحاوي وعاشر الثقفيات والبردة والأشربة المروقة غالبه تصنيفي

[228] ومجموع فيه التقوى لابن أبي الدنيا ويم البلاء وأسماء كتبي وأجزاء من حكايات[8] الأفواه وظلال الأسحار والمغني عن الحفظ والكتاب وياقوتة القصر غالبه تصنيفي

[16ب]

[229] ومجموع فيه الأربعين المخطوطة والبشارة بالحظ الأسعد وعدة أجزاء الثمار الشهية وعشرين يحيى بن معين وعشرة ابن زرارة والعشرة الرملية والخمسة اليافونية والخمسة اللاذقية والعشرة الحمصية والخمسة البيروتية والعشرة الصيداوية والخمسة الحورانية والعشرة الأذرعية والعشرة البرزية وعشرة بيت لهيا والخمسة الحردانية غالبه تصنيفي

[230] ومجموع فيه أجزاء الثمار الشهية وأربعين الشيخ عبد القادر والثلاثة الموضوعة للمبتدي والأربعين المختارة من حديث أبي داود وأربعين ابن تيمية وأربعين الترمذي والاختيار وأربعين الطبراني والتوعد والتهديد والاحتساب والأربعين المسلسلة بالقضاة وأربعين ابن الجوارش والأربعين المسلسلة بالوصف وعشرة الفولاذي كله تصنيفي

[17أ]

[231] ومجموع فيه منظومة العراقي ومنظومة عز الدين وفوائد ابن عبد الهادي والمراح وغيره في التصريف واختيارات أصحاب الإمام أحمد

[232] ومجموع فيه الأربعين في صفات رب العالمين ومجلس من أمالي العطار والفوائد الجنابية و(نساء) جبل قاسيون وفوائد الكوكبي والمستجاد والثمانين المختارة والعشرة المنتقاة وسادس الأربعين والخمسة المنتقاة وفوائد الصولي والأربعين المختارة غالبه تصنيفي

[233] ومجموع فيه مجلس من أمالي بن ناصر الدين وكتاب التحذير من القضاء ومسائل ابن هانئ عن أحمد وفتح الباري وما رواه ذو الرمة وفضل ليلة النصف والمنتقى من البخلاء وتحريم الخالق والرابع من أمالي الاصبهاني وجزء من رائق الأخبار والثاني من فوائد أبي الفوارس ومجلس من أمالي بن بشران وغير ذلك غالبه تصنيفي

[17ب]

[234] كتاب فتاوى سنة ثمان وثمانين وما معه

[235] مجموع فيه أخبار الشهداء وجزء من رائق الأخبار والتحذير من مظالم العباد وما ورد من مهور الحور العين وجزء من حديث الديباجي (والفوائد) غزيرة وذم المسكر وجزء بن أبي ثابت والرد على من قال بفناء الجنة والنار

[236] مجموع فيه الجوهر المنضد وكل المرام كلاهما تصنيفي

[237] مسودة جمع الجوامع خمسة عشر جزءاً

[238] مجموع فيه أهوال القبور ومشكل الأحاديث الواردة

[239] كتاب معدن الجواهر

[240] مجموع فيه عقيدة الشيخ موفق الدين وكتاب العرش للذهبي

[8] في الأصل "حكاياة".

[18أ]

[241] كتاب وقوع البلاء تصنيفي

[242] مجموع فيه دواء المصيبة تصنيفي وقطعة من شرح المقنع لنجم الدين وأشياء بخط جمال الدين الإمام وفضل الخطاب والنظام الموشح ومسألة تعليل المخلوقات ومسألة وقوع النجاسات في المائعات ومسالك الأبصار وغير ذلك

[243] ومجموع فيه فوائد بن قاضي الجبل وأشياء بخط الشيخ موفق الدين

[244] ومجموع فيه الأول من الأحاديث المنتقاة وأسوأ الحال والجوهر المنضد وإجماع الأمة والأدب الكبير والبداية وجزء في مسألة أولاد المشركين والثاني من الواضح لابن عقيل غالبه تصنيفي

[245] وكتاب الدر النقي تصنيفي

[18ب]

[246] ومجموع فيه لذة الموت ومختصر البيان والدرة المضية وزهرة الوادي وفوائد بخط شيخنا ابن قندس غالبه تصنيفي

[247] ومجموع فيه العقد التام ومنتخب من مشيخة بن طرخان والأسئلة[9] الفائقة وجزء من حكايات الأفواه وغير ذلك كله تصنيفي

[248] وكتاب الحصن الحصين لابن الجزري

[249] وكتاب الكفاية لابن بردس

[250] كراريس من التاج

[251] ومجموع فيه الثاني من أمالي ابن الأنباري والزيات وأربعين السلفي والكرم والجود وجزء من فوائد المرزبان ومجلس من أمالي البسري (ورسد اللباس) ومنتقى من مسموعات عبد الرزاق ومشيخة المطعم ومنتخب من مسند الحارث[10] وجرء من فوائد الخليلي وكتاب الجمعة للنسائي والعشر لابن أبي ال... **[19أ]** ومجلسان لابن بشران وأبي الفوارس وجزء الحلاوة والأول من أمالي المزي وجزء |من|البطاقة والثاني من فوائد زغبة وثلاثيات الدارمي وثلاثين أسماء ومشيخة أبن تيمية ومشيخة الشيخ أبي عمر وعوالي الخطيب وكتاب المحنة والأول من السنة

[252] كتاب اللباب ثلاث مجلدات

[253] مجلدين من الطبراني الكبير

[254] كتاب صفوة الصفوة لابن الجوزي أربع مجلدات

[255] مسودة شرح الألفية لابن شيخ السلامية

[256] ثلاث مجلدات من المسند الأول ومسند النساء والثالث أجزاء بخط الشيخ موفق الدين

[257] ذيل أبي شامة وذيل آخر له

[258] الثاني من زوائد معجم الطبراني

[9] في الأصل "الأسؤلة".

[10] في الأصل "الحرث".

[259] كتاب لقط المنافع لابن الجوزي
[260] عدة مجلدات من ترتيب المسند للشيخ علي بن عروة
[19ب]
[261] كتاب مصارع العشاق مجلدين
[262] كتاب السبع المعلقات
[263] كتاب الخصال المكفرة لابن حجر
[264] كتاب الروضة في الفقه
[265] كتاب دلائل النبوة للبيهقي أربع مجلدات
[266] كتاب الأحكام السلطانية للقاضي
[267] مسند عبد بن حميد نسخة أخرى
[268] مجموع من كلام ابن سلامة في أصول الفقه
[269] كتاب تحفة المودود[11] لابن القيم
[270] وكتاب التوابين للشيخ موفق الدين
[271] وكتاب ألفية شعبان
[272] وكتاب الرقة والبكاء للشيخ موفق الدين
[273] وكتاب الوابل الصيب لابن القيم بخط الخطيب
[274] وكتاب مناقب الشافعي لابن حجر
[20أ]
[275] النسائي الصغير أجزاء
[276] مسألة الاستواء[12] لابن تيمية
[277] كتاب إحكام الذريعة للسرمري
[278] كتاب الرد بالحق صدعاً
[279] كتاب المقنع في الأصول لابن حمدان
[280] كتاب الاختيارات لابن اللحام
[281] كتاب الزركشي على البخاري بخطه
[282] كتاب ابن تميم
[283] كتاب بيان الأدلة القطعية للماسرجسي[13]
[284] مجموع فيه القحطانية وجزء من النصيحة للآجري
[285] كتاب جلاء الأفهام لابن القيم
[286] كتاب مسبوك الذهب لابن الجوزي
[287] كتاب العبر للذهبي مجملدين

[11] في الأصل " الودود".
[12] في الأصل " الاستوى".
[13] في الأصل " للماسوحي".

[20ب]

[288] من تاريخ ابن كثير ثمان مجلدات

[289] الأول من شرح المحرر للزيراني

[290] الأول من الانتصار لأبي الخطاب

[291] كتاب مرموز الإشارات

[292] كتاب التوحيد لابن مندة

[293] الثاني من الجامع الكبير للقاضي

[294] كتاب الفرقان للشيخ تقي الدين

[295] مجموع فيه التسهيل والعبادات الخمس

[296] كتاب أحكام النساء لابن الجوزي

[297] كتاب الخصال لابن البناء

[298] كتاب أحكام الحمام لابن شيخ السلامية

[299] كتاب التوابين للشيخ موفق الدين نسخة أخرى

[300] كتاب الكلام على فنون من الكلم لابن تيمية وبخطه

[301] مجموع فيه الحيدة وأولاد الصحابة

[21ا]

[302] مجلدين من المبهج للشيرازي

[303] كتاب التبيين للشيخ موفق الدين

[304] كتاب المحرر لابن عبد الهادي

[305] مشيخة ابن رجب

[306] كتاب أحكام العمامة نسخة أخرى

[307] كتاب الورع للمروذي

[308] كتاب الخرقي

[309] كتاب الموطأ رواية يحيى بن بكير[14]

[310] كتاب مكارم الأخلاق للخرائطي

[311] كتاب شرح رسالة ابن زيدون

[312] كتاب مختصر السيرة لشيخنا ابن الدواليبي[15]

[313] كتاب الجهاد لابن كثير

[314] ثلاث مجلدات من شرح البخاري لابن رجب

[21ب]

[315] مجلد عشرة أجزاء من مسند أبي يعلى

[316] كتاب منظومة الصرصري زوائد الكافي

[14] في الأصل " البكير".

[15] في الأصل "الدويلبي".

[317] كتاب نكت ابن مفلح

[318] كتاب السيرة لابن هشام أربع مجلدات

[319] كتاب سنن أبي داود ثلاث مجلدات

[320] الأول من الرد الكبير لابن تيمية

[321] كتاب اللطائف لابن رجب

[322] الأول من المنظومة الكبرى لابن عبد القوي

[323] كتاب الهادي للشيخ موفق الدين

[324] كتاب الحدود للشيرازي

[325] مشيخة ابن طرخان

[326] الأول من الترمذي

[327] مجموع فيه المنحة وكتاب في العروض وبديعية وغير ذلك

[22ا]

[328] مجلدين من الرد على الرافضي لابن تيمية

[329] مجموع فيه الطاعون والجراد وذم التأويل

[330] كتاب منازل السائرين وما معه

[331] مجموع فيه البرء وفيه رسالة في الحدود وفصول أبقراط

[332] كتاب المنتخب في الفقه للأدمي

[333] كتاب أسباب الهداية لابن الجوزي

[334] مجموع للشيخ فيه مسألة في قوله يا أيها الناس اعبدوا ربكم ومسألة في الخير والشر وفصل من القواعد الكبار وسؤال منظوم وقاعدة في التوحيد ومسألة الاستواء[16] ومسألة في دعوة ذي النون وغير ذلك

[335] كتاب الرد على النصارى للشيخ ثلاث مجلدات

[336] المجلد الثاني من الترمذي

[22ب]

[337] مجموع تصنيف أخي فيه أخبار ابن (أدهم) ومنتقى من كتب ابن رجب والزهد والحصن الكبير والفوائد الغزيرة وأدعية ومنسك الشيخ موفق الدين وغير ذلك

[338] كتاب ابن أبي المجد في الفقه

[339] مجموع فيه محاسن الأذكار لابن زيد وشرح غرامي صحيح وحديث ضرب مثل (العلم) وكتاب غنية الطالب وقاعدة نكاحية للشيخ تقي الدين وجزء لابن الحداد وكتاب المتفق والمفترق والرد على من يدعي الوضع على بعض أحاديث المسند والتحفة والفائدة وكلام ابن الخطيب والثمرة الرائقة تصنيفي وروض الحدائق تصنيفي ومسائل في الصيد وزاد المعاد تصنيفي وفتوا في الأصول ومسائل للشيخ تقي الدين وجزء في الجمع بين الأنصباء والأجزاء ومناقب المشايخ

[16] في الأصل " الاستوى".

الأربعة وكلام على أحاديث ونقول الأمصار وقاعدة فيما يحرم من الطلاق وما يحل ودرس الشيخ تقي الدين وغير ذلك

[23ا]

[340] مجموع فيه الخراج لابن رجب والرد على ابن عقيل للشيخ موفق الدين والورع للمروذي والأسئلة الفائقة والشفاء تصنيفي ومسودة أحكام الذراع تصنيفي وطوالع الترجيح تصنيفي وغير ذلك

[341] مجموع فيه شرح اللؤلؤة وسير الحاث تصنيفي ومسألة للشيخ تقي الدين وبخطه ومشيخة من ترجمة الشيخ تقي الدين لابن عبد الهادي وأشياء بخط جمال الدين الإمام وجزء سؤال المهاجري وشيء من كلام الشيخ بخط أخيه والاجتماع والافتراق وقاعدة للشيخ ونسخة الروح ووفاة ورد لابن قاضي الجبل وقواعد ومسائل للشيخ تقي الدين والتحفة العراقية وأشياء بخط جمال الدين الإمام

[342] ومجموع فيه بعض مسموعات لي وشيء من كلام السهيلي والكلام على حديث المزرعة وقصة إبراهيم ابن أدهم وشيء من الشواهد والإتيان بالطاعة واللائق[17] وشيء من النكت على تجريد العناية غالبه تصنيفي

[23ب]

[343] كتاب التخويف من النار لابن رجب

[344] كتاب مسائل الشريف

[345] كتاب الروضة للشيخ موفق الدين

[346] كتاب الشاطبية

[347] كتاب غاية المرام في تعبير الأحلام

[348] مجموع فيه تبيين كذب المفترين وعوالي الرقة والمنتخب من معجم أبي العز وجزء فيمن حدث عن النبي صلى الله عليه وسلم هو وأبوه وجزء من مسموعات الضياء بالشام وأربعين وجزء مسلسلات والأربعين في أعمال الأبرار المتقين (والمسابقة) وجزء من مجالس البختري وجزء من حديث الهمذاني وجزء من حديث ابن كليب والثامن عشر من السنة لابن شاهين وكتاب الغوامض والمبهمات وجزء من حديث خيثمة وجزء لوين وجزء من حديث سفيان بن عيينة وجزء حديث عن جماعة من البغدادين بعضه تصنيفي

[24ا]

[349] مجموع فيه جواب بعض الخدم وقصيدة بن علوي وشواهد ابن مالك والعشرة من مرويات صالح وما في كلام أكمل الدين من الإشكال والتيسير والطب الروحاني والواسطية ونبذة من سيرة الشيخ تقي الدين وفوائد بخط ابن التقي والآداب الصغرى وشرح التحيات وإيضاح أقوى المذهبين والنظم في القرآت السبع ومعراج ومختصر من شفاء الغليل

[350] وكتاب معارف الإنعام تصنيفي

[351] وكتاب قواعد القاضي علاء الدين

[17] في الأصل " الائق".

[352] وكتاب المغني في الضعفاء للذهبي
[353] وكتاب المصاحف لابن أبي داود
[354] كتاب الدرة اليتيمة للصرصري
[355] كتاب المنتخب من فضائل الجبل
[24ب]
[356] كتاب نظم الوجيز
[357] مجموع تصنيف أخي فيه شيء في المحبة والحصن الكبير والترشيح والاستغفار ومختصر شرح الملحة ومقدمة في الفرائض والدعاء وشرح قصيدة الاشبيلي وأربعين أبي عمر وأربعين ابن تيمية وأجزاء غير ذلك بخطه
[358] ومجموع تصنيفه أيضاً فيه الفحص الغويص والجليات والزهر الفائق والسمر والإرشاد وملحة معربة وقواعد الإعراب وشرح العنقود ورجاله في المنطق وغير ذلك
[359] مجموع فيه نظم تجريد العناية للسرمري ونهاية المأمول وبلغة الوصول والورقات والتذكرة في الأصول وأصول السامري وأرجوزة في الفرائض واللؤلؤة في النحو **[25ا]** والجرومية (والسدرة) وقواعد الإعراب وأركان الصلاة وإعراب الفاتحة والرد الوافر والأدب وأرجوزة وسيرة الشيخ أبي عمر وعقيدة الشيخ موفق الدين والزهر والأنوار وأشياء بخط ابن القيم وغير ذلك
[360] كتاب الفروق للسامري
[361] كتاب مسائل للقاضي يعقوب
[362] كتاب ثلاثيات مسند أحمد
[363] الثالث من الآداب لابن شيخ السلامية
[364] مجموع فيه عجالة المنتظر لابن الجوزي والمسائل الأصولية للقاضي أبي يعلى الصغير ومجلس بخط شيخنا ابن قندس وفوائد بخطه ورسالة جمال الدين الإمام الى ابن رجب والاعتقاد وبرء ساعة وغير ذلك
[25ب]
[365] كتاب فضائل بيت المقدس لابن الجوزي
[366] الثالث من سنن ابن ماجة
[367] كتاب التنبيه لأبي بكر
[368] مجلدين من تاريخ القطب
[369] مجموع فيه اعتقاد الشافعي وأشياء من كلام الشيخ تقي الدين
[370] كتاب الهم والحزن لابن أبي الدنيا
[371] فوائد الرازي ثلاثين جزءا في مجلدة
[372] مشيخة بن أبي الثابت
[373] مجموع فيه الرسالة القبرسية ومفتاح طريق الأولياء والحواشي على المحرر وترجمة بن رجب ومختصر المطلع والأشواق ومولد والنساء وقاعدة المولاة والضياء والأنوار ورسالة **[26ا]** الإمام أحمد وذم الوسواس وثلاثيات المسند وأشياء غير ذلك

[374] مجموع فيه الرد على ابن عربي وابن فارض للبقاعي
[375] كتاب منهاج القاصدين للشيخ موفق الدين
[376] كتاب تمام الروايتين والوجهين لأبي الحسين
[377] كتاب تفسير الحمد والشكر لابن تيمية
[378] كتاب جمع الجوامع في الأصول والإخلاص لابن رجب
[379] مجموع من كلام الشيخ فيه الطرفة لابن عبد الهادي والكلام على حديث إن من أيامكم يوم الجمعة له وقاعدة في الرد على من قال بفناء الجنة والنار لابن تيمية والاعتبار ومسألة الجبر والرد على الجهمية للإمام أحمد وترجمة مسلم وفصل في المواقيت وفصل في الصمت وأشياء غير ذلك

[26ب]

[380] كتاب الثقفيات عشرة أجزاء
[381] مجموع غالبه بخط العجلوني من أماليه وأمالي ابن ناصر الدين وأمالي ابن حجر وفوائد وأثبات وغير ذلك
[382] كتاب المحدث الفاصل
[383] كتاب الخلاصة في الفقه
[384] كتاب العمدة في الفقه
[385] كتاب إدراك الغاية في الفقه
[386] شرح الألفية لابن القيم وما معه
[387] كتاب ع...يا مصر
[388] كتاب الإيضاح في الفقه
[389] كتاب مسائل إسحاق بن هانئ عن أحمد

[27أ]

[390] كتاب شرح مقدمة الأصول للشريف
[391] مجموع بخط ابن حمدان فيه غاية الخطر واللوم ورسالة عبدوس وخلاصة الحكم المختوم ونخبة الاعتقاد وحقيقة التحقيق والإيضاح والحق الفاصل والدين القويم وتحقيق الحق والإتقان والرد على السخاوي وغاية المراد والمقامة السنية والتقريب الى الله العظيم والسهم الصائب وغير ذلك
[392] مجموع فيه كتاب العراقي في الأصول وكتاب المصباح في علم البيان لابن مالك
[393] مجموع فيه فوائد وتعاليق بخطي وغيره

[27ب]

[394] مجموع فيه السابع من أمالي القاضي أبي بكر وثبت لنا ولغيرنا بما قرأه السخاوي وغيره والثامن من الأخبار والحكايات لابن حبيب والثاني من القناعة ومسألة الاعتصام وقطعة من كتاب المتحابين والأول من أمالي الخطيب وكتاب الجمعة للنسائي والأول من عوالي أبي الشيخ والثاني من حديث أبي نصر بن حسنون والثاني من فوائد الديباجي وأحاديث البلخي ورسالة الدقاق وغير ذلك

[395] مجموع فيه الحموية واللمعة للشيخ موفق الدين والأول من حديث بشر بن مطر ومحاسن دمشق ومسائل على أبواب كتب الفقه

[396] مجموع فيه صفة المنافق والتجارة للخلال وسبع مجالس المخلص وجزء من حديث (حمص) ومجلسان من إملاء أبي سعيد البغدادي

[28أ]

[397] مجموع فيه أحكام النبي صلى الله عليه وسلم وفيه مناقب الأئمة الأربعة وفيه الأربعين في إرشاد السائرين وفيه ما يتعلق بالقرآن

[398] مجموع فيه تحريم الغيبة والتوكل لابن أبي الدنيا وفضل إطعام الطعام وكتاب الآداب وحديث بن أبي الثابت وأشياء مخرجة من كتب أبي عبد الرحمن السلمي والمغني عن الحفظ والكتاب وثواب قضاء حوائج الإخوان والأحاديث التي رواها[18] أحمد عن الشافعي

[399] مجموع فيه الديات وثمانون الآجري والتاريخ لابن أبي الدنيا وجزء الكبائر والأول والثاني من أمالي أبي يعلى وجزء الشاموخي وطرق من كذب علي ومسند عائشة وجزء من حديث الأكفاني والثالث من كتاب الرحمة وحال الحلاج وإصلاح الغلط في الحديث وجزء حديث المخرمي والمروزي ومجلس من أمالي ابن عساكر والأربعون لابن المقرئ والثاني من مختصر مكارم الأخلاق والمنظوم والمنثور وتحفة عيد الفطر

[28ب]

[400] مجموع فيه ذم الدنيا لابن أبي الدنيا وقصيدة أبي مزاحم وأحاديث من مسند أبي هريرة وجزء من أمالي أبي نعيم والأربعين من مسند الأنصار والأربعين من مسند الشاميين والأربعين من مسند النساء والثاني من كتاب المكارم وأحاديث عن جماعة من مشايخ بغداد وجزء من كلام الإمام أحمد وثلاثة مجالس من أمالي ابن البختري وجزء منتقى من مسند العشرة وعشرة مجالس من أمالي الحرفي وأجزاء من أخبار الأصمعي والثاني من الخامس من حديث المخلص والثالثة من مشيخة الإجازة للضياء ومجلس من إملاء أبي مطيع والأسماء المفردة

[401] مجموع فيه مسائل عبد الله بن أحمد ومسائل مفردة بخط القاضي علاء الدين بن اللحام ومسائل أبي زرعة النصري عن أحمد ومسائل صالح ومسائل ابراهيم الحربي وخطأ المكثر المنهل وكتاب اليقين لابن أبي الدنيا وحواشي المحرر لابن عبد الهادي

[29أ]

[402] مجموع فيه الإتباع والمزاوجة وقواعد الشعر ورسالة كتاب الاشتقاق وتفسير ما في كتاب سيبويه من الغريب وكتاب القوافي وعمدة الشعر وكتاب معاني الحرف والثاني من المجالسة وكتاب الإخلاص لابن الجوزي

[403] مجموع فيه الأول والثالث من حديث بن الحامض والتذكرة في الأصول والخامس من فوائد الرازي وجزء من حديث هشام بن عمار والثالث من فضائل الصحابة لخيثمة وستة مجالس لأبي يعلى وأثبات وسماعات ومسودات بخط المجد وجزء من حديث أبي الفتوح الهروي والثالث والسبعون من فوائد أبي بكر الشافعي وجزء منتقى من حديث الأمير أبي أحمد وجزء منتقى من

[18] في الأصل "رواه".

الأحاديث الصحاح للضياء والتسوية بين حدثنا وأخبرنا وأخبار بن أبي ذئب والثالث والعشرون من مسموعات محمد بن عبد الرحيم

[404] مجموع فيه الخامس من حديث زيد بن أبي أنيسة وثلاثة مجالس من أمالي النقاش والرابع من فوائد العثماني وأحاديث في الصلاة للحافظ والتاسع من الجهاد لابن طاهر وأحاديث الأشيب والحادي والخمسون من أمالي ابن عساكر والمائة الشريحية والفرج بعد الشدة لابن أبي الدنيا وجزء من حديث آدم بن أبي إياس **[29ب]** وجزء حكايات عن أبي الشيخ وأناشيد بخط الضياء والثاني من مساوئ الأخلاق واختصاص القرآن وأخبار الحكيمي وفضائل رمضان لابن شاهين والثاني عشر من الأحاديث والحكايات للضياء وهو من
النفائس

[405] مجموع فيه رباعيات النسائي وأخبار وحكايات للحضرمي وجزء من حديث مصعب بن عبد الله وإثبات الرؤية للبيهقي والأول والثاني من حديث بن الشخير وجزء من مسموع ابن ناصر الدين والسادس من أمالي المحاملي والثاني من حديث حماد بن سلمة وجزء اختصاص القرأن والثامن والستون من حديث الحافظ [و]جزء طرق حديث إن لله تسعة وتسعين اسماً وجزء اتخاذ السقاية والمتوضئ في رحبة المسجد لابن بطة والرابع من العلم للمروزي وجزء من أمالي الرافعي وجزء من حديث الجوهري وجزء من حديث أبي عبد الله الطحان

[406] مجموع فيه السادس من مشيخة ابن أبي عمر وجزء من فوائد الزبير والعدة للضياء وجزء ستة أحاديث عراقية والأول مما رواه الأكابر عن مالك والعاشر من الصدقات للعشاري والثاني من أمالي عبد الرزاق وفضائل ابن مسعود لابن عساكر **[30ا]** ومجلسان للشيرازي ومشيخة القاضي سليمان والمفاضلة بين الصحابة وجزء من حديث المخلص وجزء من حديث وكيع

[407] كتاب غريب الحديث لأبي عبيد مجلدين

[408] الرعاية الكبرى ثلاث مجلدات

[409] مجلد أول من ابن عبيدان نسخة أخرى

[410] من الفصول لابن عقيل ست مجلدات

[411] مجموع لابن رجب فيه استنشاق نسيم الأنس وشرح حديث لبيك وشرح حديث بعثت بالسيف وشرح حديث عمار وشرح حديث إن أغبط أوليائي عندي وشرح حديث البشارة العظمى وشرح حديث غاية النفع ومختصر فيما يروى عن أهل المعرفة والحقائق وشرح حديث يتبع المؤمن ثلاث وتسلية نفوس النساء والرجال وشرح حديث مثل الإسلام ونور الاقتباس ونزهة الأسماع وتفضيل مذهب السلف وذم الخمر وشرح حديث اختصام الملأ الأعلا وإزالة الشنعة والخشوع وتفسير الفاتحة وذم الجاه والقول الصواب وهو من النفائس

[30ب]

[412] مجموع فيه الأشربة للإمام أحمد والتهجد لابن أبي الدنيا وخماسيات بن النقور والثاني من الإشراف لابن أبي الدنيا وكتاب الأهوال لابن أبي الدنيا ومسودة المتحابين للشيخ موفق الدين والرقة لابن أبي الدنيا وصفة النار لابن أبي الدنيا والورع لابن أبي الدنيا وفضائل القرأن للفريابي والثاني من التعزية لابن عساكر وهو من النفائس

[413] ومجموع فيه السهم المصيب لابن الجوزي وأربعين الطوسي وقطعة من شرح مسلم وجزء من حديث العيشي وجزء فيه لغز نظم ومشيخة للآبنوسي وصحيفة همام والخامس من فوائد أبي سهل وغير ذلك

[414] مجلدين من النسائي الكبير

[415] والمطلع على أبواب المقنع وهو المطول

[416] ومجلدين من السنن الكبرى للدارقطني

[417] مجموع فيه المائة الفراوية ومن تكلم فيه الدارقطني وجزء من حديث بكر بن بكار والسادس والعشرون من المجالسة والحموية للشيخ تقي الدين ومعجم مشايخ الدقاق وجزء **[31أ]** من حديث بن صاعد ومشيخة الرازي

[418] مجموع فيه قنص الصيد والأربعين المسلسلة بالأوصاف المفصلة وقاعدة (السذابي)[19] والاهتمام كله تصنيفي

[419] مجموع فتح الحجب والرسالة الحلبية وكتاب الارتضاء وشرح الكلمات وقصيدة (الرشيق) وذم الوسواس

[420] مجموع صغير فيه مشيخة [[قضا]] قاضي المرستان الصغرى ولبس الخرقة ومنتقى من مسند أحمد وثلاثة مجالس المخلدي وعشرة الحداد و(حراثة) الحرز وموافقات موطأ أبي مصعب وجزء من سأل النبي صلى الله عليه وسلم عن شيء إذا علمه دخل الجنة للضياء ومشيخة المطعم والخامس من فضائل الصحابة لخيثمة ومنتخب من غرائب حديث مالك وجزء أحاديث مختارة للضياء وجزء منتخب من عوالي القاضي عز الدين ومجلس من أمالي ابن البناني وعشرة من حديث الحضرمي

[31ب]

[421] مجموع فيه الجوع لابن أبي الدنيا وقصر الأمل له والثاني من حديث الإخميمي وجزء من تلخيص الحافظ وجزء تاريخ والثاني من أمالي ابن السماك والأول والثاني من حديث بن أبي ثابت وشعار أصحاب الحديث والثاني عشر من حديث الجوهري والرابع من حديث علي ابن حجر وجزئين ناقصين وجزء من الجواهر للحافظ ومجلسان من أمالي الأصم والأول والثاني من سباعيات الشحامي وجزء من تخريج الحافظ

[422] مجموع فيه الثاني والعشرون من المنتقى من الموطأ وفضائل رمضان للحافظ والعاشر من فوائد الحاكم وأحاديث وحكايات للسلفي وكراريس من قصص الأنبياء والجهر بالبسملة ورجال عروة بن الزبير والرابع من [[ال...]] الجامع للخطيب وأخبار الحسن البصري وجزء من أمالي الحربي وكتاب رفع اليدين في الدعاء والثاني من مسند الحارث[20] بن أبي أسامة والكلام على حديث بريرة ومسألة من كلام ابن سمعون ومجلس لابن دوست والأول من الفوائد العوالي

[19] أو الشذايي.

[20] في الأصل " الحرث".

[32ا]

[423] مجموع فيه الأول من الشافي على أحاديث الكافي والثاني من السنن للضياء والثالث والثاني من الشافي وجزء من المختارة والعاشر منها والسابع منها وجزء بن طلحة والأول من فوائد بن أبي الفوارس رواية المخلص والسابع من حديث المخلص ومنتقى من التاسع من حديث المخلص والعاشر من حديثه ومجلس من أمالي ابن عساكر

[424] مجموع فيه فضائل رمضان للحافظ وكتاب المتوارين وشعر بخط الضياء وجزء من حديث بن شاهين وكتاب اللامات وفضائل المدينة ورحلة الشافعي ومسودة من تعاليق الضياء وجزء من شعر محاسن وفضل رجب لابن عساكر والاستذكار وأخبار وحكايات عن الربعي وقصيدة الحصري والرابع من المبتدأ

[425] مجموع فيه حديث نعيم بن الهيضم وجزء من حكايات بن الوليد والحادي والستون من أمالي الضبي وأحاديث الرباعي وغرائب النرسي ومجلس لابن ماشاذة والخامس عشر من أمالي ابن الجراح

[32ب]

[426] مجموع الشيخ تقي الدين فيه مسألة الفأرة اذا وقعت في الزيت ومسألة ما يحل من الحيوان وما يحرم ومسألة وجوب الطمأنينة ومسألة أنواع الاستفتاح والتمتع في الحج ومسألة حجه عليه السلام ومسألة العمرة المكية ومسألة الإحرام ومسألة العمرة هل هي واجبة ومسائل في الربا ومسألة بيع الأكاريس الفرنجية ومسألة بيع الفلوس بالدراهم ومسألة زكاة مال الصبي وتفسير زينب

[427] والمجلد الثاني من أمالي ثعلب

[428] ومجلد صغير من الحلية لأبي نعيم

[429] مجموع فيه نسخة أبي مسهر وكتاب الموقف والاقتصاص وجزء أحاديث في معاني القرآن والضعفاء والمتروكين للنسائي والثالث من كتاب القناعة وجزء من حديث الصفار وجزء من الغرائب والأفراد وجزء من إملاء المخلدي ومجلس من أمالي المعداني والثالث من مسند بن عمر والرابع من فوائد بن المقرئ

[33ا]

[430] مجموع فيه الخامس من فوائد الصوري والخامس من فوائد البزاز[21] وفوائد الكوفيين للنرسي والأول من نسخة الزبير بن عدي وفضائل القرآن لابن الضريس ثلاثة أجزاء والثاني من مشيخة ابن شاذان وكتاب الأدب لابن أبي شيبة |في| جزئين والثاني من حديث المحاملي ووفيات الحبال

[431] مجموع فيه الثاني عشر من تخريج الحافظ والقناعة للطوسي والسادس والعشرون من تخريج الحافظ وجزء طرق حديث الإفك ومسند أبي بكر لابن صاعد وعشر مجالس لأبي محمد الخلال وجزء من حديث الغضائري والثامن والثلاثون من تخريج الحافظ وجزء فوائد وأدعية تخريج الحافظ والتاسع والعاشر من أمالي بن البسري والأول من فضائل الأوقات للبيهقي

[21] في الأصل "القزاز".

[432] مجموع فيه الخامس من مشيخة بن البناء وثلاثيات البخاري والخامس من أمالي القاضي أبي يعلى وسباعيات **[33ب]** ابن ملاعب وجزء من حديث بن ملاعب وجزء منام حمزة وجزء مما اختصره الغافقي ومنتقى من مسند الثقفي وجزء حديث من مسلم وحديث المصافحة ومنتقى من الرابع من حديث المخلص وجزء من حديث السمرقندي والمسلسل

[433] مجموع فيه جزء الرافعي والأول من فوائد بن النقور والثاني من فوائد ابن أخي ميمي والأول من فوائد الحنائي وأدب الصحبة ونسخة بن المختار وجزء من حديث العشاري ومنتخب من الأول من فوائد خيثمة والمائة الشريحية والأول والثاني من مشيخة ابراهيم بن طهمان والثامن من أمالي المحاملي وجزء من حديث الطبراني ورسالة ابن الصابوني وجزء من حديث النسائي

[434] كتاب ألفية ابن مالك

[34أ]

[435] مجموع فيه العاشر من أمالي الحرفي وسداسيات الرازي وجزء من حديث الطبراني والثامن من مشيخة اليونيني والتاسع والعاشر والأول من أمالي المحاملي وجزء من حديث الطائي والثالث من التفرد والاتفاق والأول من فوائد المزكي وجزء من حديث بن الشاه وجزء من حديث السلفي ومشيخة أبي طاهر الأنباري ومشيخة بن المهتدي بالله جزئين وأربعين ابن الحمامي وستة مجالس لابن البختري

[436] مجموع فيه العلم للحافظ ثلاثة أجزاء والتوحيد للحافظ وأحاديث الأنبياء له والأول من الأحاديث والأخبار والخامس من الحكايات للحافظ وتحريم القتل للحافظ والدعاء للحافظ والإسلام للحافظ وثلاثة مجالس من أمالي ابن مردويه ومشيخة ابن عبد الدائم ثلاثة أجزاء

[437] مجموع فيه أخبار عمر بن عبد العزيز للآجري وستة مجالس لأبي مطيع والأول من أمالي بن سمعون والثاني من أمالي عمر للحافظ والفوائد العوالي من حديث مالك[22] **[34ب]** وأحاديث الشعر للحافظ وحديث الإفك للحافظ والسابع من المجالسة والثامن والثالث والعشرون وجزئين من المصباح للحافظ

[438] مجموع فيه مسألة للشيخ تقي الدين وبعده أجزاء ناقصة ثم جزء من حديث بن الأبيض ثم أجزاء وفوائد ثم جزء ما في مختصر المزني من الأحاديث ثم أشياء ناقصة ثم ذم اللواط والمجلس التاسع عشر من أمالي أبن عساكر

[439] مجموع فيه الثاني من حديث الإخميمي والثاني من رباعيات أبي بكر الشافعي وحديث خالد[23] بن مرداس وحديث أبي عمر بن حيويه والمنتقا من جامع الخير وأحاديث هشام ابن عمار وجزء من حديث السراج وجزء بن مردويه والمسلسل بالعيد ومجلس لابن فنجويه وكتاب ابن سلامة والكلام على الجمع بين الصحيحين للضياء وجزء بن عاصم وجزء من حديث بن المفسر وجزء حديث خبيب وخريم والرابع من حديث القطان والثاني من أخلاق حملة القرآن وجزء من حديث الشعيري

[22] في الأصل "ملك".
[23] في الأصل "خلد".

[35ا]
[440] مجموع أوله ضراعة الطريد إلى ذي العرش المجيد
[441] مجموع فيه الثالث من حديث أبي عمر بن حيويه والأول وبعض الثاني من عوالي ابن حيان وجزء الترقفي وعدة أجزاء من فوائد الرازي والأول من حديث وكيع ومسودات بخط المجد وجزء من حديث مالك والثاني من فضائل جرير والثالث من الحنائيات والخامس والأول من فضائل الكوفة
[442] ومجموع فيه معرفة الرجال ورجال أبي نعيم ومشيخة اليونيني ومجالس من فوائد الوزير والخامس من حديث ابن معروف والثالث والسبعون من تخريج الحافظ ومجلسان من أمالي القزويني ومسند بن عمر وعوالي مالك للرازي والمجالس الخمسة للسلفي وجزء من أمالي أبي نصر الغازي والثاني من حديث بن مسعود والأول من جامع عبد الرزاق وجزء من حديث أبي الحسن الحنيني[24] والأول من فوائد أبي القاسم الحرفي وجزء من فوائد يوسف بن أحمد وأحاديث من جزء الحفار وجزء من حديث المساميري ومشيخة الدقوقي والخامس من فوائد المخلص
[35ب]
[443] مجموع للشيخ تقي الدين فيه ما روي في سورة الإخلاص وحديث عقبة بن عامر ومسألة فيما يشتبه على الطالب والتغليس بصلاة الصبح والصلاة بعد الأذان يوم الجمعة وصلاة الصبح يوم الجمعة وصلاة المنفرد ومسألة صلاة بعض أرباب المذاهب خلف بعض ومسألة الإجماع ومن قلد مذهبا هل تجوز مخالفته ومسألة النصوص ومسألة في معنى قول الشيخ عبد القادر ومسألة الخير والشر ومسألة في الخروج من الإيمان [و]مسألة في قوله عليه السلام ما ولدني من سفاح ومسألة في جبل لبنان [و]مسألة صلاة موسى في قبره [و]مسألة الاستعانة [و]مسألة من ينقض الرسول التوبة وتفسير آيات وغير ذلك وهو من المحاسن
[444] مجموع فيه الأول من فوائد بن غنائم وجزء المصيصي وهو جزء لوين وأربعين نصر ومن روى من أولاد العشرة والأول من حديث علي بن حرب والثاني وأحاديث طالوت ابن عباد وجزء من أمالي ابن دوست وأسماء سامعي[25] الدارقطني وأصول الخط لابن البواب والأرجوزة في التجويد وعوالي أبي المظفر ومسلسل العيدين وثلاث مجالس والأول من فوائد بن شاكر وجزء لابن دريد **[36ا]** والثاني من حديث بن نجيح وجزء من فوائد الحافظ
[445] مجموع فيه مشيخة الرازي وجزء من أمالي أبي محمد التميمي ومسائل وفوائد بخط الشيخ موفق الدين والسابع من أمالي القاضي أبي بكر والأول من كتاب الحلم لابن أبي الدنيا والأول من أمالي الخطيب وكتاب الرضاء لابن أبي الدنيا وجزء من فوائد ابن المهتدي بالله وفضائل الاسكندرية والأول من حديث أبي غالب الشيرازي والثاني عشر من أمالي المحاملي وجزء من أمالي الجراح وفضائل عاشوراء وجزء من حديث بكر بن بكار وجزء من حديث المناديلي وجزء من حديث بن البختري والثالث من حديث الأصم

[24] في الأصل " الحنيفي".
[25] في الأصل "سامعين".

[446] مجموع فيه الشرح والإبانة لابن بطة والأربعين الصوفية للماليني وعجالة المنتظر لابن الجوزي والأربعين الصوفية لأبي نعيم والسادس في أخبار الصالحين لابن جهضم ومنتقى من السادس عشر من فوائد الرزاز وأربعين الصابوني وأمالي المنائحي والثاني من حديث الأصم ومجالس السلفي الخمسة والسابع عشر من فوائد بن بهرام وهو من النفائس

[36ب]

[447] مجموع فيه الثامن من فوائد المخلص والثالث عشر من أربعين البلدان وإجازات وجزء من الكلام على المنقذ من الزلل وإجازات وكتاب ذكر الدنيا والأول من الرابع والثمانين لأبي بكر الشافعي والأول من شبهة الحروفية وجزئين من المبتدأ وأجزاء من كتاب مسند كتاب الشهاب والأول من فوائد أبي القاسم ابن نصر والزهد للمعافى

[448] كتاب المتفجعين

[449] عشرة أجزاء من مسند أبي يعلى

[450] مجموع فيه تصريف العزي وإجازات وفوائد بخط بهاء الدين والخامس من فوائد الخطيب

[451] الكاشف للذهبي

[452] مجموع صغير فيه أدب الصحبة وأحاديث مسلسلة

[453] مجموع فيه الاحتجاج بالشافعي للخطيب وفضل يوم عرفة وجزء من حديث أبي العشراء وصحيفة همام **[37ا]** وفضائل معاوية[26] وما قرب سنده للسمرقندي وجزء مسلسل والستة العراقية وكتاب التطفيل للخطيب

[454] وكتاب دروس المسائل الأصولية للقاضي

[455] وكتاب الترمذي في مجلدة

[456] سفينة فيها أسماء الكتب المملوكة لي وغير ذلك

[457] مجموع فيه من تعاليق أحمد بن عيسى والثاني من مسند الصديق والثاني من الرابع من حديث المخلص وجزء من أمالي ابن شاهين وجزء من حديث الشاشي ومجلس من أمالي بن المسلمة والتاسع من أمالي ابن يوسف وتحريم اللواط وجزء من حديث الكتاني وكتاب حفظ العمر لابن الجوزي وجزء منتخب من أمارات النبوة والثاني من حديث التميمي ومجلس من أمالي القزويني والتاسع من فوائد بن البقال والعشرين من عوالي سنن بن ماجة **[37ب]** والتاسع من حديث بن منده وكتاب الإيمان للعدني وجزء من أمالي بن منده ومجلس من أمالي أبي مسلم الكاتب

[458] مجموع فيه أوهام المشايخ النبل ورسالة عبدوس العطار عن أحمد ومشيخة العشاري وجزء من حديث المعافا وجزء من حديث معروف الكرخي وثلاثة مجالس من أمالي بن بشران وجزء النعالي وجزء من أمالي أبي موسى المديني وجزء من أمالي ابن شبيب وجزء من حديث بن مسعود وجزء من فوائد الضياء وجزء من فوائد أبي سعد البغدادي وجزء من أمالي ابن غالب وجزء في الاعتقاد للدشتي وجزء من حديث بن عاصم

[26] في الأصل "معوية".

[459] مجموع فيه مجلسان للشيرازي والرد على ابن القطان ومجلس بن مخلد وعوالي البخاري وجزء من الأربعين في شعب الدين وأحاديث من مسموعات الشحامي ومجلس من حديث أبي الشيخ وفوائد بخطي وكتاب الاستسقاء من مسلم ومناقب جعفر وجزء أبي نصر بن يوسف

[38ا]

[460] مجموع فيه السادس عشر من أمالي ابن بشران والسابع عشر والثامن عشر والتاسع عشر والعشرون والحادي والعشرون والثاني والعشرون والثالث والعشرون والرابع والعشرون والخامس والعشرون والسادس والعشرون والسابع والعشرون والثامن والعشرون والتاسع والعشرون والثلاثون

[461] مجموع فيه ذم المسكر لابن أبي الدنيا وصفة النفاق لأبي نعيم والمذكر والتذكير وجزء بن حوصا والعاشر من فوائد المخلص وأمالي من أمالي المخلص المجالس السبعة وجزء من حديث هشام بن عمار والرابع من أمالي المحاملي والأول من فوائد خلف الواسطي والثاني من كتاب الجهاد والثامن والثاني عشر

[462] مجموع فيه جزء من حديث محمد بن جعفر الأنباري وجزء من حديث الصفار وجزء من فوائد الديباجي وذم قرناء السوء لابن عساكر وحديث خالد بن مرداس وجزء من حديث أبي عبد الله الرازي والثاني من نسخة الزبير بن عدي وجزء من حديث اليونارتي ومجلسان من حديث بن البختري وفضيلة الذكر لابن عساكر وجزء من حديث الأزدي وإرشاد الحائر تصنيفي وجزء من حديث أبي القاسم الحلبي وجزء من حديث أبي مروان وجزء من مسموعات التميمي ومسلسلات الطريثيثي والرواة عن أبي نعيم وجزء من حديث الكناني

[38ب]

[463] مجموع فيه تاريخ الرقة في ثلاثة أجزاء وكتاب الدعاء لابن فضيل ومسند موسى بن جعفر وأخبار الصبيان لابن مخلد وحديث النيل ومدح التواضع ومنتقى من معجمي الطبراني وكتاب المستغيثين وذكر المهاجرين من قريش ومسلسلات التيمي وتقبيل اليد لابن المقرئ وكتاب هدية الطيب وكتاب الحث على تعلم النحو وجزء من حديث أهل حردان وجزء حنبل وهو من النفائس

[464] مجموع فيه الأول من مسلسلات الضياء والرابع من التجريد لابن عساكر وجزء من حديث بن كليب والحادي عشر من المشيخة البغدادية وجزء من حديث السمرقندي وجزء ما قرب سنده للسمرقندي وجزء في المنطق وجزء من مسموعات بن هامل ومسلسلات الطريثيثي وجزء من حديث أبي الحسين بن المظفر ومحنة الشافعي والتاسع من أمالي ابن النحاس وجزء من حديث الحرفي وأحاديث من جزء الأنصاري والمثالب وجزء من حديث الذهبي والأول من الزهد رواية صالح

[465] مجموع فيه الشكر لابن أبي الدنيا جزآن وقطعة من سنن أبي داود والأول من حديث هدبة بن خالد[27]

[27] في الأصل " خلد".

[39ا]

[466] مجموع فيه العاشر من الأصول لابن عقيل وخمسون أحاديث للضياء والأخذ على أبي الخطاب لابن يونس وملحة ومسألة التيمم والاقتصاد للحافظ عبد الغني والتوبة والإبانة عن أحمد وإثبات القدر للشيخ موفق الدين

[467] مجموع فيه مشيخة بن اللتي أربعة أجزاء وجزء من سنن البيهقي والمنتقا من الموطأ رواية أبي مصعب أربعة أجزاء وحديث بن ملاس والقطيعي ومجلس الأصم وغير ذلك وحكم القاضي شمس الدين الحريري وفوائد الدارقطني وأربعين الشحامي ومسند المقلين والثاني من فوائد الثقفي وحديث قس بن ساعدة وغير ذلك وهو من النفائس

[468] مجموع فيه مسألة التسمية وكتاب العلم لابن أبي عاصم والثاني من سيرة الحافظ عبد الغني وحديث هشام بن عمار وكتاب المرض والكفارات والأربعين الفراوية وجزء من حديث أبي الحسن عن أبي عبيد **[39ب]** والسابع والأربعون من أمالي ابن عساكر والمسلسل والخامس من الحكايات المنثورة للضياء وحديث بن كرامة ومجلس بن مخلد العطار وكتاب الشكر والثالث من الحكايات المنثورة للضياء والخامس من فوائد الخطيب ومجلس في رمضان من أمالي ابن عساكر وثلاثيات المسند والأول مما رواه الأكابر عن مالك وقصة جعفر مع المنصور وهو من النفائس

[469] مجموع فيه ستة مجالس الشحامي وبغية الباحث وعين الإفادة وعوالي مالك ونفي التشبيه لابن عساكر ومجلسان من أمالي النيسابوري وأحاديث الزهاد شقيق وغيره وصحيفة همام والأول من ذم الملاهي

[470] مجموع فيه فوائد السراج خمسة أجزاء وجزء من أمالي الفارسي وجزء أخبار وحكايات وفرائض سفيان[28] والرابع من الفتن لحنبل وحديث عمر بن زرارة والربا لعبد الغني وفضل الصلاة **[40ا]** على النبي صلى الله عليه وسلم والكرم والجود للبرجلاني والرابع من الأخبار والحكايات ورسالة الحسن البصري والثاني من الفوائد والنوادر لأبي الحسن النعيمي والثاني من مسند يحيى بن معين وعوالي الأسانيد للضياء ومن أمالي ابن البهلول وغير ذلك وهو من النفائس

[471] كتاب فتوح الشام

[472] مجموع لابن عساكر في أخبار الحواريين وأخبار حواء وأخبار مؤمنة بنت بهلول وأخبار ميسون وحكاية مية وحكاية نائلة وحكاية نائلة الأخرى وحكاية النوار وأخبار أم الدرداء الصغرا وأخبار سلامة وأخبار سيده وأخبار عتبة وأخبار عريب وعفراء بنت عقال وأخبار عائشة بنت طلحة وأخبار هوى وأخبار أم أبان وأخبار أم البراء وأخبار أم حكيم وأم سعيد وأم سنان وأم مسلم وأخبار عزة وأخبار فاختة وأخبار فاطمة بنت الحسين وأخبار قزعة وأخبار ليلى بنت الجودي وقطر الندا وأخبار **[40ب]** سكينة وأخبار ليلى الأخيلية وقصيدة في السنة وأخبار بلقيس وأخبار أيوب وكتاب جمل الدلائل والعلامات

[28] في الأصل "سفين".

[473] مجموع فيه عمل اليوم والليلة لابن السني أربعة أجزاء وحديث القاضي أبي يوسف والشمائل وذم الملاهي لابن أبي الدنيا

[474] مسند الروياني ثلاثة وثلاثون جزءا في مجلدين

[475] مجموع فيه قطعة من الشافي وسيرة بردبك والثاني من الكنجي و(دباب) ومقامة ومسودة الإرشاد والتغريد وأخبار قس والنسبة ومسودات وغير ذلك غالبه من تصنيفي

[476] مجموع فيه من حديث بن مخلد والنجاد وقصيدة بن أبي داود ورسالة لابن تيمية وأدب النفوس وثلاثيات عبد بن حميد والعاشر من مشيخة ابن البخاري وقصيدة أبي مروان والأولياء للخلال **[41أ]** وأخبار مشايخ بيت المقدس للضياء وفضل يوم عرفة وغيره وهو من النفائس

[477] مجموع فيه عوالي من حديث الضياء والثاني من الحنائيات وأحاديث وحكايات للضياء وإثبات العلو لابن سلامة والثالث من الثقفيات والثالث من حديث أبي عمر الزاهد ومجالس المخلدي الثلاثة وفضل علي لابن عساكر ومجلس من أمالي القزويني

[478] كتاب الصارم المنكي لابن عبد الهادي

[479] كتاب تصحيح الفروع للقاضي علاء الدين

[480] مجموع فيه التقريب في أخبار الذئب وخطبة البخاري وفوائد من حياة الحيوان وغيره وقاعدة في الاعتقاد للواسطي ومسألة فائدة الحكم باحترام الغراس والبناء ومسألة إجارة المشغول وغير ذلك غالبه تصنيفي

[41ب]

[481] مجموع فيه مجلس من إملاء نقيب النقباء ومجلس البناني ومسلسلات بن الجوزي ومجلس من أمالي الجوهري ومشيخة القاضي الصغرى وكتاب كشف النقاب وجزء من حديث بن رزقويه والأول والثاني من القراءة على الوزير وجزء منتقى ومن وافقت كنيته كنية زوجته والأول من حديث العيسوي ومسند سعد ثلاثة أجزاء وأحاديث عن شيوخ دمشق وثلاثة مجالس لأبي نعيم

[482] ومجموع يحتوي على استدعاءات وإجازات وأثبات لابن الكلوتاتي في جلد أسود

[483] ومجموع يحتوي على الأربعين الصوفية للماليني والثاني من فضائل الشام للضياء وفضائل بيت المقدس له والديباج وتنبيه النائم الغمر والثاني من محنة الإمام أحمد لابن عمه وغير ذلك

[42أ]

[484] ومجموع يحتوي على لامية العرب والمنتخب من مشيخة أم الأسي بنت عمي شمس الدين بن عبد الهادي وكتاب البعث والثامن من حديث المحاملي ومحاسن المجالس وجزء من حديث القهندزي وجزء من أمالي الضبي ومسائل للطرطوشي والطارقية وجزء ابن فضالة وجزء من تفسير الدورقي والأول والثاني من حديث أبي سعد بن البغدادي والأول من أخبار الأصمعي وجزء ابن علم

[485] ومجموع فيه خامس فوائد القاضي أبي يعلى والرد على الزنادقة للإمام أحمد والناسخ والمنسوخ لابن الجوزي والأول من أمالي الكتاني والتوكل للقاضي أبي يعلى ومناظرة الشيخ موفق الدين والأمر بالمعروف والنهي عن المنكر للحافظ عبد الغني والتجارة للخلال وجزء بن

الزيات والتصديق بالنظر للآجري ومن وافقت كنيته كنية زوجته والإيمان لأبي عبيد والأول من فوائد المطرز والإعلام للذهبي والأول من تاريخ مصر وهو من النفائس

[42ب]

[486] مجموع فيه مجلس لأبي العلاء الهمذاني والثاني والخمسون من أمالي بن عساكر والأول من أمالي الضبي وجزء الجابري وتحريم أكل الطين ومجلس من أمالي الدقاق وجزء من حديث أبي عثمان الصيرفي ومجلسان من أمالي أبي مطيع

[487] مجموع فيه أحاديث منتخبة من الغيلانيات ومشيخة الماوردي والعقل لابن أبي الدنيا وجزء من حديث النرسي والثالث من الأحاديث والحكايات للضياء والثاني من حديث أبي زرعة النصري ومجموع للصياء وجزء من حديث أبي حفص الزيات وجزء من الفوائد الحسان وحديث الرقيم ومشيخة بن مسلمة والجهاد لابن أبي عاصم ومسودة بخط المجد عيسى وكتاب الرؤيا عن ابن سيرين

[488] مجموع فيه جزء من حديث أبي بكر بن خريم ومجلس التوبة لابن عساكر ونهج الرشاد وأحاديث من رواية ابن خليل وأمالي لمخلص وهو المجالس **[43ا]** السبعة وعوالي أبي حنيفة والثاني من الفوائد للشيخ موفق الدين ورسالة السكوت لابن البناء والمجلسان عن ابن بشران وأبي الفوارس وطرق حديث نضر الله امرءاً ومجلس بن (المعوري) وجزء أخبار وحكايات محمد بن ميمون الدارمي وفضل الجهاد للبخاري ولبس الخرقة وأخبار أبي نواس وهو من النفائس

[489] كتاب النور لابن الجوزي

[490] مجموع فيه إسلام زيد بن حارثة والأول من أمالي الأزدي وتسمية من روي من أولاد العشرة والخامس من أمالي بن المنير والغرباء للآجري وقصيدة لامية[29] وجزء أخبار ونوادر وثلاثة أجزاء من السراجيات وجزء الجلابي وكتاب اليقين لابن أبي الدنيا وكتاب مجابي الدعوة لابن أبي الدنيا وجزء من حديث الكلابي والعشرة من مشيخة بن عبد الدائم والخامس من أمالي الخطيب وكراسة من الشافي وهو من النفائس

[43ب]

[491] مجلد يحتوي على عدة أجزاء من أمالي ثعلب

[492] كتاب ألفية ابن معطي

[493] مجموع يحتوي على جزء من حديث الجحدري والثالث من تفسير الدعاء وجزء ثلاثة مجالس المخلدي[30] وستة مجالس النجاد والثاني من القناعة وإعراب أم الكتاب ورسالة الإمام أحمد في الصلاة ومسائل للشيخ تقي الدين والأول من حديث بن أبي صابر وجزء من حديث الأشيب وفضائل عاشوراء وأربعين المحمدين وعوالي هشام

[494] ومجموع يحتوي على المحنة وقواعد ومسائل للشيخ تقي الدين والرسالة القبرصية وذم الوسواس للشيخ موفق الدين والإتمام في أحكام الحمام

[29] في الأصل "امية".
[30] في الأصل "الخلدي".

[495] ومجموع صغير يحتوي على الإقناع وقصيدة ابن عبد القوي وفوائد من طبقات أبي الحسين وإجابة السائل غالبه تصنيفي

[44ا]

[496] ومجموع صغير يحتوي على شرفة العالم وقصائد أبي الخطاب وأدعية للضياء والأربعين الجزرية والأربعين النواوية وأحاديث من جزء الأنصاري وغير ذلك

[497] كتاب مسائل أبي المواهب العكبري

[498] كتاب الإرشاد في الفقه والنسخة عليها خط الشيخ عبد القادر تقومت عليّ بخمسمائة لخط الشيخ عبد القادر

[499] مجموع تصنيف بن عبد الهادي فيه الإخلاص ومسألة الثمار ومسألة الغنم والكلام على حديث ما من مسلم يتصدق بصدقة والكلام على حديث إذا دخل أحدكم على أخيه المسلم والرد على أبي حيان والكلام على طواف الحائض والكلام على حديث أفرضكم زيد والكلام على حديث من لم يجد إزاراً فليلبس السراويل وفصل في المرسل والكلام على قول ابن حزم في مسألة عمر والكلام على حديث من تغوط والكلام على كلام ابن الحاجب والكلام على حديث القليب والكلام على حديث أبي هريرة في ماء البحر وشيء في الأصول

[44ب]

[500] مجموع فيه خمسة مجالس من أمالي القزويني [و]جزء من حكايات[31] أبي بسطام [و] الأربعين الفراوية وأربعين أبي سعيد النيسابوري ومسلسلات بن ناقة وجزء من حديث بن المظفر وجزء الأحاديث الصحاح والغرائب من حديث المزي وجزء من حديث عوالي أبي نعيم وجزء من حديث سفيان[32] بن عيينة وجزء بن عرفة والأول والثاني من فوائد النيسابوري والثاني من القضاء لسريج وجزء بخط الشيخ موفق الدين في الفقه وجزء من حديث بن رزيق وجزء منتخب من تاريخ دمشق ومجلسان من أمالي الضبي وحديث البقرة وجزء من أمالي المحاملي ومسند عبيدة بن أبي رائطة والثاني من قراءة نافع

[501] مجموع فيه أربعين عن سبعة أشياخ وفضل الاسكندرية وجزء القصار ومجلسان من حديث النسائي وجزء من حديث أبي عمرو الدقاق

[502] مجموع فيه الخامس من موافقات (الحزوري) وجزء من حديث سفيان[33] بن عيينة والثالث من الأوهام والوسوسة وكتاب في المعاني استخرجته والسبعة مجالس لابن الأنباري والمنتقد لابن الجوزي ومسودة المرتعى تصنيفي وقاعدة للشيخ تقي الدين وأحاديث أبي حنيفة

[45ا]

[503] مجموع فيه أربعين الصوفية للماليني وأربعين الشحامي والثامن عشر من السنة لابن شاهين والتاسع عشر والعشرون وكتاب الدعاء للحافظ عبد الغني والأول من مكارم الأخلاق للطبراني و|جزء من| دلائل النبوة لابن قتيبة وكتاب تفضيل الفقر على الغنى للقاضي أبي يعلى

31 غير مقروء في الأصل والعنوان في مخطوط المكتبة الوطنية, دمشق, 3759\2.
32 في الأصل "سفين".
33 في الأصل "سفين".

ومجلس البطاقة وأصول السنة للآجري والثامن من مكارم الأخلاق للخرائطي وحكايات وأشعار للضياء والاعتقاد لأبي الحسين والتوكل للحافظ عبد الغني

[504] مجموع فيه شرح السنة للباهلي وجزء من حديث بن المقرئ والثالث من الكفاية لابن عقيل وجزء الغطريفي ووصية ابن شداد وجزء من حديث أنس من المسند وجزء من فوائد الطامذي وجزء من فضل الشام والثاني من مسند أبي هريرة والثالث من الزهد ومسودة من مسودات المجد والثالث [و]الخمسون من أمالي ابن عساكر وحديثان في فضل رجب

[505] مجموع فيه حديث بكر بن بكار وحديث المقلين للنجاد وكراريس من الفنون والخامس من أمالي **[54ب]** ابن عساكر في فضل رمضان والثاني من الذكر لابن أبي الدنيا وسبعة مجالس من أمالي الشيرازي وسنن الشافعي والذكر السرمد وجزء من حديث بن دريد وتاريخ الحمصيين وكتاب الإيمان للعدني

[506] مجموع فيه جزء من حديث الحرفي وجزء من حديث بن المقرئ وجزء من حديث مكي بن أبي طالب ومحمود الرحبي والثاني من فوائد بن البطر وحكايات عن الشافعي وغيره والرابع عشر من أمالي بن عساكر وجزء الحوراني ومجلسان لابن صاعد وجزء السهلكي والرابع من أمالي المحاملي وجزء من حديث بن البهلول وجزء من غرائب مالك وجزء من فوائد ابن عليك وجزء تعاليق وجزء من حديث أبي عبد الرحمن المقرئ للضياء وجزء من حديث أبي أحمد البخاري ومجلسان من أمالي ابن بشران [و]أربعين الفراوي وأربعين بن المقرب

[507] مجموع فيه الصفات للحافظ عبد الغني [و]الثاني من التفرد [و]أحد عشر مجلس من أمالي الهاشمي [و]الثاني من الزجر [و]الدعاء لابن أبي الدنيا [و]جزء من حديث أبي منصور الوكيل [و]الأول من النوادر والأخبار [و]فضل العرب للسلفي [و]أشراط الساعة للحافظ عبد الغني [و]الأول من التهجد له والثاني منه [و]الثالث منه [و]كتاب الرؤيا له [و]مشيخة ابن شاذان الكبرى [و]الثاني من فوائد أهل صنعاء [و]الزهد لأسد بن موسى

[46أ]

[508] مجموع من حديث أبي بكر الشافعي [و]الأول من حديث السكري فيه منتخب من حديث أبي بكر [[ال...]] الشيرازي [و]جزء من مسائل الخلاف [و]جزء من أمالي الديباجي [و] كراريس من مرآة الزمان [و]كتاب الاعتكاف والثاني من أمالي ابن بشران

[509] مجموع فيه الأربعين السلفية [و]أربعين الطوسي ومحنة الشافعي [و]كتاب الهم والحزن لابن أبي الدنيا [و]جزء أخبار لحفظ القرآن [و]جزء الفيل [و]جزء من مسودات الضياء [و] جزء (البدينات) [و]مجلس من أمالي القطان [و]كتاب المرض والكفارات [و]جزء في من له الآيات ومن تكلم بعد الموت [و]كتاب البر والصلة [و]حديث الضب [و]جزء فوائد غزيرة لابن الصابوني

[510] مجموع فيه الأمر بالمعروف للحافظ [و]ثلاثة أجزاء من حديث أبي عمر الزاهد [و] منتقى البرزالي [و]مسند بن عمر [و]الرابع من فوائد أبي الفوارس [و]حديث عمر بن زرارة [و]املاءان لابن منده [و]مجلس من أمالي نصر [و]جزء من حديث أبي بكر الشافعي

[511] مجموع فيه الأوائل لأبي عروبة [و]جزء من مسودات الضياء ونسخة وكيع ووصية السلمي والجمعة للمروزي وتسمية مصنفات بن **[46ب]** عبد الهادي وجزء من عوالي ابن

البخاري وشيء من فوائد بن ناصر وعشرة أحاديث من حديث المخلص وجزء من أمالي ابن حجر وكتاب المطر ومجلس من أمالي ابن عساكر وجزء من حديث خيثمة [و]فضائل عسقلان [و]جزء من حديث الصوري وفيه أشياء في فضل رمضان وجزء ابن نجيد وجزء من حديث بن حوصا وجزء البانياسي [و]جزء الأحاديث الثنائية إلى العشارية

[512] مجموع فيه المجرد في أسماء رجال سنن بن ماجة للذهبي والزهد لأسد بن موسى والنهي عن سب الأصحاب والرد لابن منده وعوالي مالك للخطيب والأربعون من المنتقى وأربعين الطوسي ومشيخة بن الجوزي ومجلس من أمالي بن بشران والحفاظ لابن الجوزي والأول من حديث بن حذلم والبعث لابن أبي داود وسراج المعرفة ومسند أبي أمية وعوالي سعيد بن منصور والأول من الأسماء المبهمة والرحلة للخطيب وكتاب ذم الرياء وكتاب كشف المغطى والأول من سنن الشافعي والثاني من مشيخة ابن الأنجب

[513] مجموع فيه الأضاحي لابن أبي الدنيا [و]الثاني من الأطعمة صفة النبي صلى الله عليه وسلم [و]جزء الجوبري [و]مقدمة في **[47أ]** التجويد [و]الثالث من حديث بن شاذان [و]جزء فيه فضل كتمان السر وثبت من أثبات الحافظ ضياء الدين [و]جزء من غلبت على اسمه كنية أبيه [و]الأول من مشتبه النسبة والثاني والثالث وكراس من مناقب الشافعي وكتاب الحنين الى الأوطان وجزء الأنصاري

[514] مجموع صغير فيه المنتخب من كتاب النور وشيء من مسائل الخلاف ومولد القاضي علاء الدين وحواشي الوجيز وقصيدة ابن القيم وأسماء كتب بن عبد الهادي ومولد ابن زيد ومسائل للشريف وشيء في النحو وشيء من فتاوى الشيخ تقي الدين وقطعة من الحداد وغير ذلك

[515] مجموع فيه العلم لأبي خيثمة والأول والثالث من أخبار الشيوخ للمروذي وأحاديث جماعة من أهل بلخ وجزء من حديث أبي اليمان وجزء من فوائد بن نظيف وجزء من فوائد السمرقندي وجزء من حديث الكتاني والرابع والعشرون من أمالي ابن البسري وجزء من حديث أبي الحسن الدمشقي ومجلس البختري ومجلس الشافعي

[47ب]

[516] كتاب مختصر منهاج ابن الجوزي للشيخ نجم الدين

[517] مجموع فيه جزء أبي الجهم وعوالي سعيد بن منصور والمصافحة للضياء وسيرة الشيخ أبي عمر والشمائل للترمذي وجزء من حديث بن شاهين ومسائل البغوي عن أحمد والفوائد المنتقاة من حديث الصفار وانتخاب الصوري والمنتقى من حديث الذهلي وهو من النفائس

[518] مجموع فيه جزء من حديث بن شاذان وهو ما عند الشيخ عبد القادر والدعاء للمحاملي وأربعين الحسن بن سفيان[34] ومنتخب مشيخة بن كليب والمسائل التي حلف عليها الإمام أحمد وما قرب سنده من حديث السمرقندي والقراءات لأبي[35] عمر الدوري وجزء الجابري والأربعين المحمدين والأول من حديث بن السماك ورسالة أبي داود والعاشر من المنتخب

[34] في الأصل "سفين".
[35] في الأصل ,,لأ"

للشيخ موفق الدين والفوائد الملتقطة لأبي عبد الله بن مكي وجزء من حديث الكلابي وهو من النفائس

[48أ]

[519] مجموع فيه الأربعين الطائية وجزء من فتاوى الشيخ موفق الدين والخامس من فوائد بن المقرئ وجزء أبي الجهم وجزء من مسند الشافعي وغير ذلك

[520] مجموع فيه حكايات ابن الميمون[36] وجزء من حديث السلفي ومجلس من أمالي بن منير ومجلس من أمالي الخبازي ومنتخب من مسند أنس من المسند وجزء من حديث الأزجي عن القواس [و]مسألة [ل]كل مجتهد نصيب وغير ذلك وجزء من فوائد الفلاكي[37] وثلاثيات البخاري ومسائل {بن} نافع وكتاب المذكر والمؤنث وأربعين الأستاذ القشيري

[521] مجموع صغير فيه الإشارة ومجلس لي وإجازات واستدعاءات وآخره المشيخة الصغرى

[522] مجموع فيه تصحيح المقنع للنابلسي وقواعد في النحو وأدعية للقاضي علاء الدين

[523] كتاب بيان كذب المفتري

[48ب]

[524] كتاب بدائع الفوائد لابن القيم

[525] مجموع فيه الصمت لابن أبي الدنيا أربعة أجزاء والثاني من أمالي المحاملي والرابع {والرابع} من حديث الرزاز والمنتقى من السادس عشر من حديثه والثاني من فوائد عوالي الأزجي والأول من حديث بن شاذان والثاني والثالث من حديث الأصم وجزء من حديث علي بن عاصم وجزء من حديث بن منده وجزء من حديث القزاز وجزء من حديث القطان وجزء من حديث أبي بكر الشافعي وجزء آخر من حديثه والأول من فوائد الخطيب وجزء من حديث النجاد والثالث من حديث الصواف وجزء من حديث سفيان[38] بن عينية [و]جزء من حديث الصفار والأول من حديثه وجزء عدد أحاديث الصحابة كله بخط الشيخ موفق الدين

[526] مجموع فيه منظومة ابن سينا وملحة وغير ذلك

[527] مجموع فيه مجلس من أمالي النظام وجزء من حديث الستة التابعين والأول من أمالي الأستاذ ومجلس من أمالي ابن بشران وجزء من منتقا من حديث بن رشيق والجمعة للنسائي والسابع من الزهد وجزء من حديث النجاد والثامن من مشيخة ابن أبي عمر وجزء من حديث القطان وجزء من فوائد الليث والسادس من حديث بن فروخ وجزء من حديث المحمي والعاشر من الصلاة للنسائي والتاسع من حديث المحاملي

[49أ]

[528] مجموع فيه السادس من فوائد حسان ومقتل عثمان والثامن من الأربعين [على] البلدان للرهاوي وجزء من مسائل الخلاف ونكتة في زكاة مال الصبي وجزء من حديث أبي يعلى

[36] في الأصل "المأمون".

[37] في الأصل "الفلكي".

[38] في الأصل "سفين".

الموصلي وجزء من حديث المخلص ولمحة المختطف وجزء من فوائد بن دريد ومسائل ومقدمة من الرجال للذهبي

[529] مجموع فيه الشكر للخرائطي والثاني من الوحشيات وجزء من حديث علي بن عمر الحربي وجزء من تخريج البخاري ومجلسان من أمالي الجوهري والثاني من حديث الخطيب وجزء من المجموع بحمص وكتاب الضعفاء للدارقطني وجزء من عوالي أبي القاسم بن الفضل وجزء من حديث عبيد الله بن عمر والثالث من حديث بن الصواف والثالث عشر من فوائد بن المقرئ وجزء الغضائري والخامس من الوحشيات وجزء انتخاب الطبراني لابنه

[530] مجموع فيه بيان الفرقة الناجية وسؤال للشيخ تقي الدين وجزء من حديث القزاز ورسالة ابن تيمية والأول من حديث ابن القطان والثاني والخمسون من الحلية وجزء من حديث بن صاعد وكتاب في أصول الدين للشيرازي والثاني من مسند بن المبارك والثالث من جزء ما ورد به الخطيب دمشق من الكتب وغير ذلك والثاني من **[49ب]** فوائد السكري والثالث من المواعظ وجزء فيه أحاديث خماسية وسداسية وجزء من حديث الأشج وجزء من حديث السكري وجزء القدوري وجزء من حديث سفيان[39] بن عيينة والأول من فوائد ابن بشران وجزء من فوائد بن الصلت وأبي أحمد الفرضي

[531] مجموع فيه الخامس والأربعون من أمالي أبي محمد بن عبد الملك والتاسع من مسموعات ابن الكمال والتاسع من أخبار الكوكبي وحديث والثاني من أمالي الجوهري وجزء من أمالي الكتاني وعوالي مسند عبد بن حميد وجزء من حديث أبي علي الفزاري والمروزي وجزء مصافحات وموافقات وست مجالس من أمالي بن البختري والثاني من صفة الجنة وجزء من مشيخة ابن كليب والثالث من كتاب المغازي ومجالس من أمالي ابن الجراح وجزء من مسودات الضياء وجزء منتقى من معجم مشايخ السلمي ونسخة ابن عون والثالث من فضائل الصحابة لخيثمة وجزء من حديث نصر المقدسي

[532] مجموع فيه كتاب المروءة ومختصر الانتخاب من كتاب من صبر ظفر والأول من كتاب تقييد العلم والثاني والثالث ومسند أبي بكر الصديق والثالث من فوائد الدارقطني **[50أ]** وجزء من حديث بن معروف وجزء من وصايا العلماء عند حضور الموت والأول من فوائد المطرز ومجلس من أمالي ابن منده والأول من فوائد ابن شبيب وأربعين ابن زياد وجزء من حديث ابن الزيات والأول من فوائد النصيبي والسادس من مشيخة ابن أبي عمر والأول من حديث بن المظفر

[533] مجموع فيه منتقى من المسموع بمرو وجزء من حديث السمعاني عدة أجزاء وجزء صغير من حديث القشيري ومسند أسامة بن زيد والأول من فوائد العثماني وجزئين من الدلائل لأبي نعيم والسابع والثلاثون من معرفة الصحابة والثاني والأربعون

[534] مجموع فيه أخبار الدجال للحافظ والكلام على [أ]حاديث من أحاديث الصحابة ومجلس من أمالي المخلدي[40] والثاني من كتاب شأن الدعاء والثالث وجزء من مسموعات الدخميسي

[39] في الأصل "سفين".
[40] في الأصل "الخلدي".

[535] مجموع فيه الثاني من حديث الصفار والخامس من أمالي الجرجاني والأول والثاني والثالث من المفاريد والثاني من الأول من حديث السراج والرابع من مسند السراج **[50ب]** والثاني من الثامن[41] من حديثه والعاشر من حديثه والحادي عشر والثاني عشر والثالث من فوائد بن أبي الفوارس والرابع من فوائد المخلص والثاني من [[الثالث]] السادس من فوائد بن أبي الفوارس والتاسع من حديث المخلص والحادي عشر من حديثه والثالث عشر

[536] مجموع فيه فضائل الجهاد[42] للحافظ والثالث من فوائد تمام والخامس والسادس والثامن والسادس والعشرون وجزء من تفسير جماعة والثالث عشر من التلخيص للخطيب وجزء أبي حامد الحضرمي والأربعين من مسانيد المشايخ العشرين وفضائل سورة الإخلاص وذكر النار للحافظ وفضائل علي والسادس من الأفراد

[537] مجموع فيه الرابع من فوائد القطيعي وجزء من [[ال...]] الكمال للحافظ والخامس والسادس من الجامع الصغير له وجزء آخر من الكمال وكتاب الألقاب وعدة أجزاء بخط الحافظ **[51أ]**

[538] مجموع فيه غرائب شعبة والأول من كتاب الصلاة لعبد الرزاق وكتاب البعث وجزء من المصباح للحافظ وجزء من حديث ابن مروان والثالث من حديث بشر بن مطر وجزء من حديث أبي عروبة والخامس والعشرون من فوائد بن مروان والسابع من مسند عمر للنجاد والتاسع من مختصر المعجم للبغوي وجزء من مشيخة بن البخاري والأول من فوائد بن حمكان ومجلس من أمالي طراد والتاسع من حديث بن منده وكتاب العلم لأبي خيثمة وفضل التهليل لابن البناء وجزء من حديث الأنباري وجزء من حديث بن ثرثال والخامس من كتاب الأربعين في الدعاء والداعين وجزء من حديث الزيات وجزء وفيات

[539] مجموع فيه مشيخة بن خلف وجزء من حديث بن منده والثاني من أمالي بن سمعون والثامن من الحنائيات والرد على من يقول القرآن مخلوق للنجاد وفضائل فاطمة ومناقب النساء والأول من عروس الأجزاء وفضائل العباس والثالث من الأخبار والحكايات وجزء من فوائد بن البناء وجزء من أمالي ابن سمعون ومنتقى من مسند أبي بكر الروياني وجزء من حديث نصر المقدسي وأربعين ابن عساكر

[51ب]

[540] مجموع فيه مشيخة الآبنوسي وشرف أصحاب الحديث للخطيب ثلاثة أجزاء والأول من حديث ابن عيينة وأربعة مجالس من أمالي الجوهري والطوالات لأبي موسى وجزء من حديث عافية والأول من حديث مصعب ومنتقى من حديث الجصاص والحنائي والأول من أمالي ابن سمعون والثاني وعشرون منتقاة من كتاب الصفات وكراسة من أخبار قيس بن ذريح والثاني من فوائد بن المظفر

[541] مجموع فيه جزء من كلام أحمد في العلل وجزء من فوائد أحمد بن نصر وجزء

[41] غير مقروء في الأصل و"الثامن" في مخطوط المكتبة الوطنية, دمشق, 3833\2.
[42] في الأصل "فضائل العباد" والعنوان "فضائل الجهاد" في مخطوط المكتبة الوطنية, دمشق 3831\2.

الغطريفي[43] وجزء موسى بن هارون وأخلاق حملة القرآن والثاني من الأول من فوائد أبي شعيب الحراني وغيره والثاني من تحريم نكاح المتعة والثالث عشر من فوائد الخطيب والثامن من مسند بن وهب وجزئين من فوائد الخطيب وعمدة المفيد ومسائل أبي جعفر وتاريخ أبي بشر وجزء من حديث الصفار والثامن من فوائد النسيب وكراس من شرح الهداية ومجلس من أمالي الباطرقاني والسابع من فوائد المزكي والرابع من حديث ابن صاعد وجزء من فوائد الجمال وجزء من حديث السمرقندي والأول من حديث الكتاني ومسألة الصلاة خلف المالكية

[52ا]

[542] مجموع فيه اثني عشر مجلساً من أمالي الذكواني وجزء ابن زنبور والرابع من حديث الحيري والأول من فوائد الديباجي والوجل لابن أبي الدنيا والأول من الرابع من حديث بن السماك ومجلس الحرفي وخمسة عشر حديث من عوالي جزء الأنصاري ومجلسان للضبي ومجالس لطراد ومنتقى من حديث هشام ابن عمار ومنتقى من سنن النسائي ومنتقى من سنن بن ماجة وأربعة أحاديث من حديث نصر ومنتقى من الموطأ ومنتقى من جزء أبي الجهم وثلاثة مجالس الزيادي وفضيلة العادلين وجزء الأنصاري والأحاديث التي خولف فيها مالك والسادس من أمالي المحاملي

[543] مجموع فيه سبعة مجالس من أمالي الشيرازي والثاني من حديث بن السماك وموافقات هشام بن عمار وجزء من أمالي ابن شاهين والثالث من صفة الجنة للضياء ومجلس من أمالي نصر المقدسي وفوائد عن الخلعي وفضائل سعد لابن عساكر وستة مجالس لأبي بكر بن عبد الباقي وعوالي مالك لابن الحاجب ومنتخب من حديث يونس بن عبيد وفضائل بني هاشم ومنتقى من مسلسلات [ابن] مسدي ومنتقى من مسموعات الثقفي وجزء من حديث أبي علي حمزة بن محمد

[52ب]

[544] مجموع فيه السادس من فضائل أبي بكر لخيثمة وقطعة من التدريب وجزء من أمالي الشجاعي والأربعين المنتقاة من كتاب الأدب والأول من الحنائيات ومجلس من أمالي طراد والثالث والخامس والسادس من تخريج الدارقطني والثاني من عوالي ابن النشو والعاشر من النخشبيات وغير ذلك فوائد وأشياء

[545] مجموع فيه أوله الجواب الباهر والثاني من المنتقى من المجالسة وكتاب الشيخ محيي الدين في علم الحديث والإغراب في الإعراب وجزء من تخريج العبدي والرابع من شرح عقد أهل الإيمان وجزء من عوالي بن خلف وجزء الإخوة من أهل الأمصار ومنتقى من حديث بن مخلد

[546] مجموع فيه عدة أجزاء من فوائد أبي عثمان النجيرمي وأمالي الجرجاني وغير ذلك

[547] مجموع فيه خبر أبي خازم وفيه قطعة من السنن وثبت أحمد بن عيسى وكتاب التصحيف للدارقطني وغير ذلك

[43] في الأصل "الغطريف".

[53أ]

[548] مجموع فيه من مسموعات السلفي والأول من حديث الرفاء والثاني وجزء من حديث الخلدي والأول من حديث مكرم القاضي والثاني من حديثه وغير ذلك

[549] مجموع فيه [[الأول]] الأوائل لابن أبي عاصم وجزء من حديث الكديمي والأول من فوائد الشيرازي والثاني من حديث بن سختام وجزء من حديث الشيرازي وجزء من حديث الشاشي وجزء من حديث بن السماك وكتاب العرش لابن أبي شيبة والأول من فوائد بن النقور وجزء من حديث بن قانع وجزء من حديث بن عباد وجزء من حديث بن أبي الحديد ومجلس من أمالي القزويني والثاني من العاشر من حديث المخلص وجزء من حديث محمد بن يزيد والخامس من حديث بن شاذان ومنتخب من حديث ابن منده

[550] مجموع فيه مشايخ الإجازات وثلاثة مجالس من أمالي البختري والثاني من أمالي أبي يعلى وجزء من **[53ب]** جمح وجزء من فوائد بن فضالة والرابع من فوائد العيار وفتيا بخط الحافظ والثاني من حديث بن خلاد وجزء من حديث الجوبري[44] وجزء من حديث المذكر ومجلس من أمالي نصر ومجلس من أمالي أبي سعد البغدادي وجزء من حديث النهرواني وثلاثة مجالس من أمالي الروذباري وكتاب تنزيل القرآن وترتيبه وجزء من حديث السلماسي وفوائد السلفي وجزء فيه الخلاف بين يحيى بن آدم والعليمي وجزء لوين وعشرة أحاديث من الرابع من حديث الرزاز والمجلس الثاني للسلفي

[551] مجموع فيه جزء من حديث ابن معروف وحكاية ابن مجاهد والثاني من فوائد بن أبي الحديد وقصيدة للسلفي وسعة رحمة الله لابن عساكر ونفي التشبيه له وكتاب اليقين لابن أبي الدنيا وجزء من فوائد بن مظفر وجزء من حديث ابن مكرم وجزء من حديث أبي موسى المديني وجزء من حديث ابن السمرقندي وكتاب الخلع وكتاب أدب الفقير وفوائد ابن المرزبان ومن أدركه الخلال من أصحاب ابن منده ومسند عابس الغفاري وكتاب الجمعة للمروزي

[54أ]

[552] مجموع فيه الأربعين الصوفية للسلمي والضعفاء للدارقطني ومنتخب من الشعر لأبي نعيم وبعض الثالث من فوائد سموية وتحفة الصديق ومنتخب من الأربعين في شعب الدين ونسخة فليج بن سليمان وأحاديث عفان بن مسلم وغرائب شعبة وجزء بيبي وما قرب سنده لابن الطفيل وجزء من حديث أبي زيد والمجتنا من المجتبا لابن الجوزي وشرح أصول اعتقاد أهل السنة للطبري

[553] مجموع فيه صحيفة همام والأول من معجم أبي يعلى والثاني والثالث ونسخة أبي مسهر وجزء من حديث بن أبي نصر ومسألة الطائفين للآجري ونسخة الأشج وجزء من حديث ابن حذلم وجزء أسماء الصحابة وعدد ما رووا والثامن من فوائد الذهلي والتاسع من حديث الذهلي

[54ب]

[554] مجموع فيه الثاني من أفراد الدارقطني وجزء أحاديث ابن أبي نصر والشيرازي وجزء من أمالي ابن منده وجزء من حديث أبي عبيدة وتسعة مجالس من أمالي طراد [و]جزء من

[44] في الأصل " الجوهري" والاسم في مخطوط المكتبة الوطنية, دمشق, 3763\11.

حديث عبد الخالق والثامن والثلاثون من سنن الدارقطني وكتاب التوكل لابن أبي الدنيا والأول من المنتخب من فوائد بن علوية وجزء فيه أحاديث في ذم الكلام

[555] محرر الحديث لابن عبد الهادي بخطه نسخة قديمة

[556] كتاب الوجيز

[557] كتاب فرائض الوني

[558] كتاب الياقوتة لابن الزاغوني

[559] كتاب شرح تصريف العزي للتفتازاني

[560] مجموع فيه الرد الوافر بخط ابن ناصر الدين وحواشي المحرر لابن عبد الهادي والتوكل لابن أبي الدنيا وغير ذلك

[55ا]

[561] مجموع صغير فيه مسألة الأستواء وقصيدة أبي الخطاب ومسألة لابن عبد الهادي وجزء أدعية له وقواعد في الإعراب والتعصب لكتاب (الجرمي) والكلام على حديث القليب ومسألة المواقيت ومسألة في الحلاج

[562] مجموع في شرح النخبة والاغتباط والأجوبة المصرية والطرابلسية وفوائد وأشياء بخط أخي ووالدي

[563] مجموع فيه الثالث من أمالي جمال الإسلام ومنتقى من جزء الأنصاري وجزء فيه أحاديث من معجم أبي يعلى والثالث من الأمالي من السند العوالي والأول من أمالي السلفي والأول من حديث حماد والأول والثاني من حديث يونس بن عبيد ومجلس من أمالي الجوزي ونسخة بكار بن قتيبة ومنتقى من حديث أبي علي الأنصاري وجزء من حديث النجار ومجلسان عن الحرفي واللالكائي وصحيفة جويرية والأنساب للحافظ **[55ب]** وأسلاف النبي صلى الله عليه وسلم وأحاديث موافقة وصحاح والثاني من مسند بن عمر

[564] مجموع فيه الأول من التمييز لمسلم وجزء من تعاليق بن سلام والثاني من كتاب الطهارة لأبي عبيد والأول من اليشكريات وقطعة من شرح أبيات والثالث من حديث بن ضريس وجزء من أمالي التيمي وزهد الثمانية من التابعين وجزء من حديث بن حيويه والأول من أربعين الذهبي وجزء من أمالي نصر

[565] مجموع فيه الثامن[45] والعشرون والمائة من أمالي السمرقندي ومجلس من أمالي النجاد والرابع من رباعي التابعين وطبقات أصحاب أحمد للخلال وثبت وجزء من أمالي بن دريد وجزء من حديث بن الصواف وجزء من أخبار عمرو بن عبيد وجزء بخط الضياء وجزء أحاديث حسان وجزء مجلس من أمالي اليزدي وجزء تاريخ ووفيات

[56ا]

[566] مجموع فيه أحاديث عوالي للضياء وجزء منتقى من الأحاديث الحسان وجزء من حدث عن النبي صلى الله عليه وسلم هو وأبوه وجزء من حديث أبي محمد حرب وجزء من الأحاديث المنتقاة وجزء من مسودة اختصاص القرآن وغيره وجزء منتقى من الأحاديث الحسان والذب

[45] في الأصل "الثاني" و"الثامن" في مخطوط المكتبة الوطنية, دمشق, 3842\1.

عن الطبراني والسادس من الموافقات وجزء من شعر ابن الكيزاني واستدراكات على درر الأثر وكتاب روح الروح وجزء صلاته عليه السلام خلف أبي بكر وجزء من ترجمة بن بطة

[567] مجموع فيه عوالي جزء بن عرفة وجزء من حديث ابن منده والأول من فوائد بن المأمون وجزء أربعين منتقاة من الطب لأبي نعيم ومجلسان من أمالي الجوهري وجزء من حديث بن شاذان وجزء الانتصار لابن خالويه وجزء أحاديث منتقاة للأزدي وجزء من أمالي نصر ومسألة سبحان ومجلسان من أمالي الجوهري وجزء أحاديث من مسند ابن الشرقي ومجلسان من أمالي الملحمي ومجلس إملاء النهاوندي

[56ب]

[568] مجموع فيه الرابع من فوائد الضياء وتعاليق بخطه والثالث من فوائده وتعاليق بخطه وجزء من حديث أبي أمية الطرسوسي والأول من حديث الحربي وجزء من حديث ابن عيينة وجزء من الحكايات لأبي عمرو المديني وجزء أحاديث من المجالسة وسؤالات أبي عمرو الحيري [و]الوحوش للأصمعي والخامس من فوائد الضياء وجزء من حديث أبي عمرو المحمي والمختصر في ذم الصائم اذا اغتاب وأربعة مجالس من أمالي بن ميلة ومجلس من أمالي السمرقندي

[569] مجموع فيه جزء من حديث بن غيلان ومجلس من أمالي ابن أبي الفوارس وعشرة عوالي لابن المحب وأحاديث بن لهيعة وأربعة مجالس الجرجاني وعشرة أحاديث من حديث بن طبرزد وأخبار أبي مسلم ومجلس من أمالي أبي نعيم وجزء رواة الحديث بمدينة حلب وجزء من حديث أبي بكر المهندس وجزء ما أسنده أبو حنيفة والسادس من بلغة الطالب الحثيث وجزء من حديث الأدرعي

[57أ]

[570] مجموع فيه مجلس من أمالي بن منده وجزء من حديث ابن زيان ومختصر إجازة بن نباتة وابن الخوجي وست العرب ومجلس أبي مسلم البغدادي وفوائد ومسودات بخط شيخنا الشيخ حسن الصفدي الخياط

[571] كتاب مختصر بن الحاجب الأصولي[46]

[572] مجموع فيه التوكل لابن أبي الدنيا وجزء الأصم والثاني من الحربيات وذكر ابن أبي الدنيا وثلاثة مجالس من أمالي المخلدي وعمدة المفيد للسخاوي والنصيحة للحافظ الضياء وجزء من حديث بن لال والأول من فوائد أبي الغز وكتاب المذكر والتذكير والرابع عشر من الأحاديث والحكايات للضياء وجزء من حديث بن زنبور والثالث عشر من الأحاديث والحكايات للضياء والبردة وجزء من فوائد أبي بكر بن سلمان ومناظرة جعفر الصادق وفوائد بخط الضياء والأول من منتهى رغبات السامعين

[573] مجموع فيه الأسنوي وفوائد ومسائل مسودة بخطي والرد على السبكي في بيتيه ومسائل منتقاة من شرح البخاري لابن رجب الكل بخطي وانتقائي

[57ب]

[46] في الأصل "الأصلي".

[574] مجموع فيه خروج الترك للضياء وأحاديث هشام ابن عمار عن مالك وفضل شعبان لابن عساكر وسداسي التابعين لأبي موسى ومجلس من أمالي الروياني وجزء حكاية ومجلس من البغوي وجزء من الموالاة لابن عقدة ومجلس من أمالي المزي ومجلس للطبراني وسباعيات بن ملاعب وجزء السمنجاني وأحد عشر حديث من المائة البخارية

[575] مجموع فيه أجزاء من الفوائد المنتقاة لابن الجوزي وكتاب في الخط له وغير ذلك مسودات وهو بخط ابن الجوزي

[576] مجموع فيه مجلسان من أمالي السمعاني والثالث من التحقيق لابن الجوزي ومجلس في بلوغ السبعين لابن عساكر وجزء من حديث ابن شاهين وجزء من حديث نعيم بن حماد والثالث وبعض الرابع من حديث يحيى بن يحيى ومسائل (معاناة) في الفرائض والحساب وغير ذلك وجزء من حديث البلدي والثاني من النقض على المريسي ومجلس من أمالي الحوزي ومجلس من أمالي أبي نعيم

[58أ]

[577] مجموع فيه مسلسلات الإبراهيمي[47] وجزء من حديث الشيرازي والرازي وجزء من حديث أصحاب الكندي وحديثان من حديث مسلم والتاسع من فوائد المزكي والخامس من مشيخة بن البناء وأحاديث وكيع وجزء من حديث البغوي وجزء من فوائد الفارسي وجزء من مسند المعافا ابن عمران وجزء من حديث الحمامي وومجلس من أمالي العلاف وموافقات الائمة الخمسة في قتيبة وأبي موسى الزمن وسبعة أحاديث من حديث ابن السماك

[578] مجموع فيه فوائد عن شيوخ أبي عبد الله الوراق وجزء أحاديث عوالي عن ثلاثة من شيوخ الإمام عز الدين ابن أبي عمر وجزء طرق ابن أبي ليلى وعوالي منتقاة من سبعة أجزاء من حديث المخلص ومنتقا من مسند الشافعي وجزء فيه ثلاثة عشر حديث موافقة من موطأ أبي مصعب وجزء البطاقة وجزء فيه الرواة عن مسلم ومنتقى من مسند ابن جميع والمسلسل وعشرة أحاديث عن عشرة شيوخ من شيوخ عائشة بنت المجد ومجلسان من أمالي الخلال وخمسون حديث للضياء وكتاب في الألقاب لابن ناصر الدين والرابع والعشرون من أمالي البسري وغير ذلك

[58ب]

[579] مجموع من حديث أبي عمر غلام ثعلب جزء أحاديث من (الحربية) وأحاديث منتقاة من حديث المخلص وجزء منتقى حديث عقبة بن عامر من مسند الشاميين من المسند وفضل رمضان من أمالي ابن فنجويه وجزء من حديث أبي موسى المديني وعشرة أحاديث رباعيات من سنن أبي داود وتاريخ ووفيات للعتيقي وأحاديث [ابن] أبي الدنيا وعشرة أحاديث من أصول ابن السبط وحسن التهاني

[47] في الأصل "الإبرهيمي".

Plate Section II
The Ibn ʿAbd al-Hādī *fihrist*

Note: entry numbers as assigned in this edition are added in red in the margin



Plate II.1 Ibn ʿAbd al-Hādī's *fihrist*, title page with stamps by the Public Library (*al-maktaba al-ʿumūmīya*) and the Ẓāhirīya Library, the modern 'ʿumarīya' notation and quire numbering in the hand of Ibn ʿAbd al-Hādī. MS Damascus, National al-Asad Library 3190, fol. 1a. © National al-Asad Library

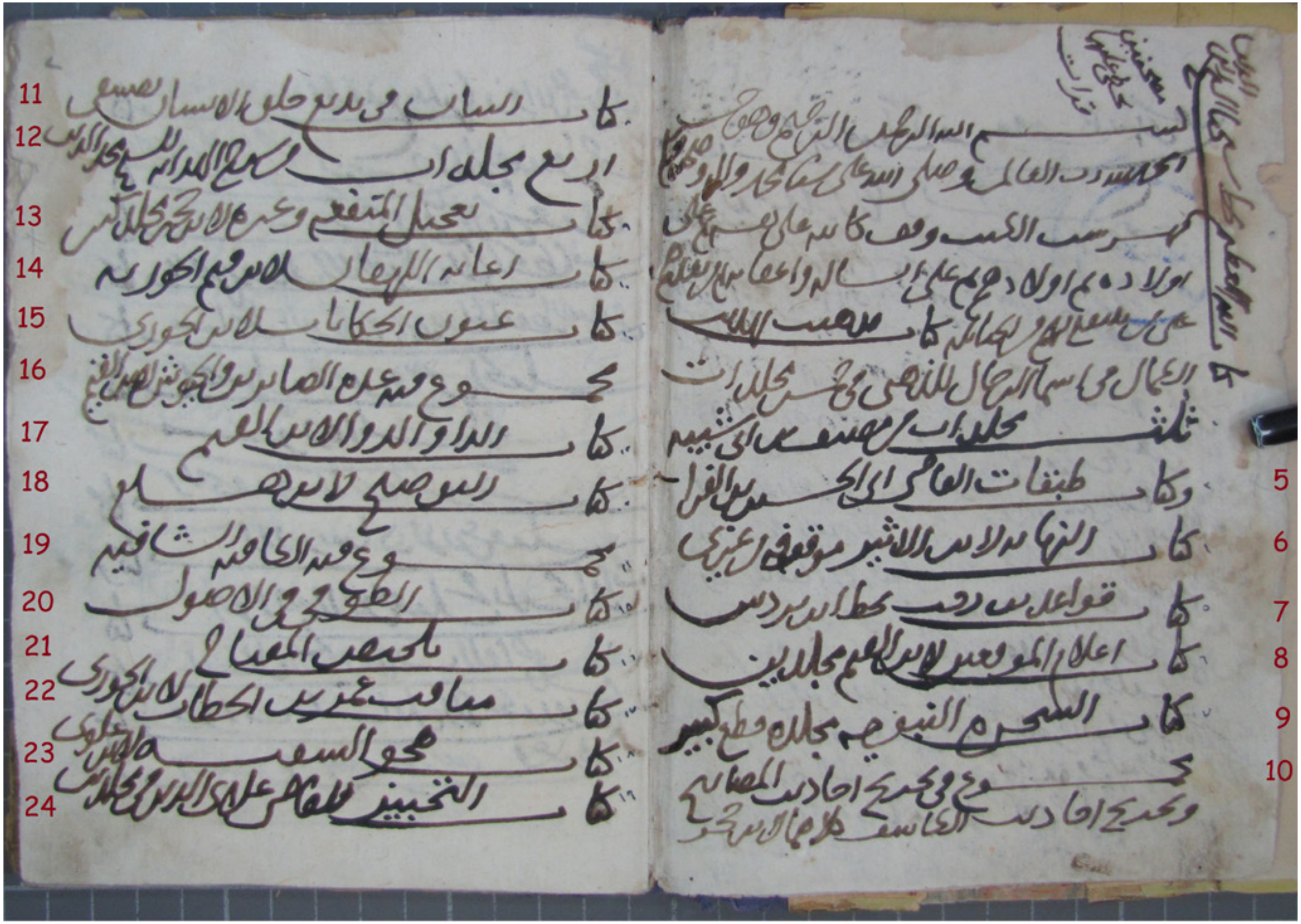


Plate II.2 Ibn ʿAbd al-Hādī's *fihrist*, entries 1–24. MS Damascus, National al-Asad Library 3190, fols 1b/2a. © National al-Asad Library

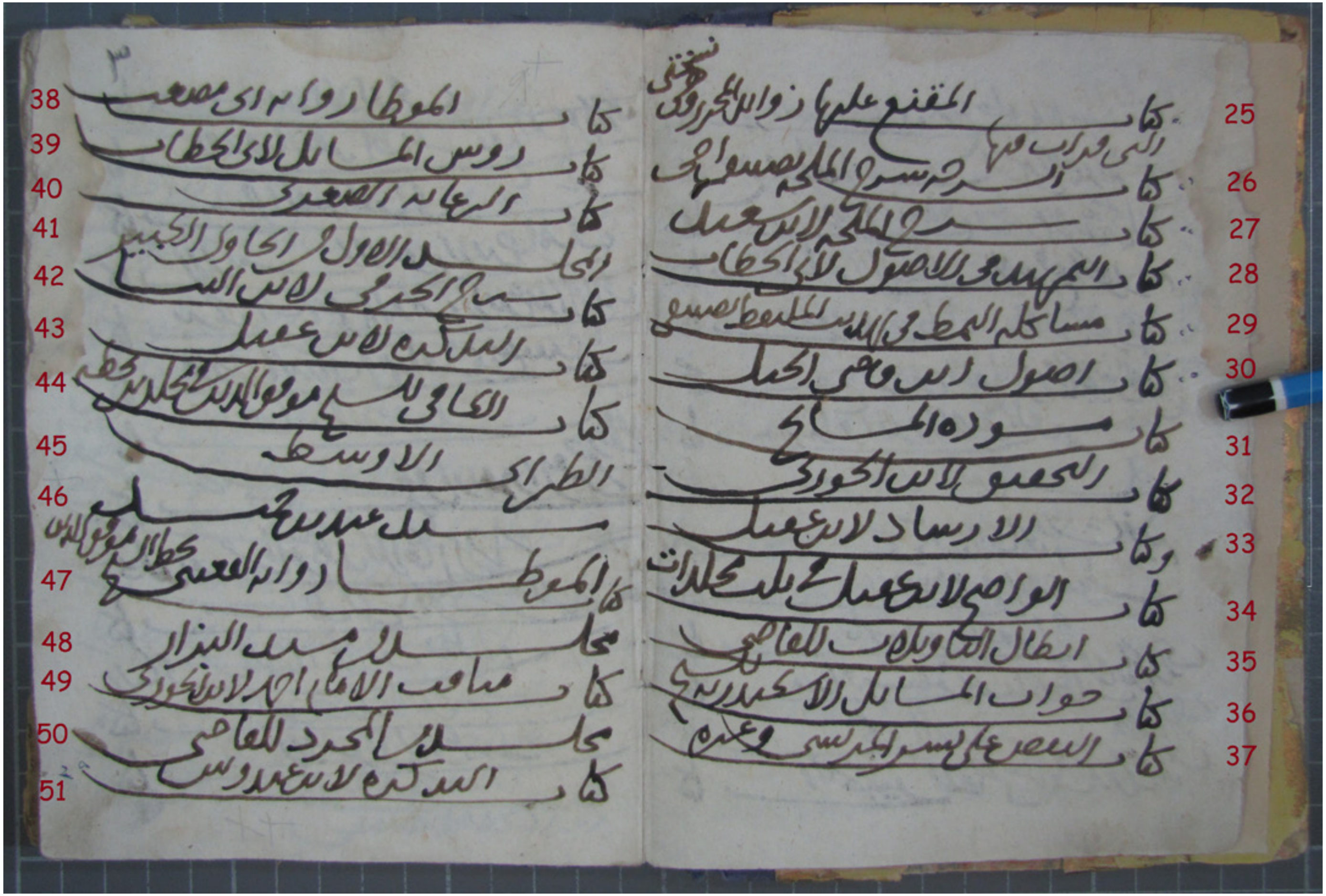


Plate II.3 Ibn ʿAbd al-Hādī's *fihrist*, entries 25–51. MS Damascus, National al-Asad Library 3190, fols 2b/3a. © National al-Asad Library



Plate II.4 Ibn ʿAbd al-Hādī's *fihrist*, entries 52–76. MS Damascus, National al-Asad Library 3190, fols 3b/4a. © National al-Asad Library

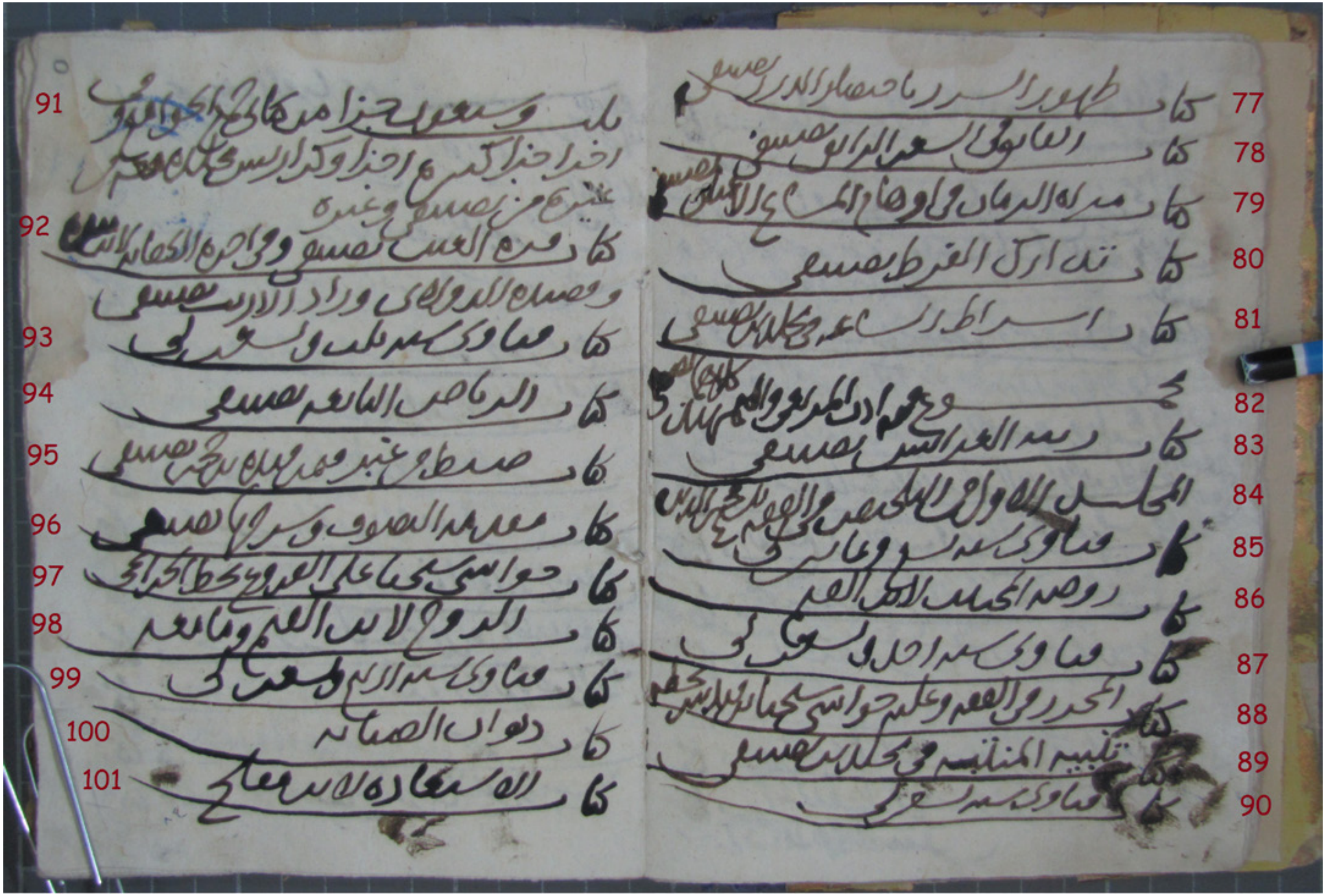


Plate II.5 Ibn ʿAbd al-Hādī's *fihrist*, entries 77–101. MS Damascus, National al-Asad Library 3190, fols 4b/5a. © National al-Asad Library

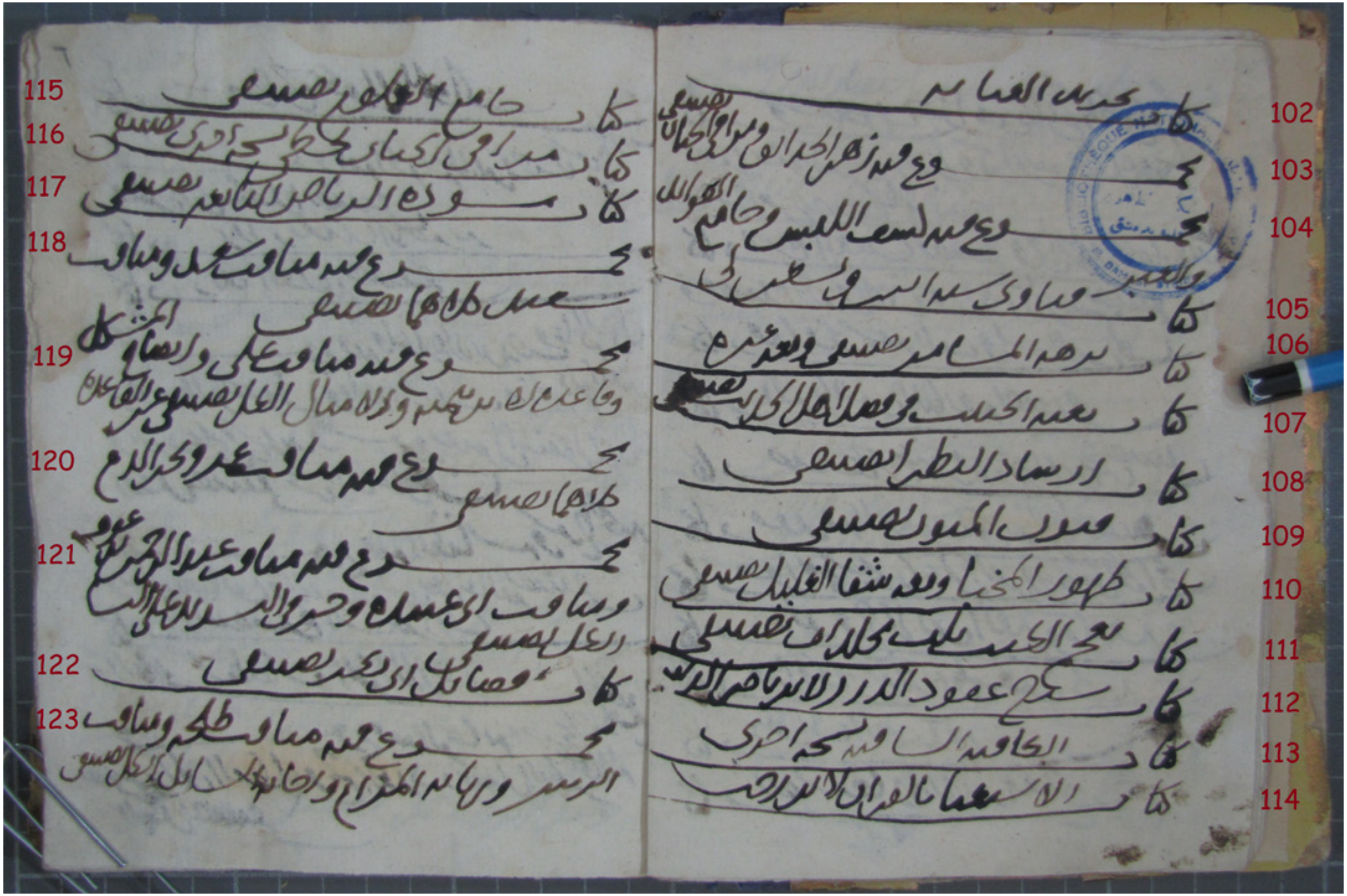


Plate II.6 Ibn ʿAbd al-Hādī's *fihrist*, entries 102–123 with stamp by the Ẓāhirīya Library. MS Damascus, National al-Asad Library 3190, fols 5b/6a.

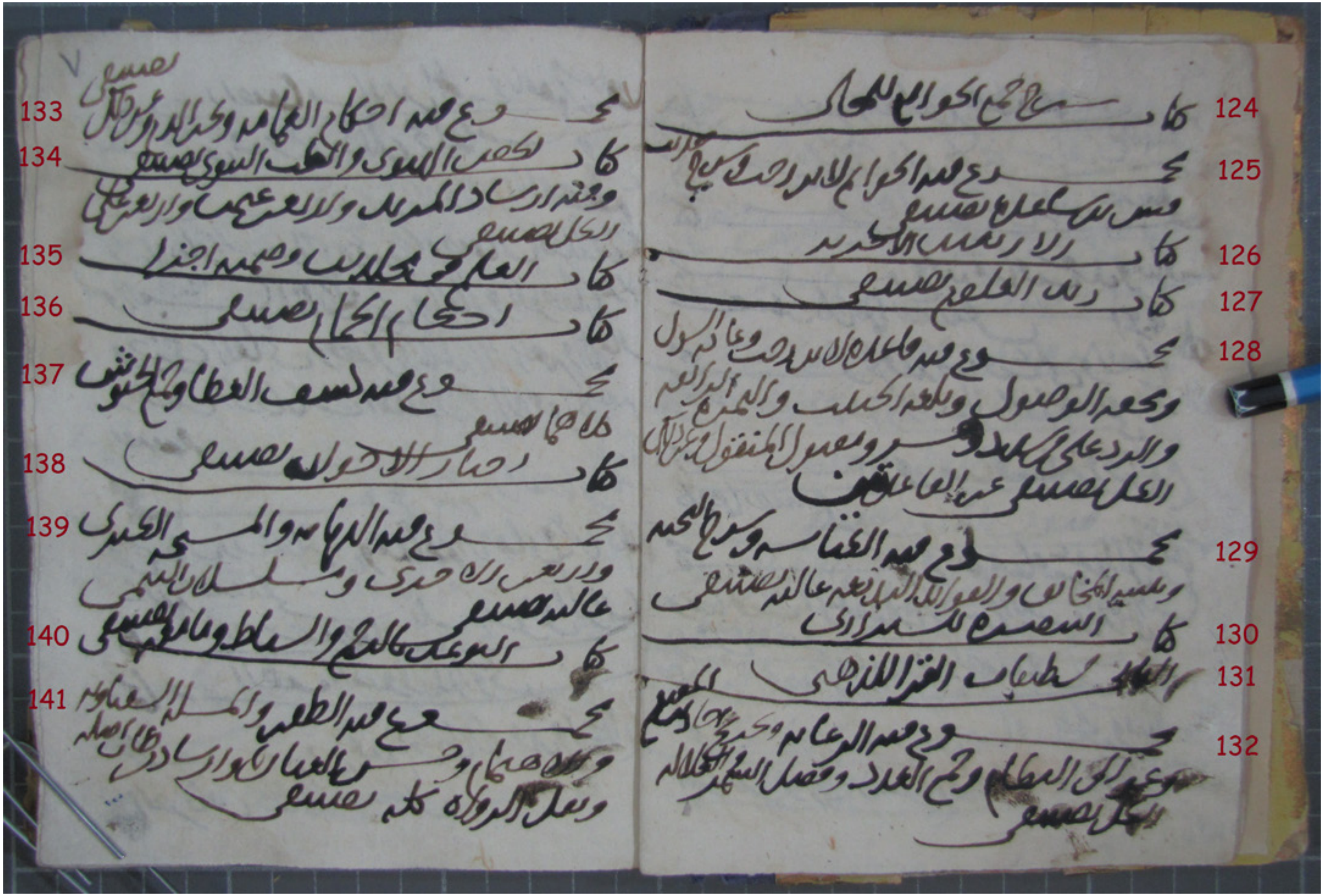


Plate II.7 Ibn ʿAbd al-Hādī's *fihrist*, entries 124–141. MS Damascus, National al-Asad Library 3190, fols 6b/7a. © National al-Asad Library



Plate II.8 Ibn ʿAbd al-Hādī's *fihrist*, entries 142–160. MS Damascus, National al-Asad Library 3190, fols 7b/8a. © National al-Asad Library

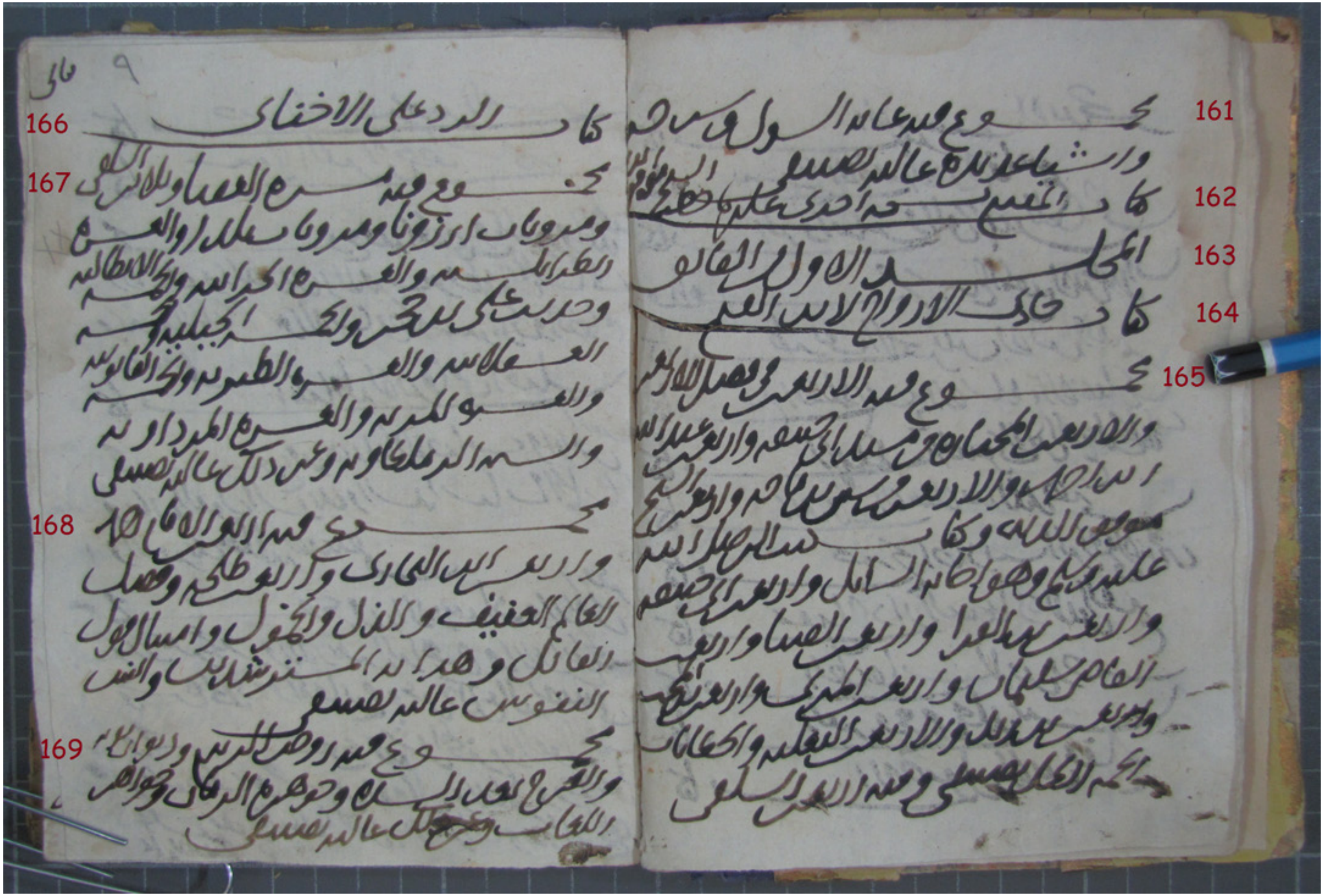


Plate II.9 Ibn ʿAbd al-Hādī's *fihrist*, entries 161–169. MS Damascus, National al-Asad Library 3190, fols 8b/9a. © National al-Asad Library

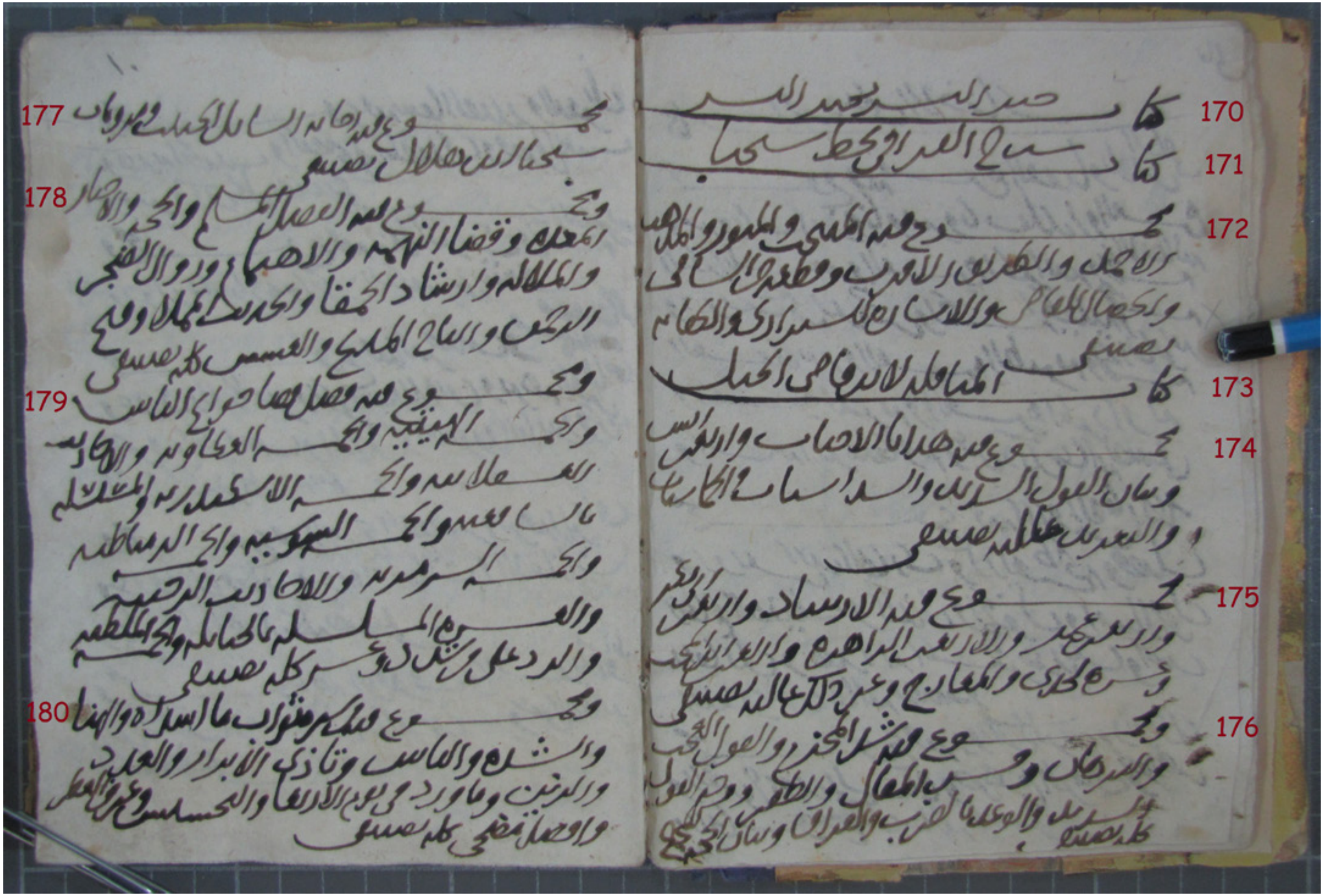


Plate II.10 Ibn ʿAbd al-Hādī's *fihrist*, entries 170–180. MS Damascus, National al-Asad Library 3190, fols 9b/10a. © National al-Asad Library



Plate II.11 Ibn ʿAbd al-Hādī's *fihrist*, entries 181–190. MS Damascus, National al-Asad Library 3190, fols 10b/11a. © National al-Asad Library

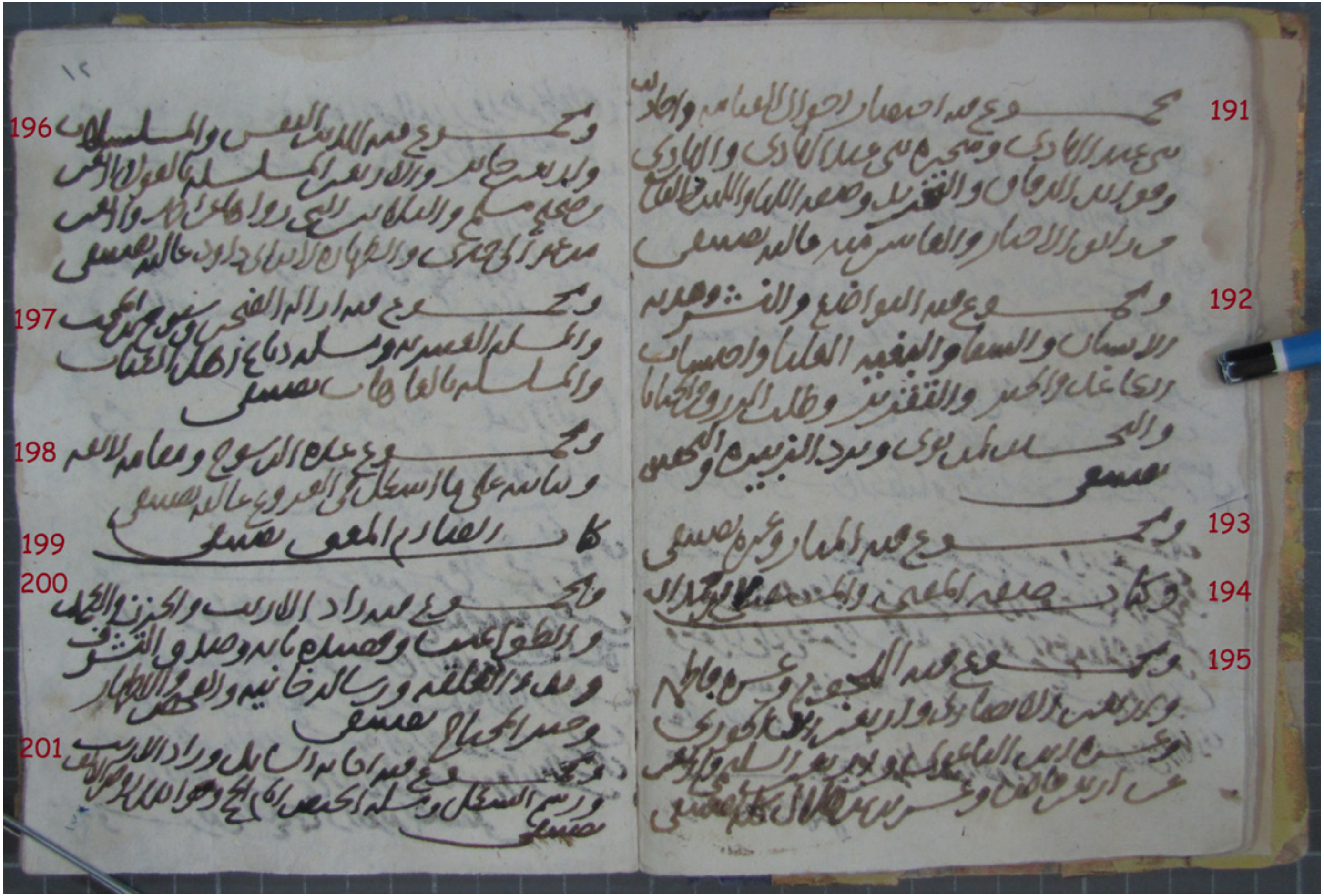


Plate II.12 Ibn ʿAbd al-Hādī's *fihrist*, entries 191–201. MS Damascus, National al-Asad Library 3190, fols 11b/12a. © National al-Asad Library



Plate II.13 Ibn ʿAbd al-Hādī's *fihrist*, entries 202–208. MS Damascus, National al-Asad Library 3190, fols 12b/13a. © National al-Asad Library

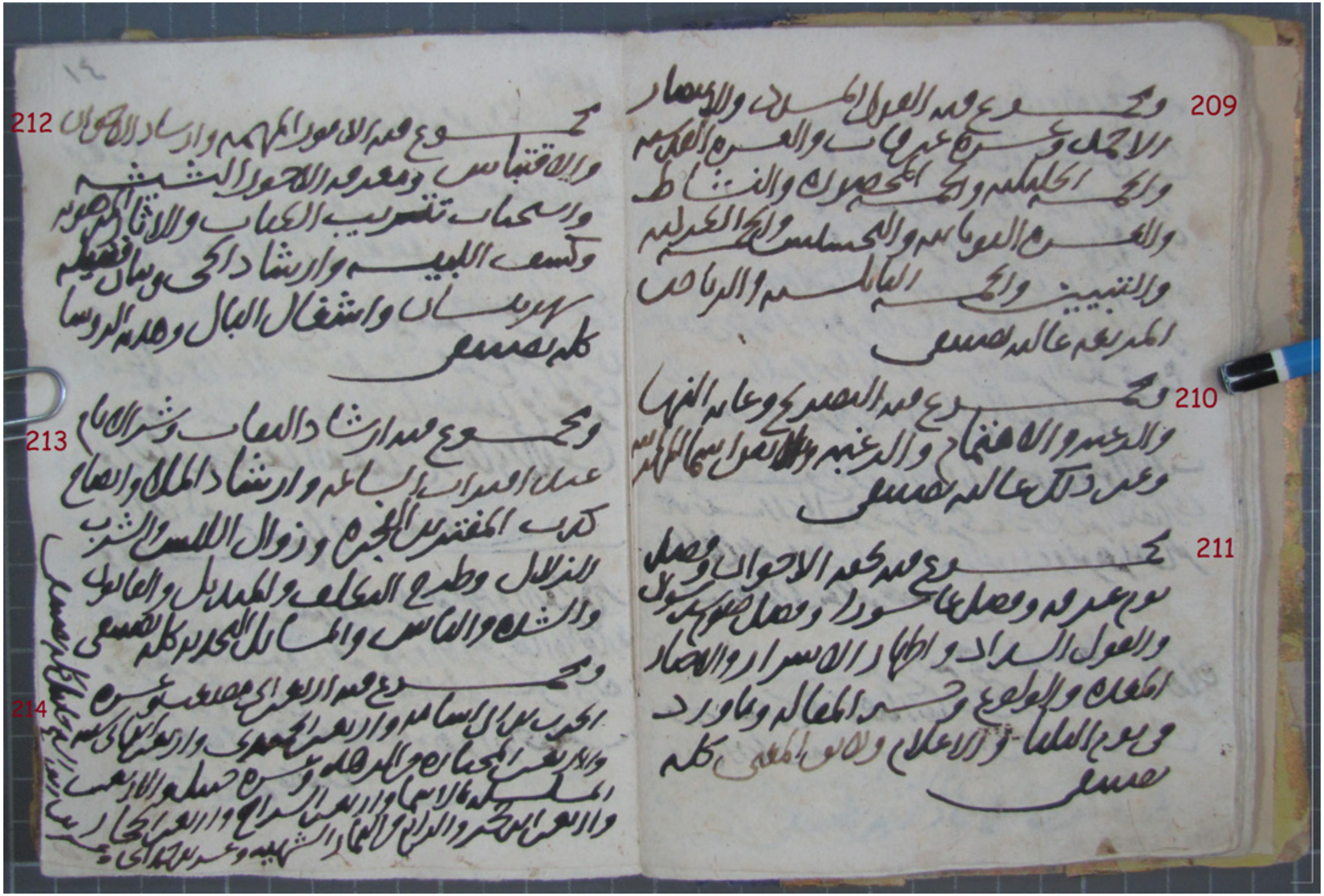


Plate II.14 Ibn ʿAbd al-Hādī's *fihrist*, entries 209–214. MS Damascus, National al-Asad Library 3190, fols 13b/14a.

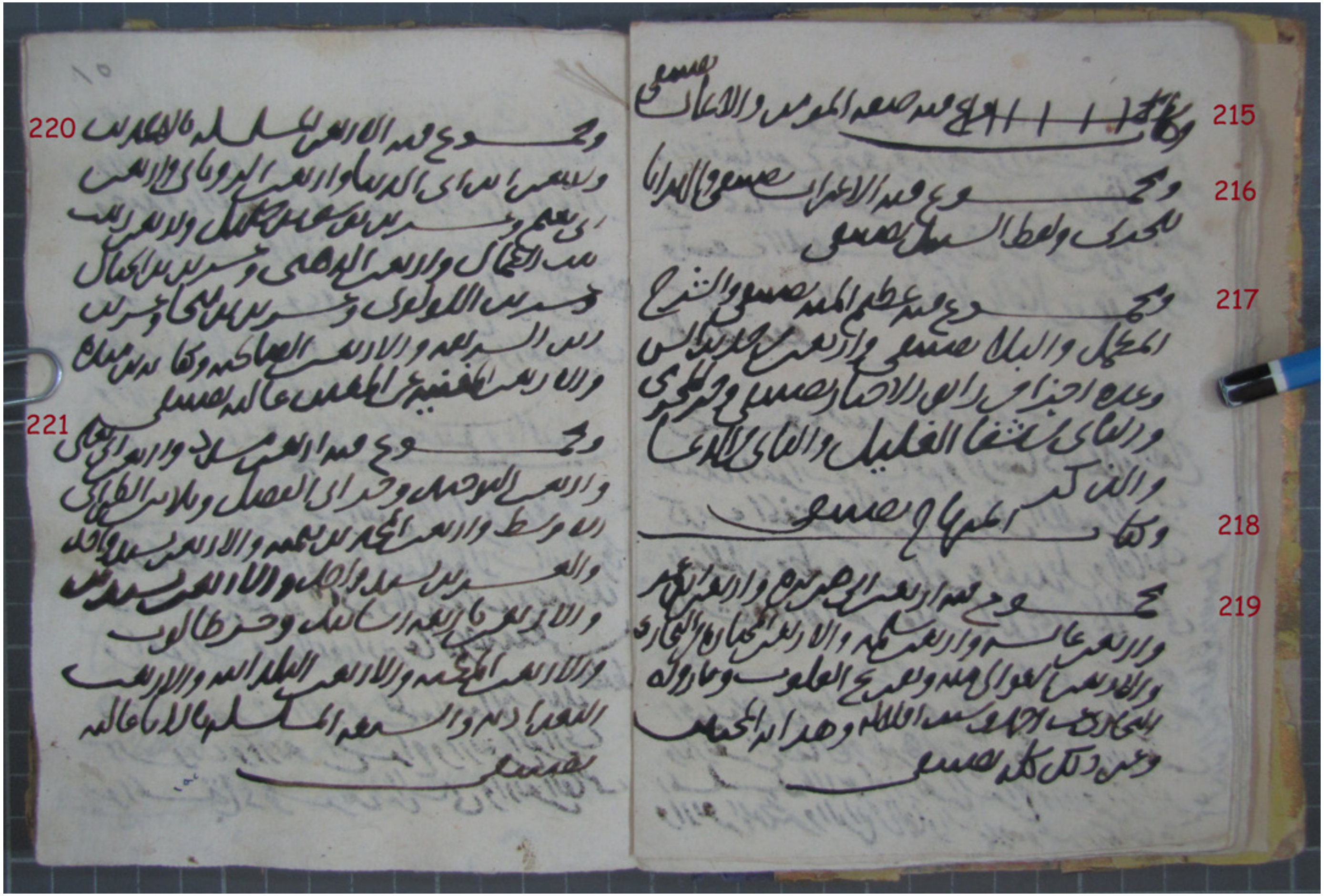


Plate II.15 Ibn ʿAbd al-Hādī's *fihrist*, entries 215–221. MS Damascus, National al-Asad Library 3190, fols 14b/15a. © National al-Asad Library

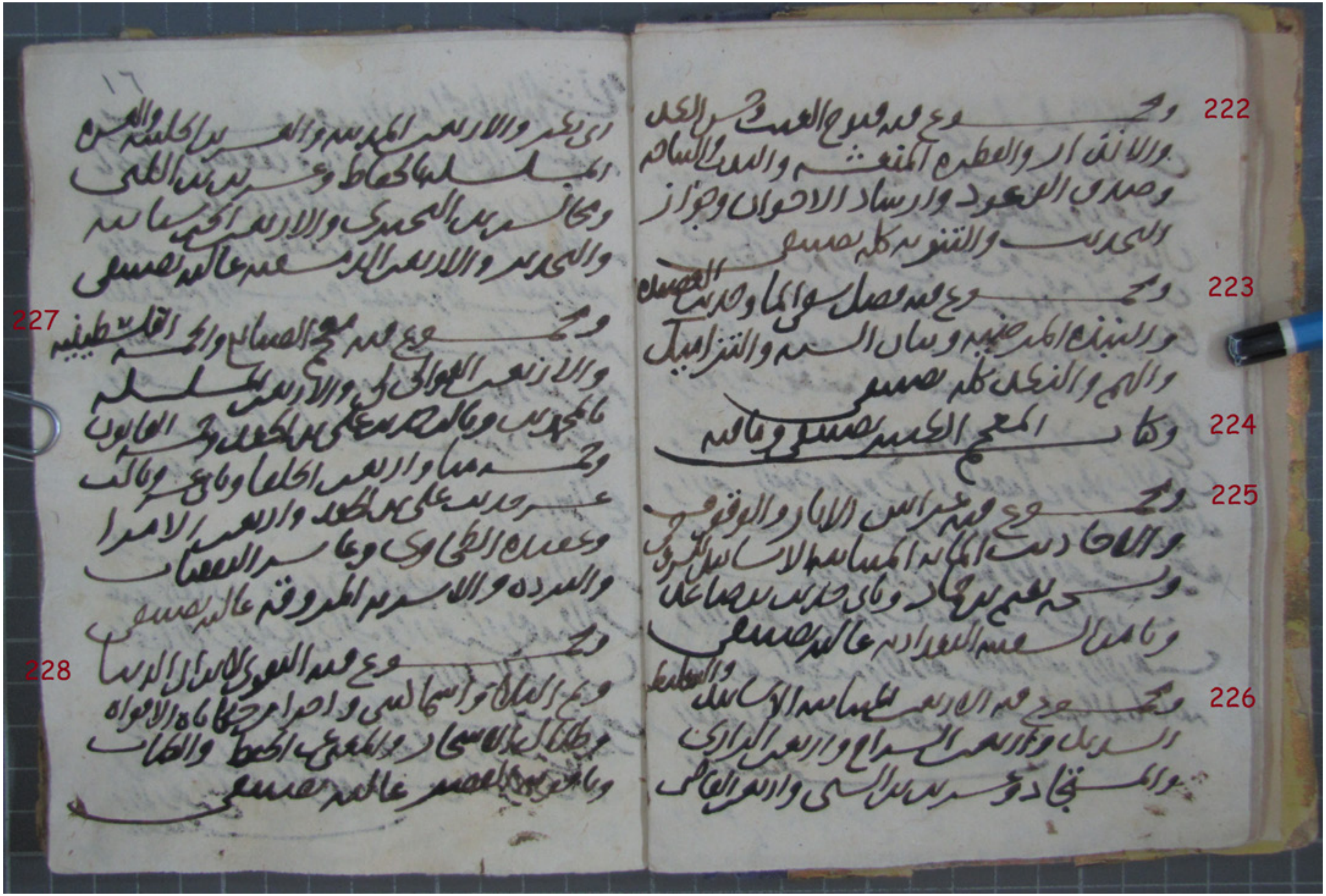


Plate II.16 Ibn ʿAbd al-Hādī's *fihrist*, entries 222–228. MS Damascus, National al-Asad Library 3190, fols 15b/16a. © National al-Asad Library

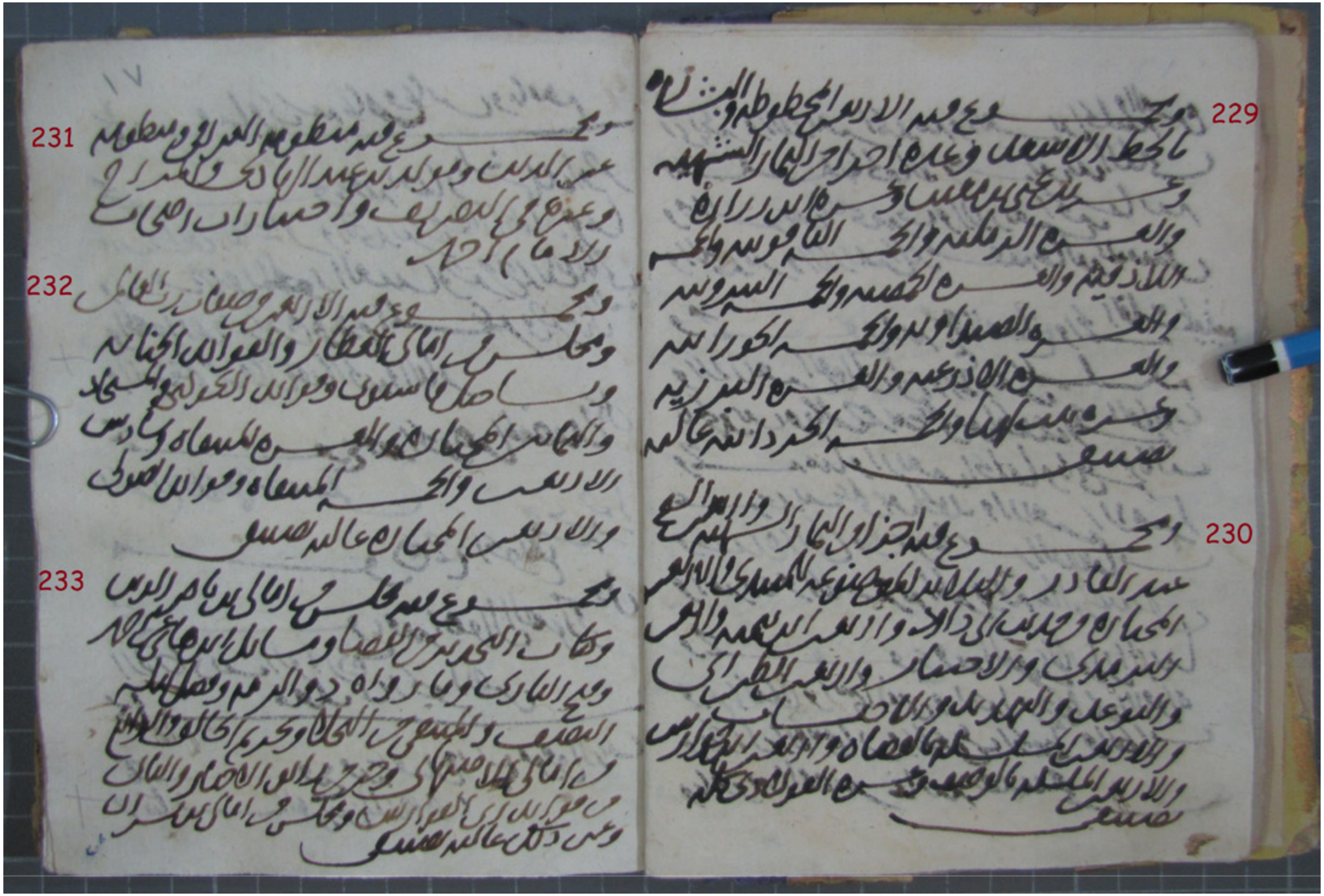


Plate II.17 Ibn ʿAbd al-Hādī's *fihrist*, entries 229–233. MS Damascus, National al-Asad Library 3190, fols 16b/17a. © National al-Asad Library



Plate II.18 Ibn ʿAbd al-Hādī's *fihrist*, entries 234–245. MS Damascus, National al-Asad Library 3190, fols 17b/18a. © National al-Asad Library

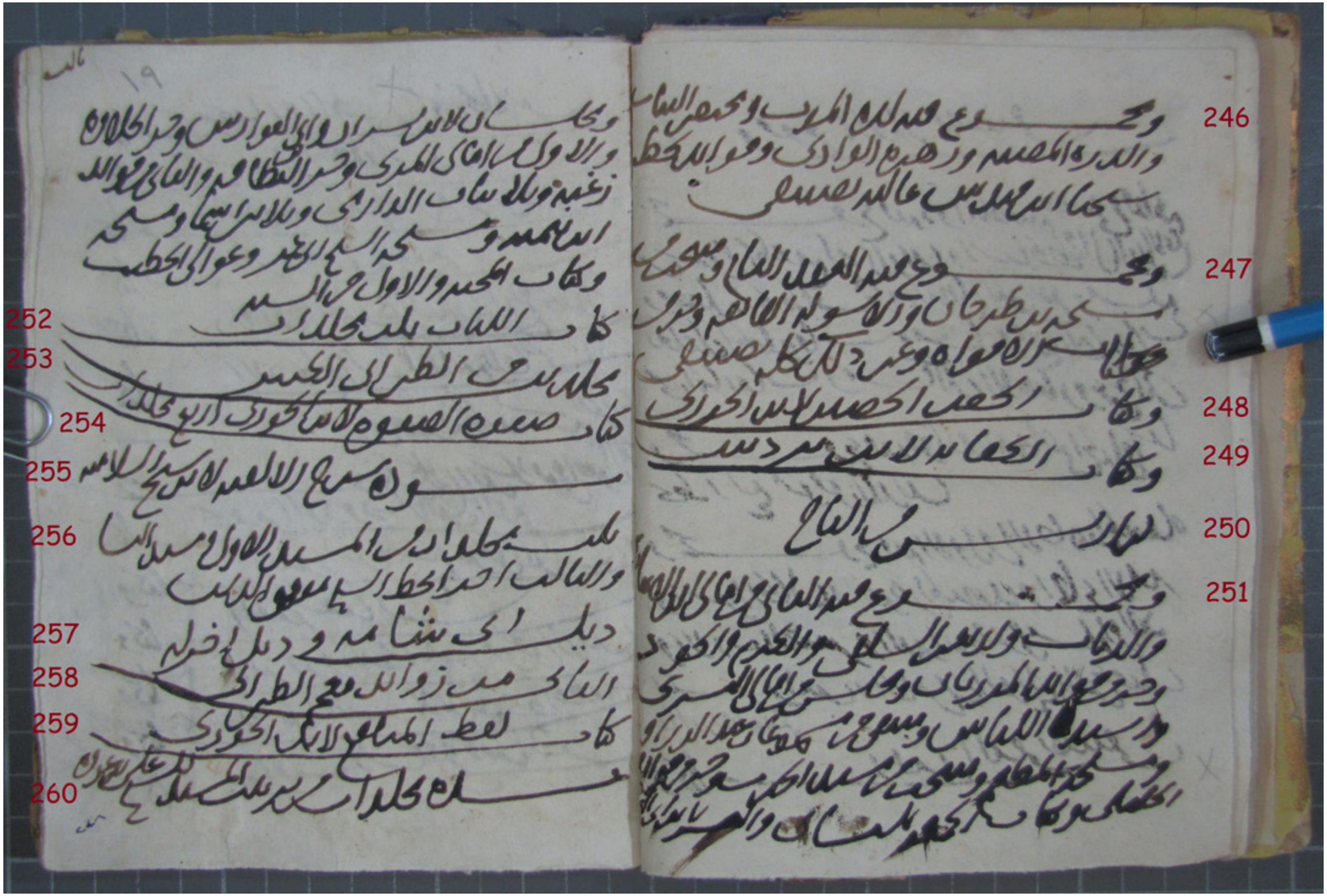


Plate II.19 Ibn ʿAbd al-Hādī's *fihrist*, entries 246–260. MS Damascus, National al-Asad Library 3190, fols 18b/19a. © National al-Asad Library

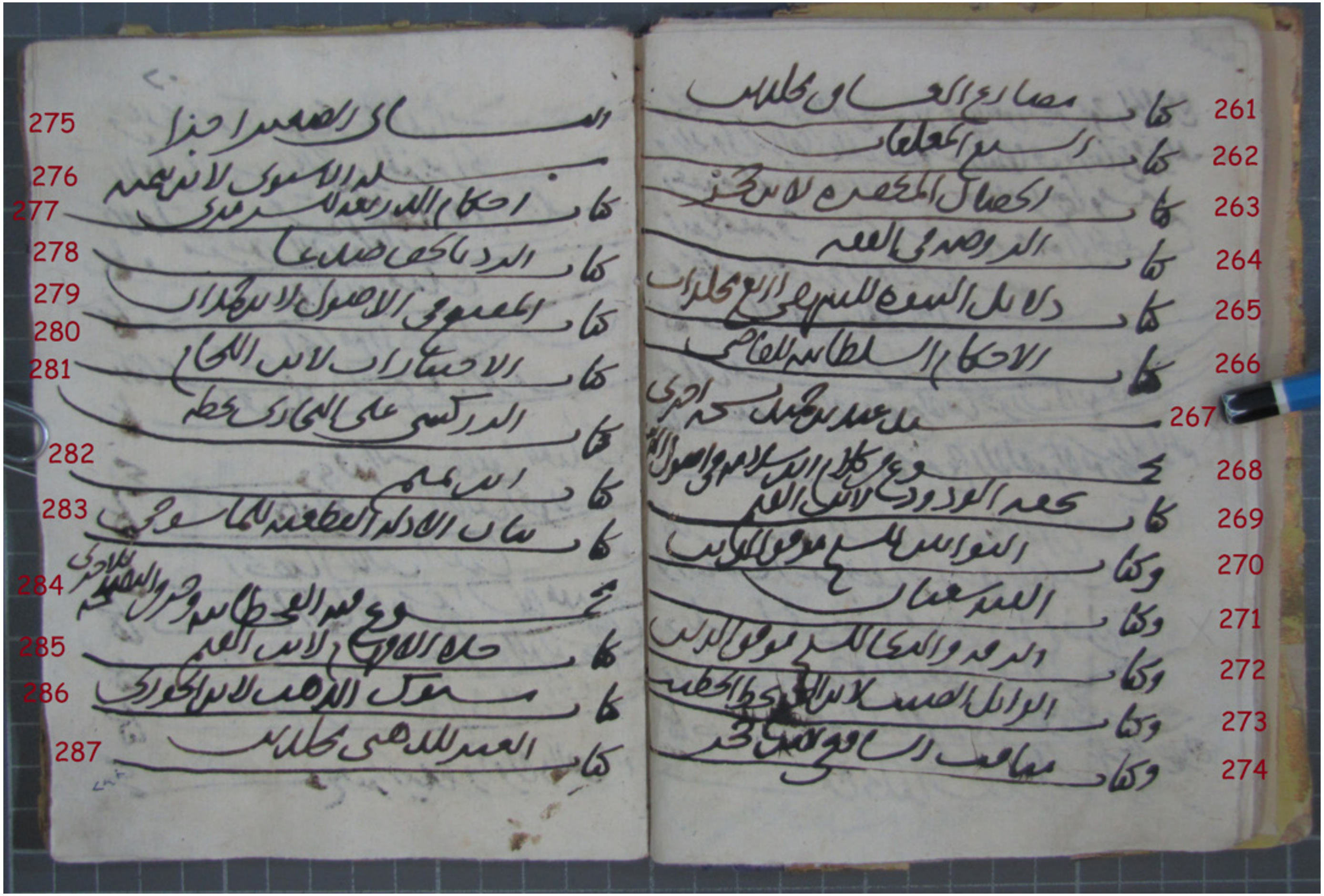


Plate II.20 Ibn ʿAbd al-Hādī's *fihrist*, entries 261–287. MS Damascus, National al-Asad Library 3190, fols 19b/20a.

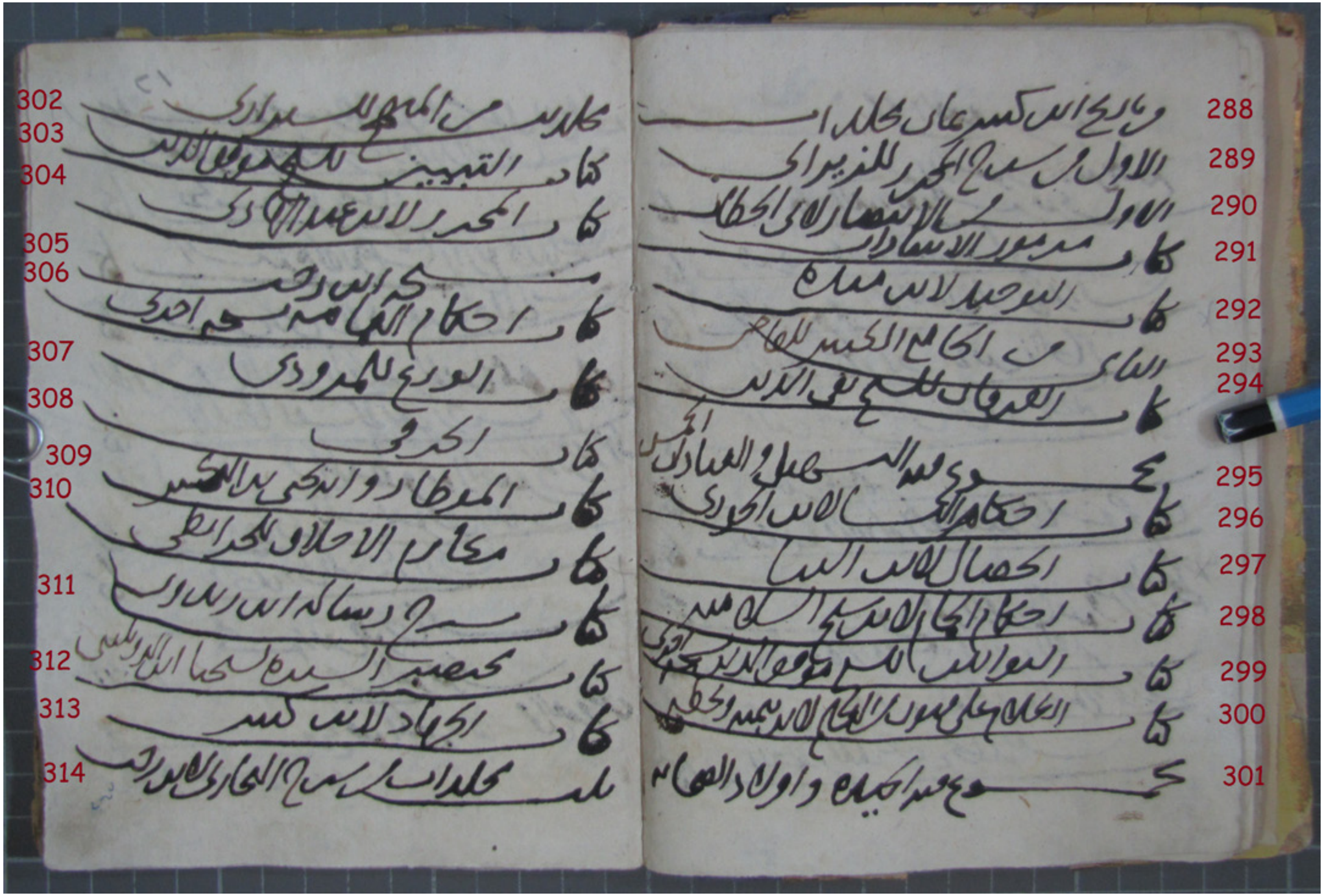


Plate II.21 Ibn ʿAbd al-Hādī's *fihrist*, entries 288–314. MS Damascus, National al-Asad Library 3190, fols 20b/21a.



Plate II.22 Ibn ʿAbd al-Hādī's *fihrist*, entries 315–336. MS Damascus, National al-Asad Library 3190, fols 21b/22a. © National al-Asad Library

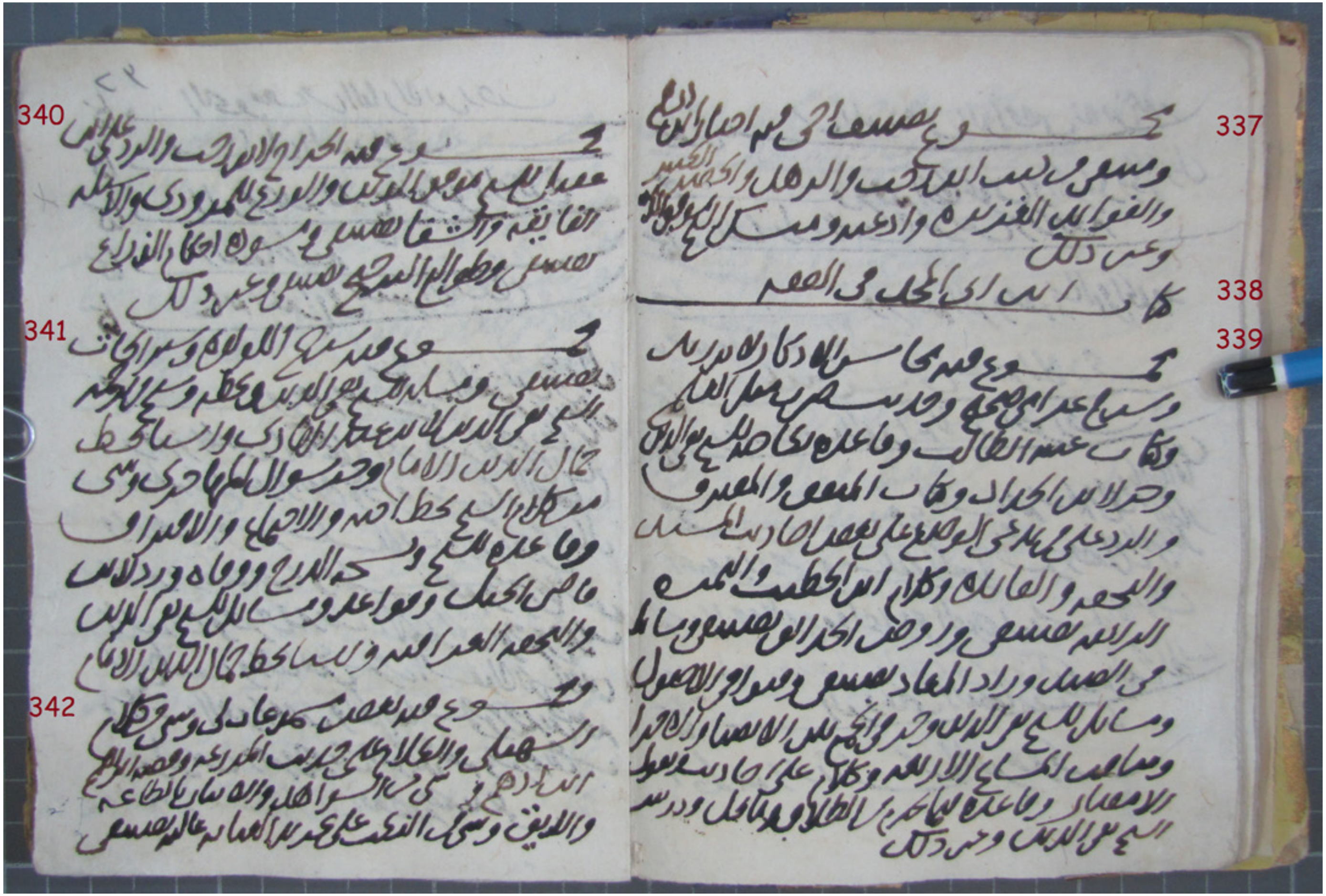


Plate II.23 Ibn ʿAbd al-Hādī's *fihrist*, entries 337–342. MS Damascus, National al-Asad Library 3190, fols 22b/23a. © National al-Asad Library



Plate II.24 Ibn ʿAbd al-Hādī's *fihrist*, entries 343–355. MS Damascus, National al-Asad Library 3190, fols 23b/24a. © National al-Asad Library

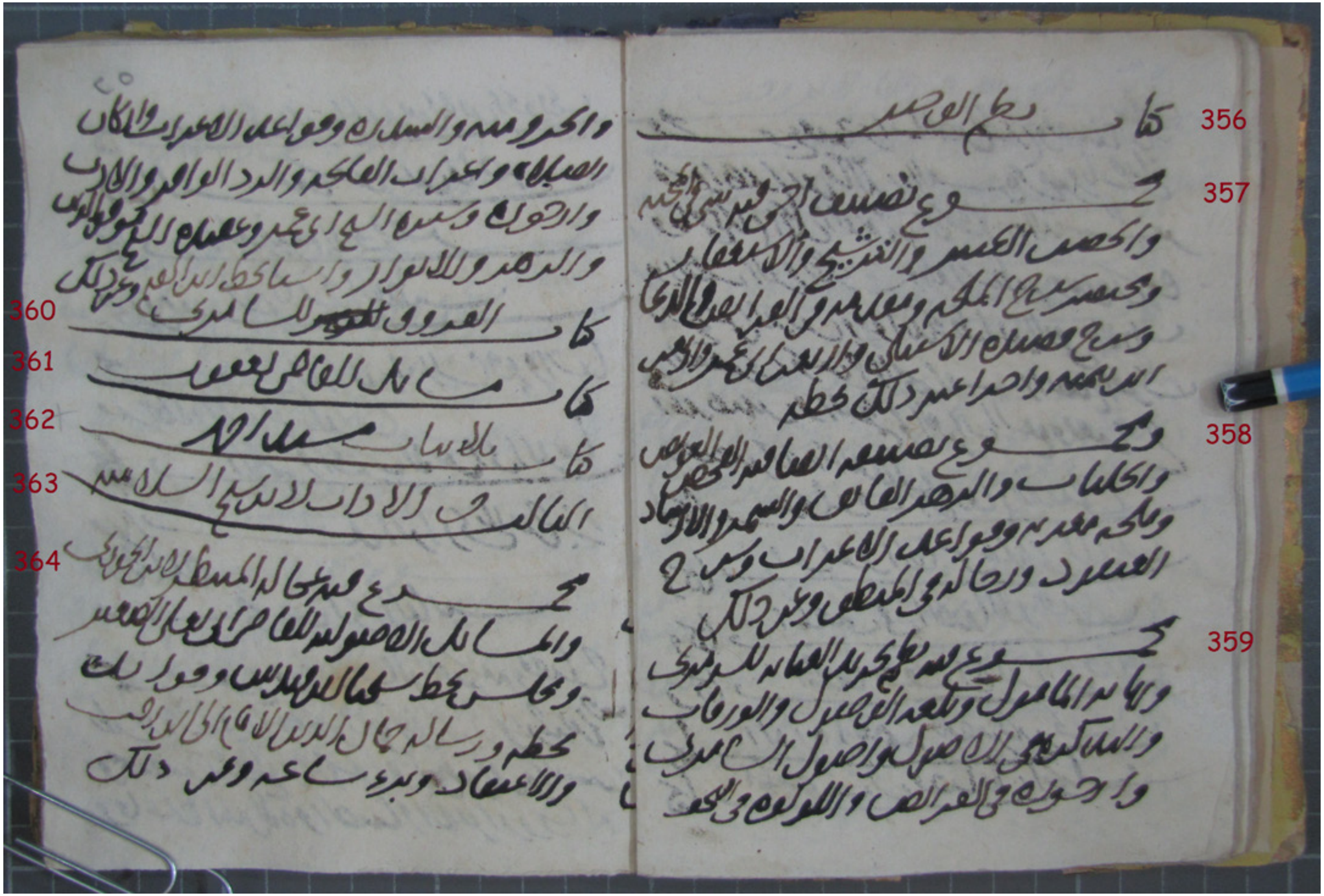


Plate II.25 Ibn ʿAbd al-Hādī's *fihrist*, entries 356–364. MS Damascus, National al-Asad Library 3190, fols 24b/25a. © National al-Asad Library

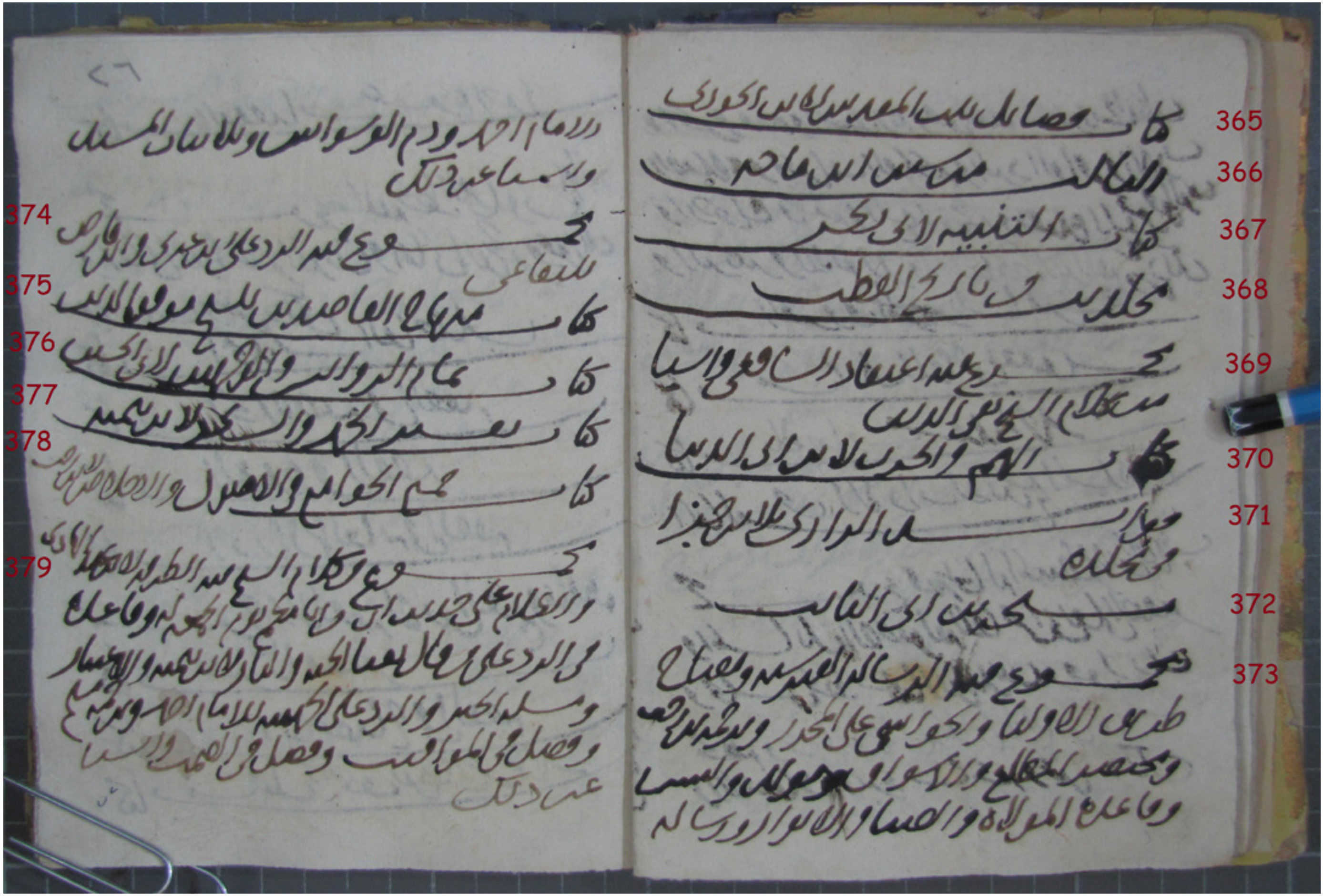


Plate II.26 Ibn ʿAbd al-Hādī's *fihrist*, entries 365–379. MS Damascus, National al-Asad Library 3190, fols 25b/26a. © National al-Asad Library

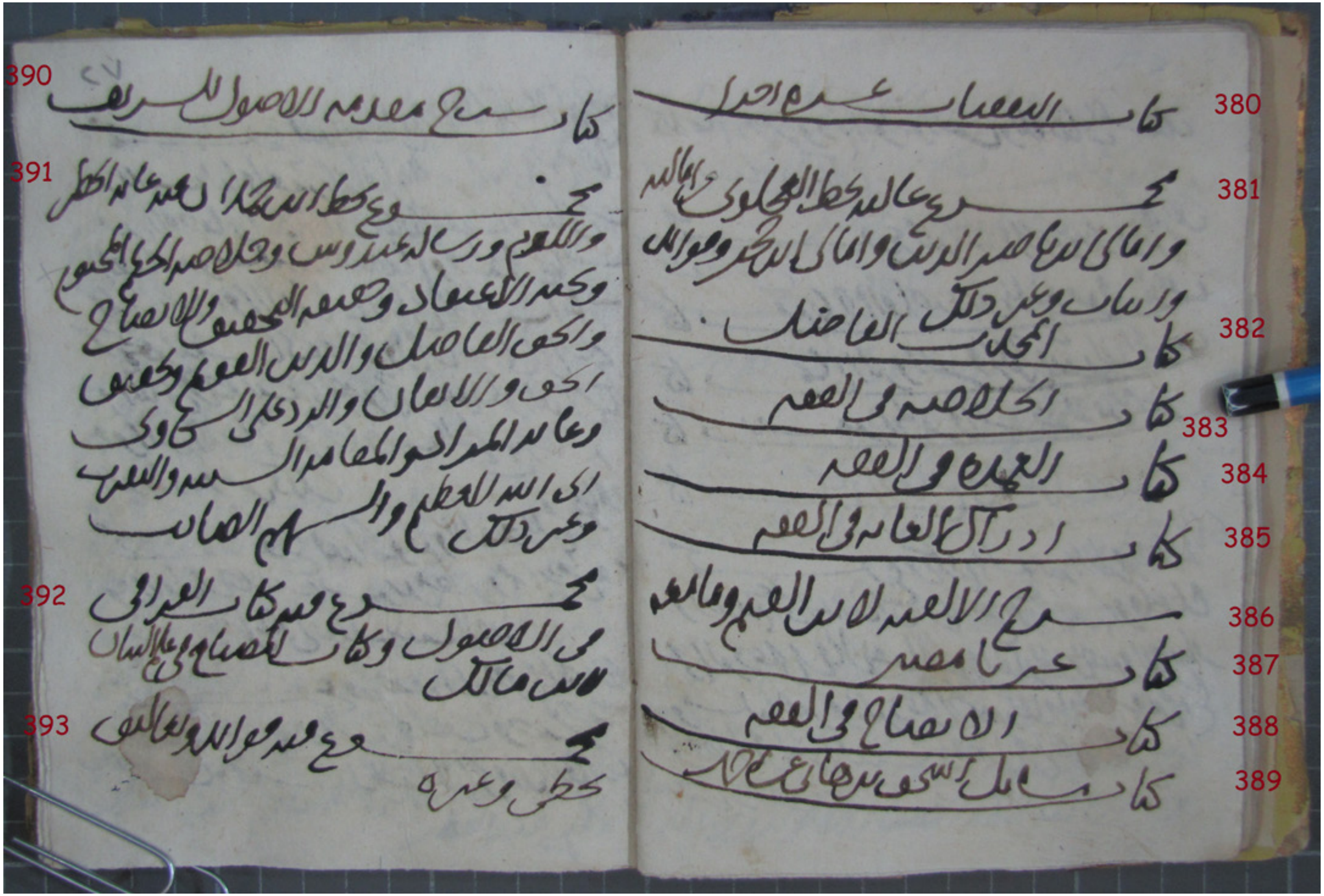


Plate II.27 Ibn ʿAbd al-Hādī's *fihrist*, entries 380–393. MS Damascus, National al-Asad Library 3190, fols 26b/27a. © National al-Asad Library

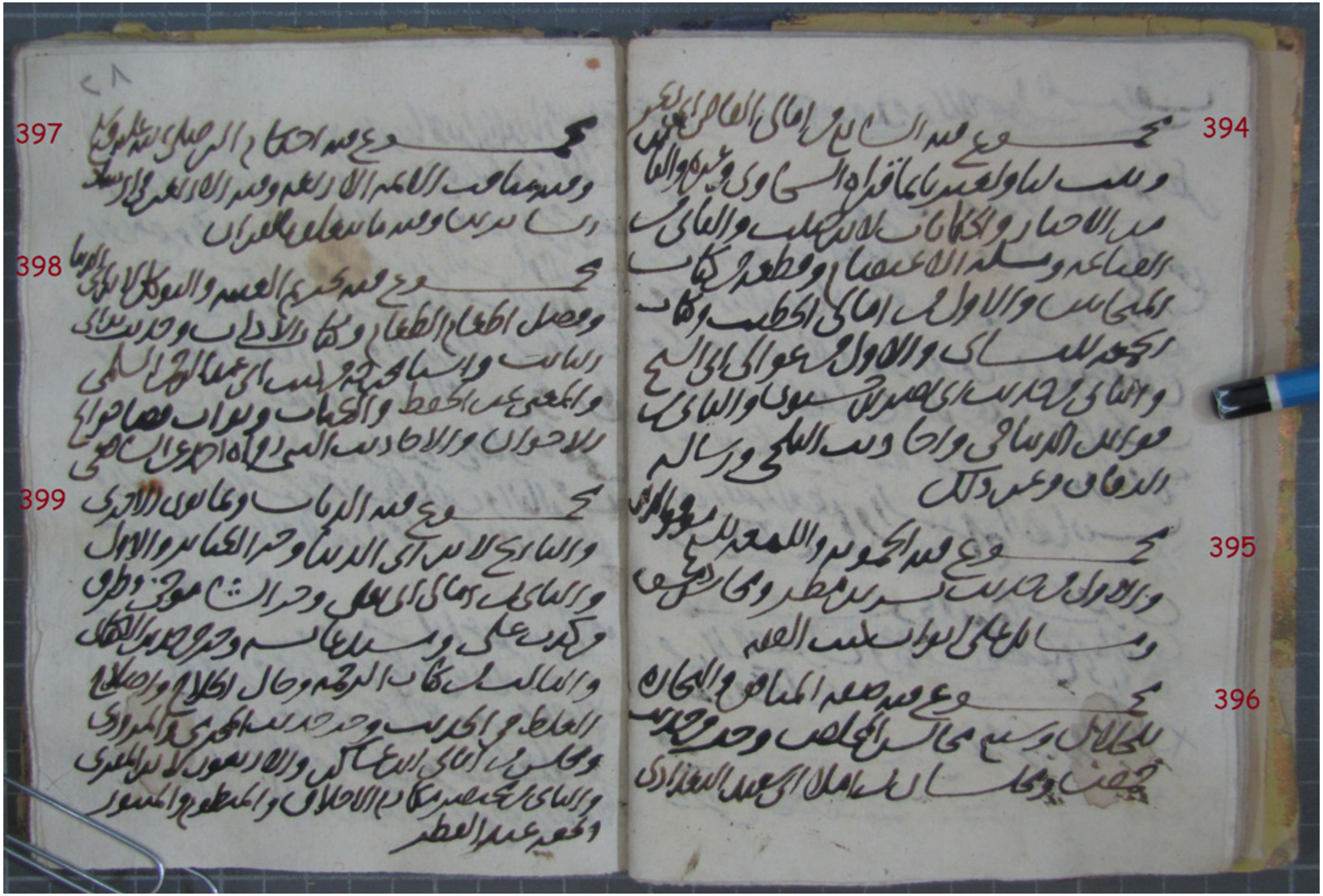


Plate II.28 Ibn ʿAbd al-Hādī's *fihrist*, entries 394–399. MS Damascus, National al-Asad Library 3190, fols 27b/28a. © National al-Asad Library

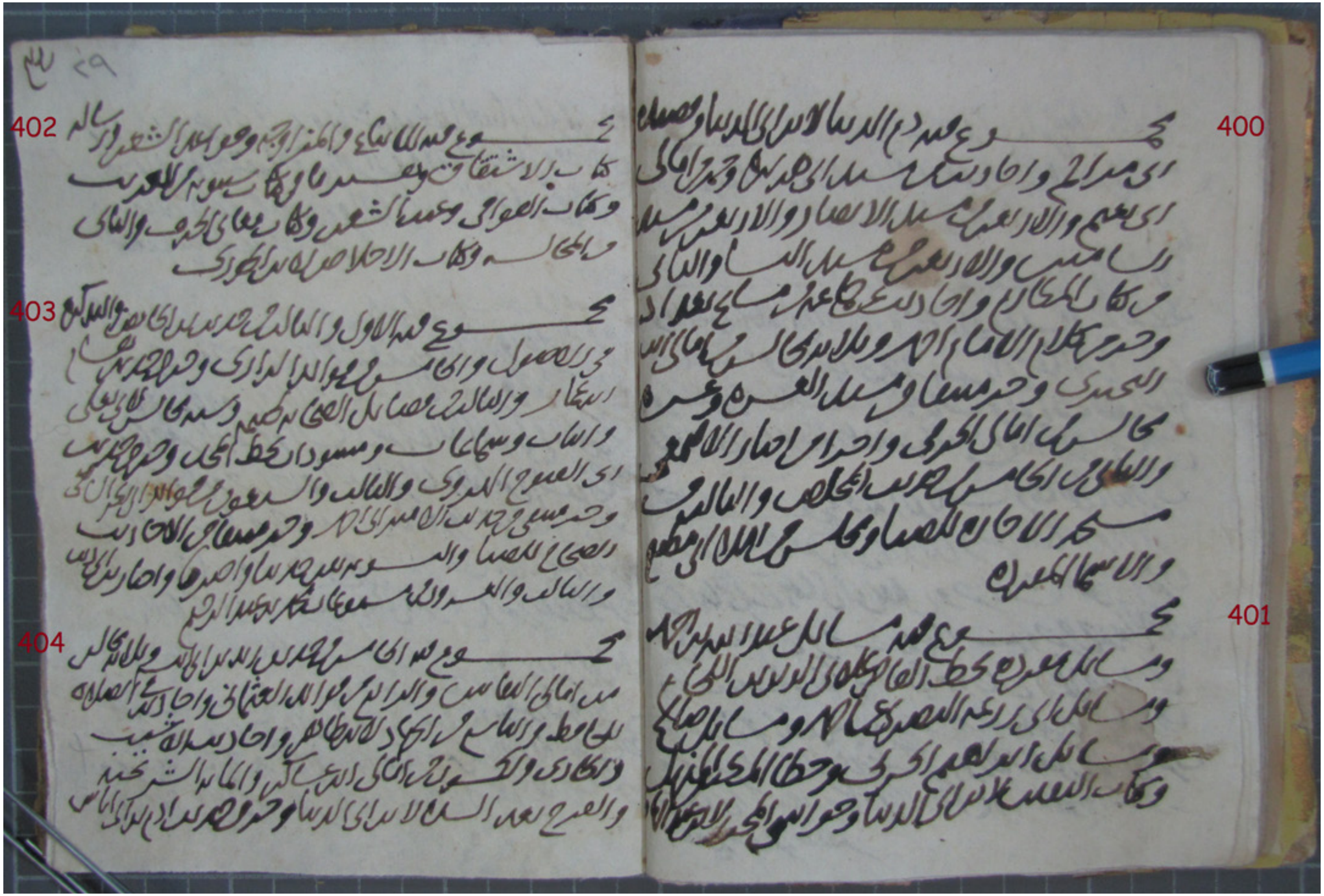


Plate II.29 Ibn ʿAbd al-Hādī's *fihrist*, entries 400–404j. MS Damascus, National al-Asad Library 3190, fols 28b/29a. © National al-Asad Library

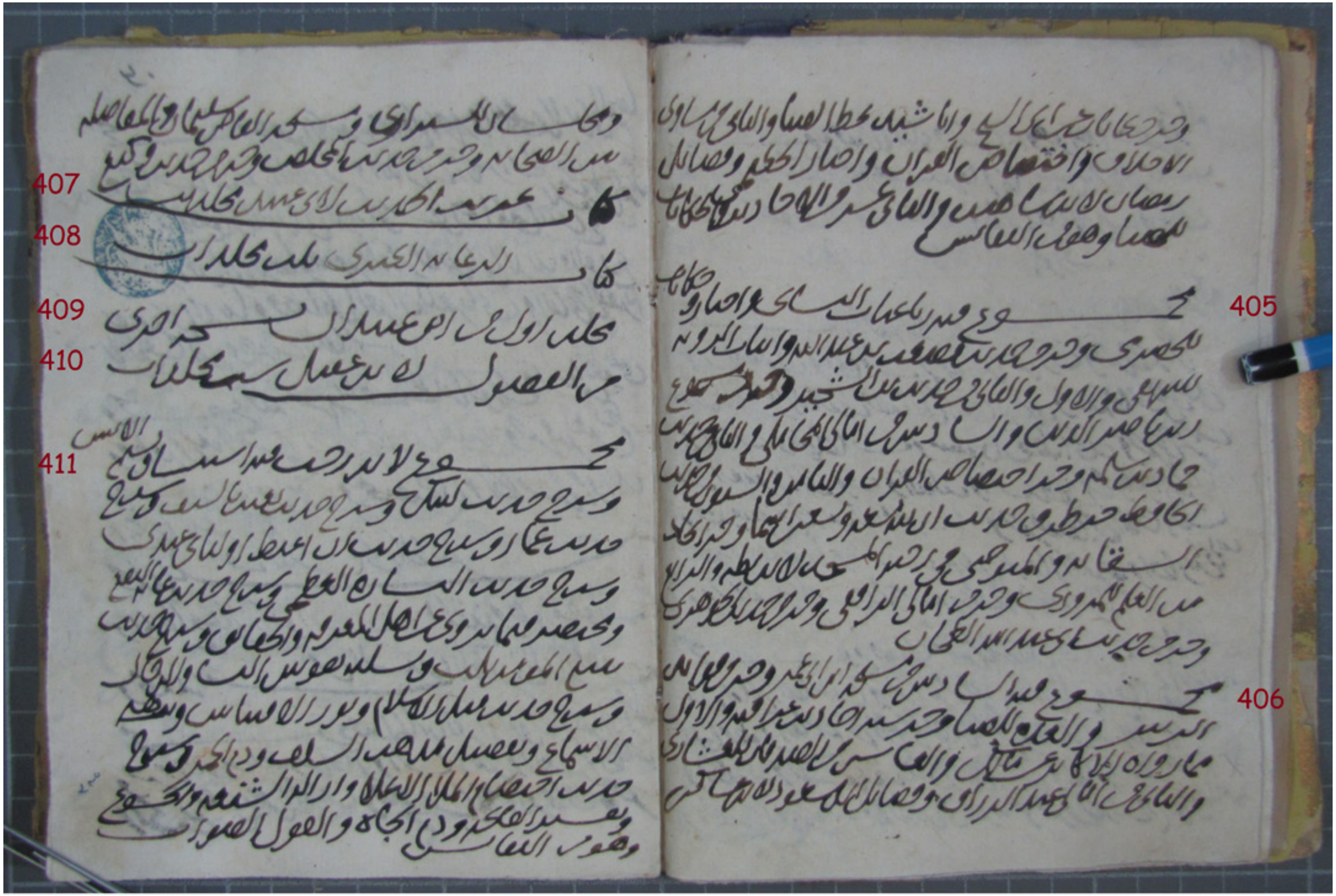


Plate II.30 Ibn ʿAbd al-Hādī's *fihrist*, entries 404k–411. MS Damascus, National al-Asad Library 3190, fols 29b/30a. © National al-Asad Library

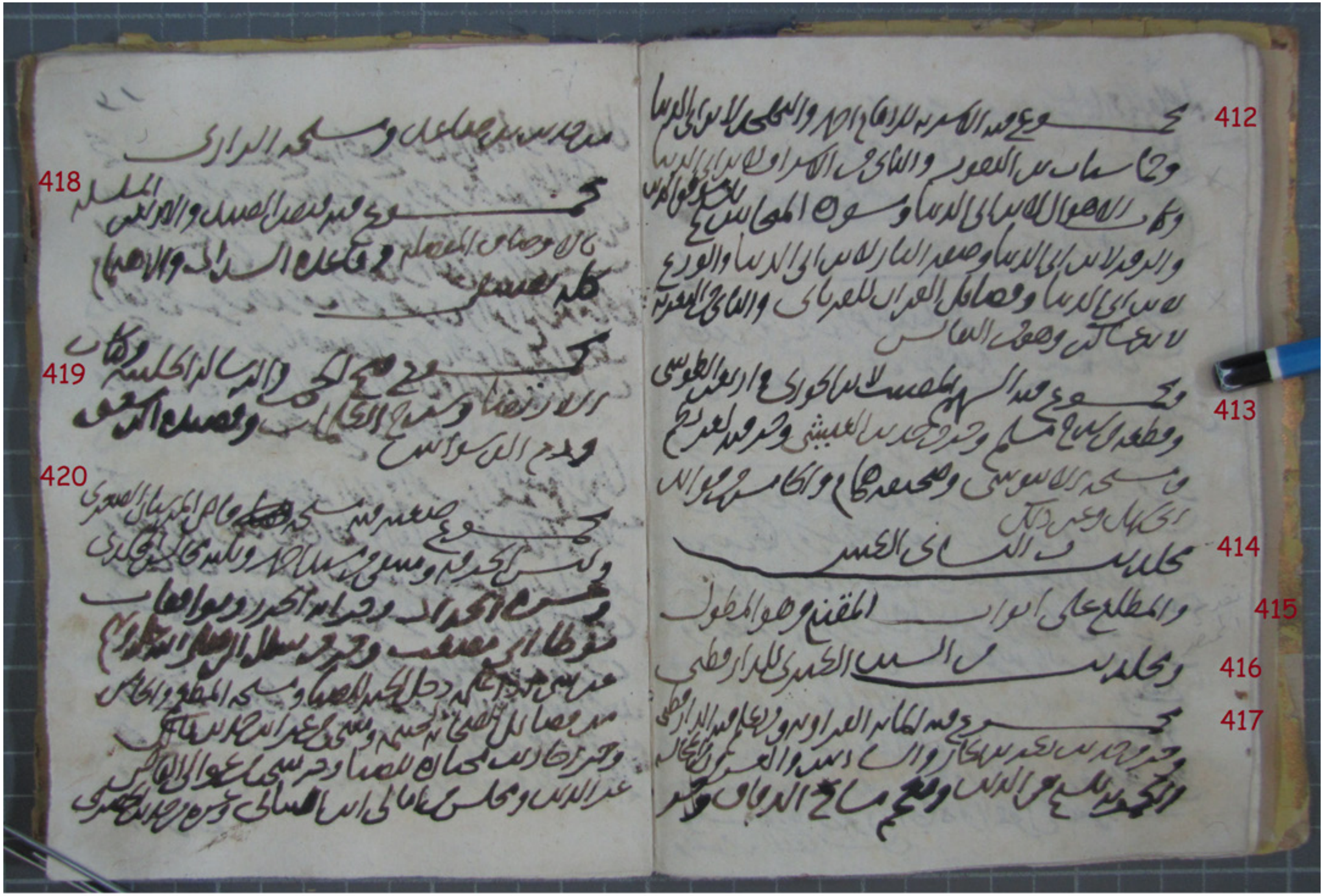


Plate II.31 Ibn ʿAbd al-Hādī's *fihrist*, entries 412–420. MS Damascus, National al-Asad Library 3190, fols 30b/31a.

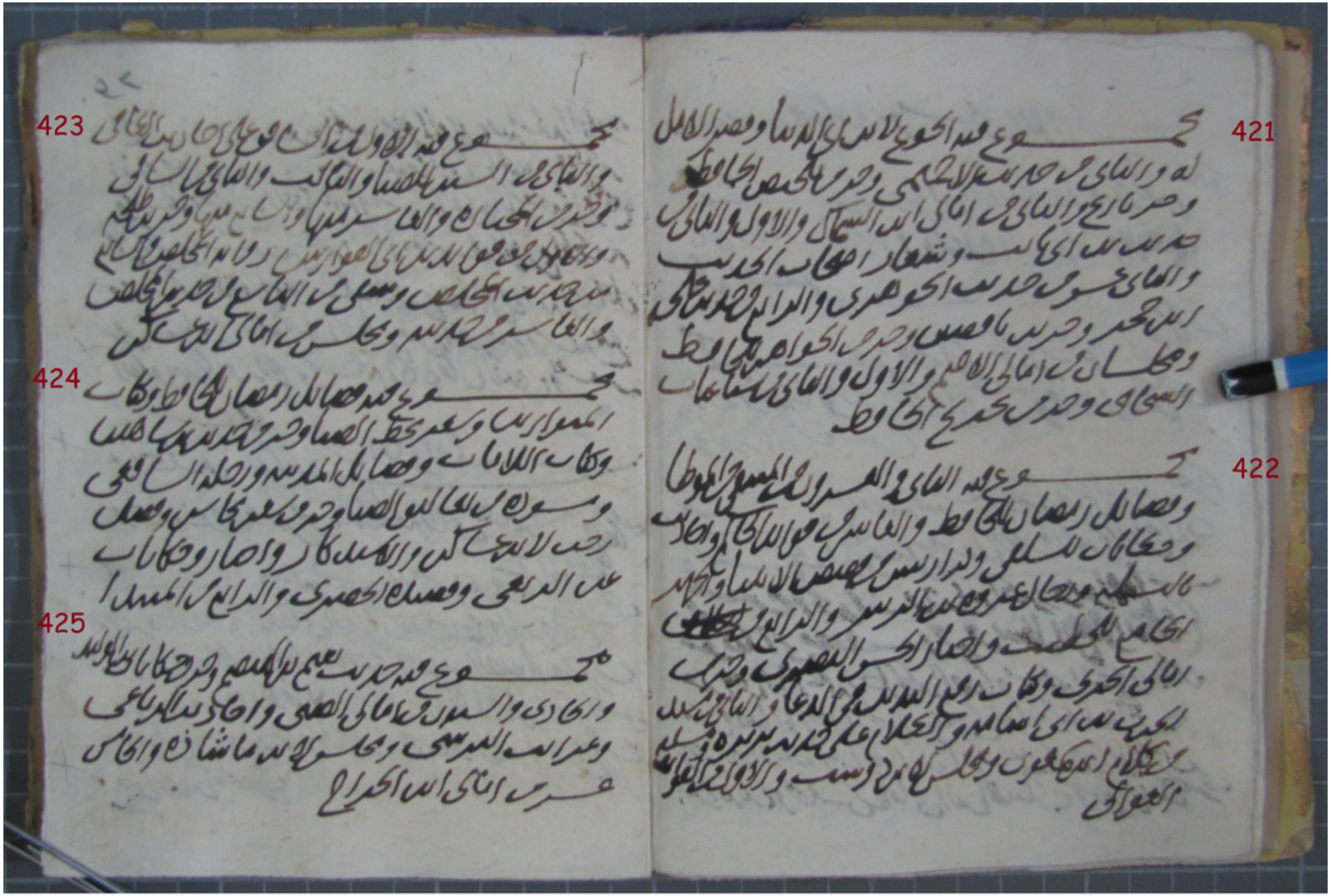


Plate II.32 Ibn ʿAbd al-Hādī's *fihrist*, entries 421–425. MS Damascus, National al-Asad Library 3190, fols 31b/32a. © National al-Asad Library

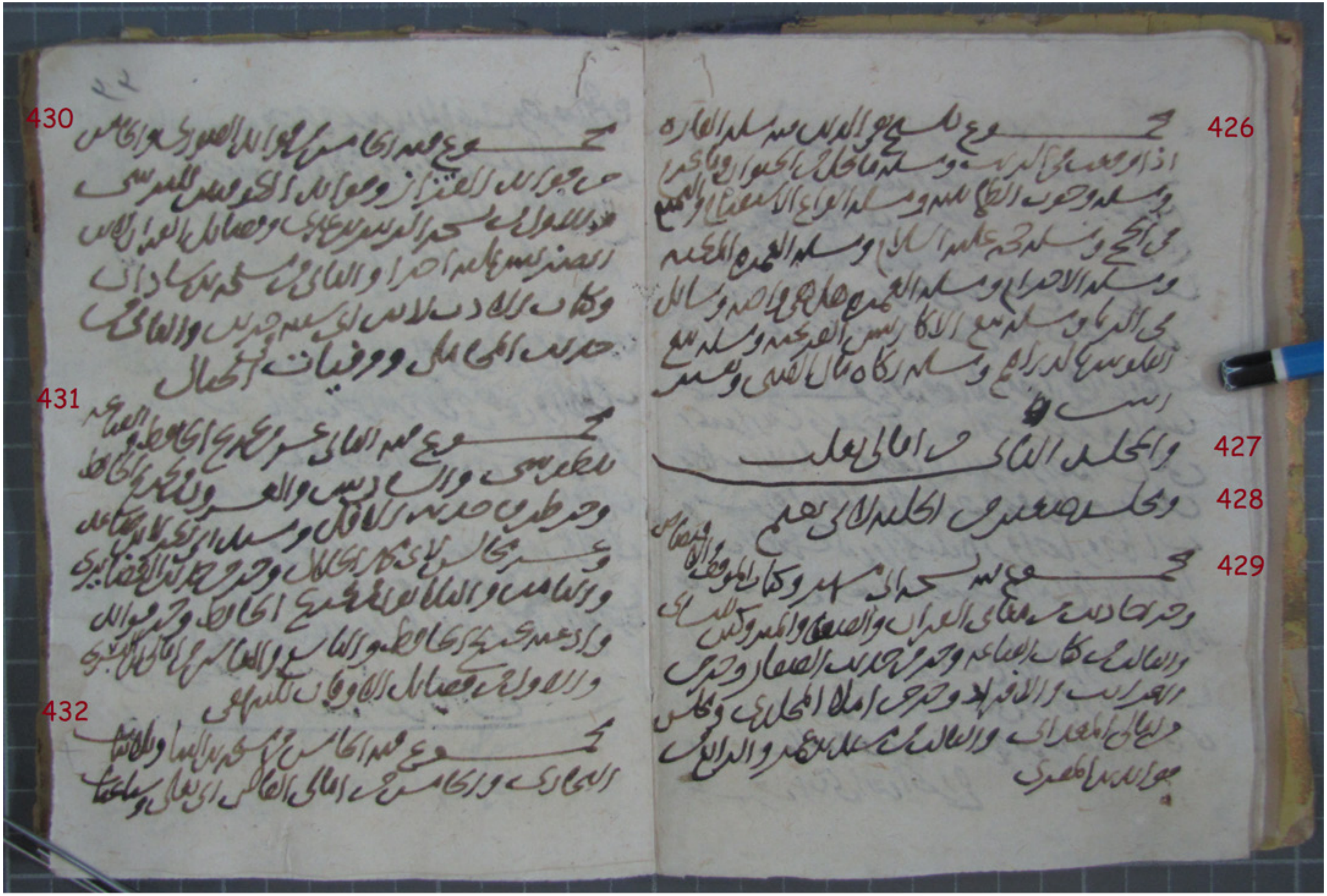


Plate II.33 Ibn ʿAbd al-Hādī's *fihrist*, entries 426–432d. MS Damascus, National al-Asad Library 3190, fols 32b/33a. © National al-Asad Library

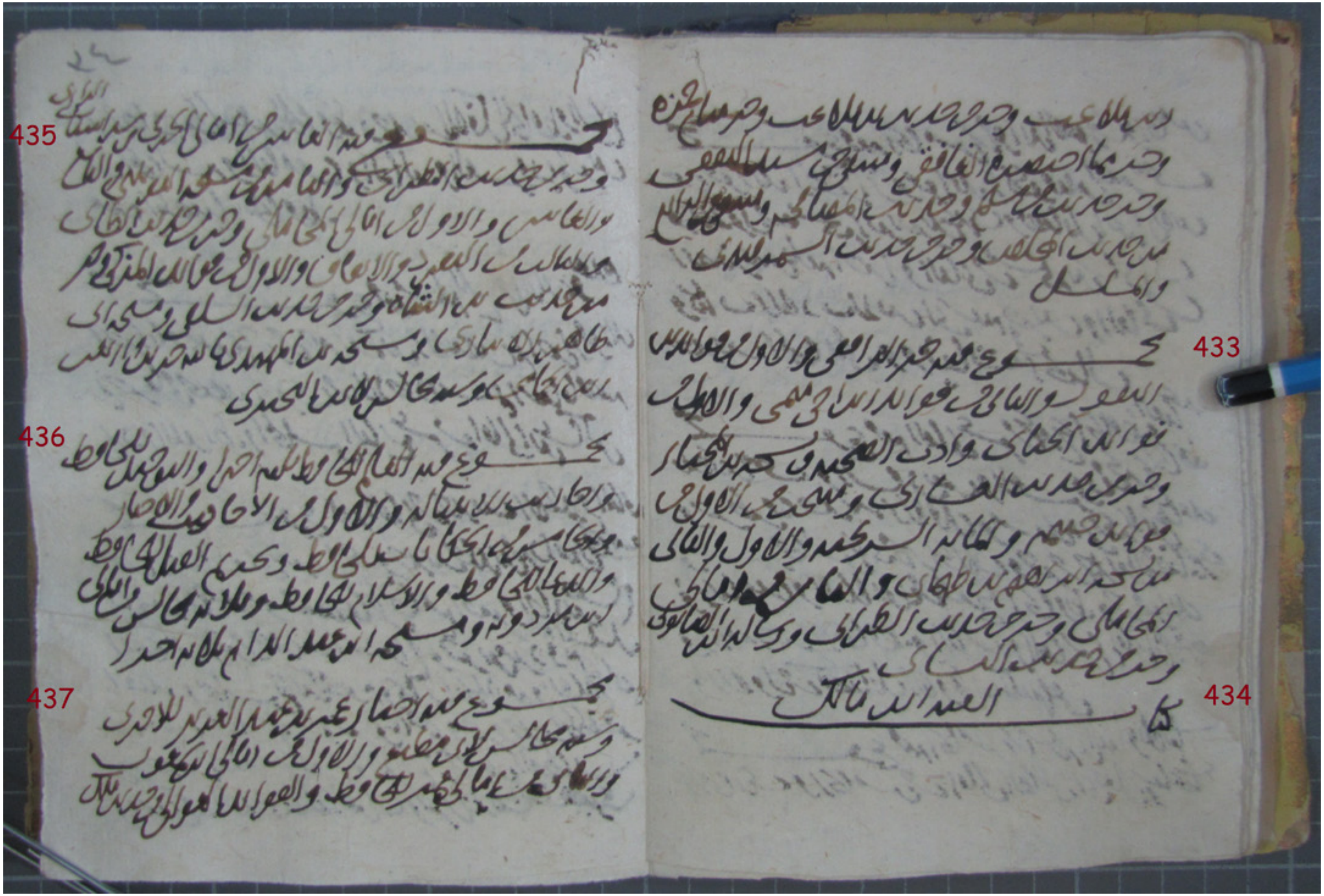


Plate II.34 Ibn ʿAbd al-Hādī's *fihrist*, entries 432d–437e. MS Damascus, National al-Asad Library 3190, fols 33b/34a. © National al-Asad Library

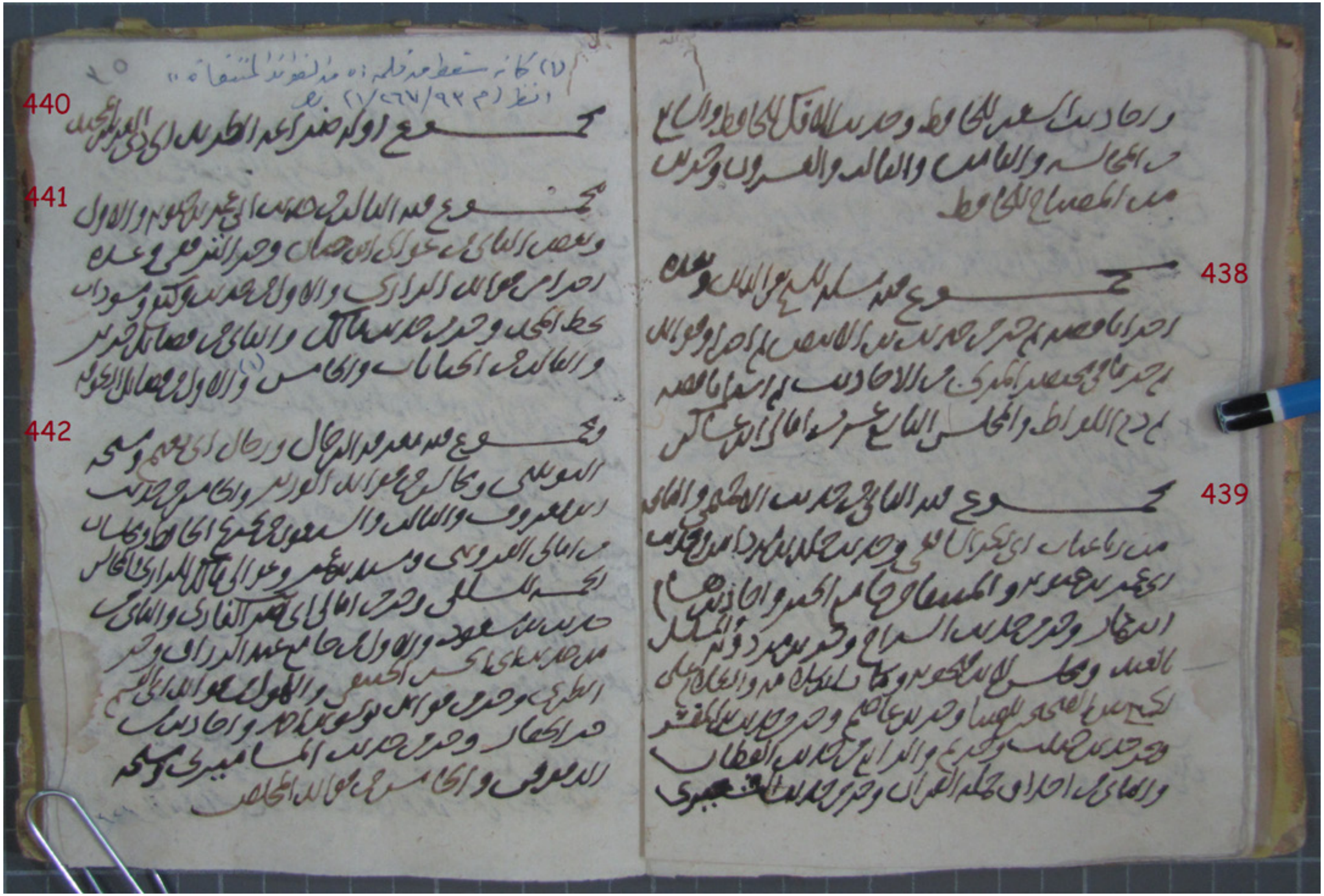


Plate II.35 Ibn ʿAbd al-Hādī's *fihrist*, entries 437f–442. MS Damascus, National al-Asad Library 3190, fols 34b/35a. © National al-Asad Library



Plate II.36 Ibn ʿAbd al-Hādī's *fihrist*, entries 443–446. MS Damascus, National al-Asad Library 3190, fols 35b/36a.

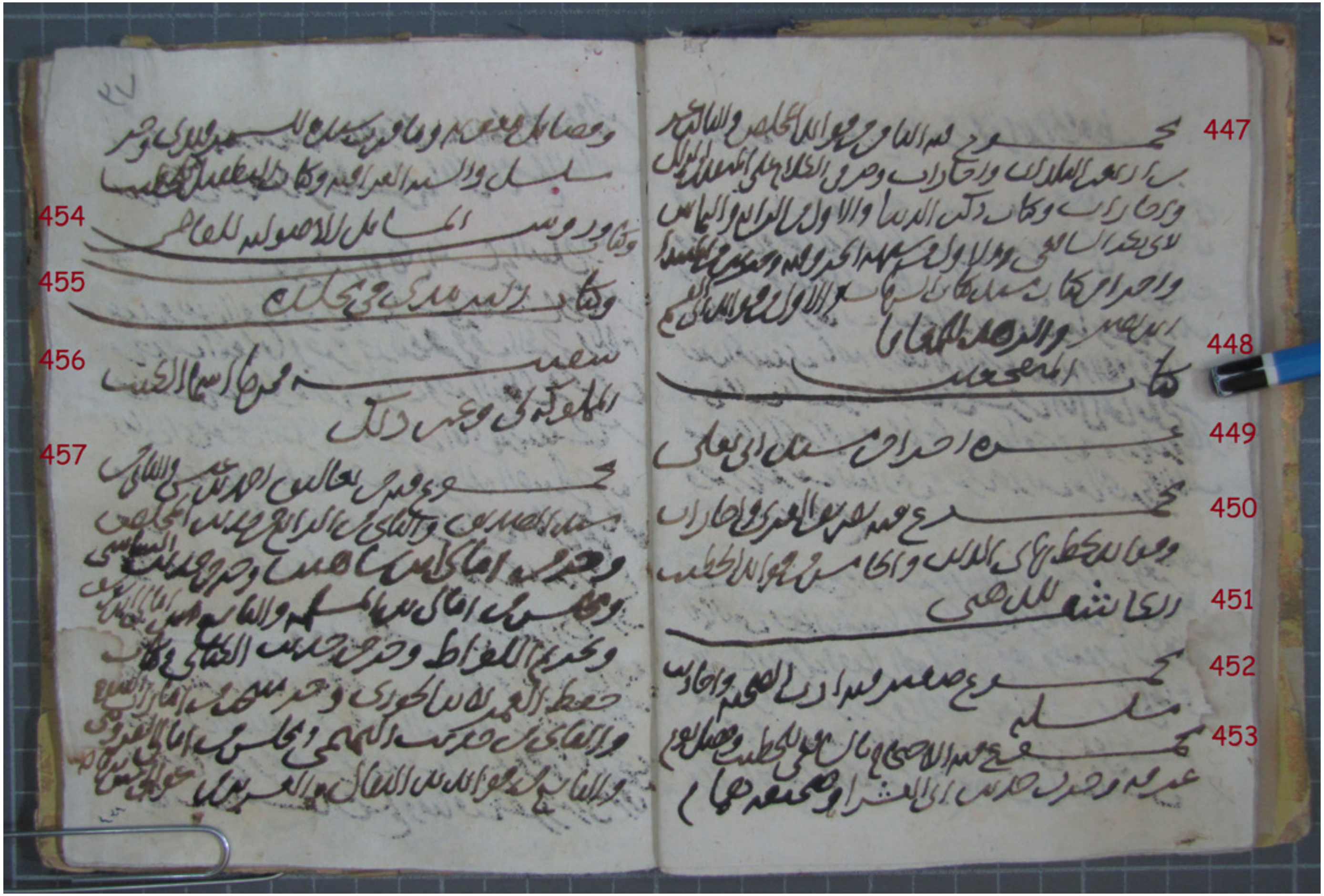


Plate II.37 Ibn ʿAbd al-Hādī's *fihrist*, entries 447–457o. MS Damascus, National al-Asad Library 3190, fols 36b/37a. © National al-Asad Library

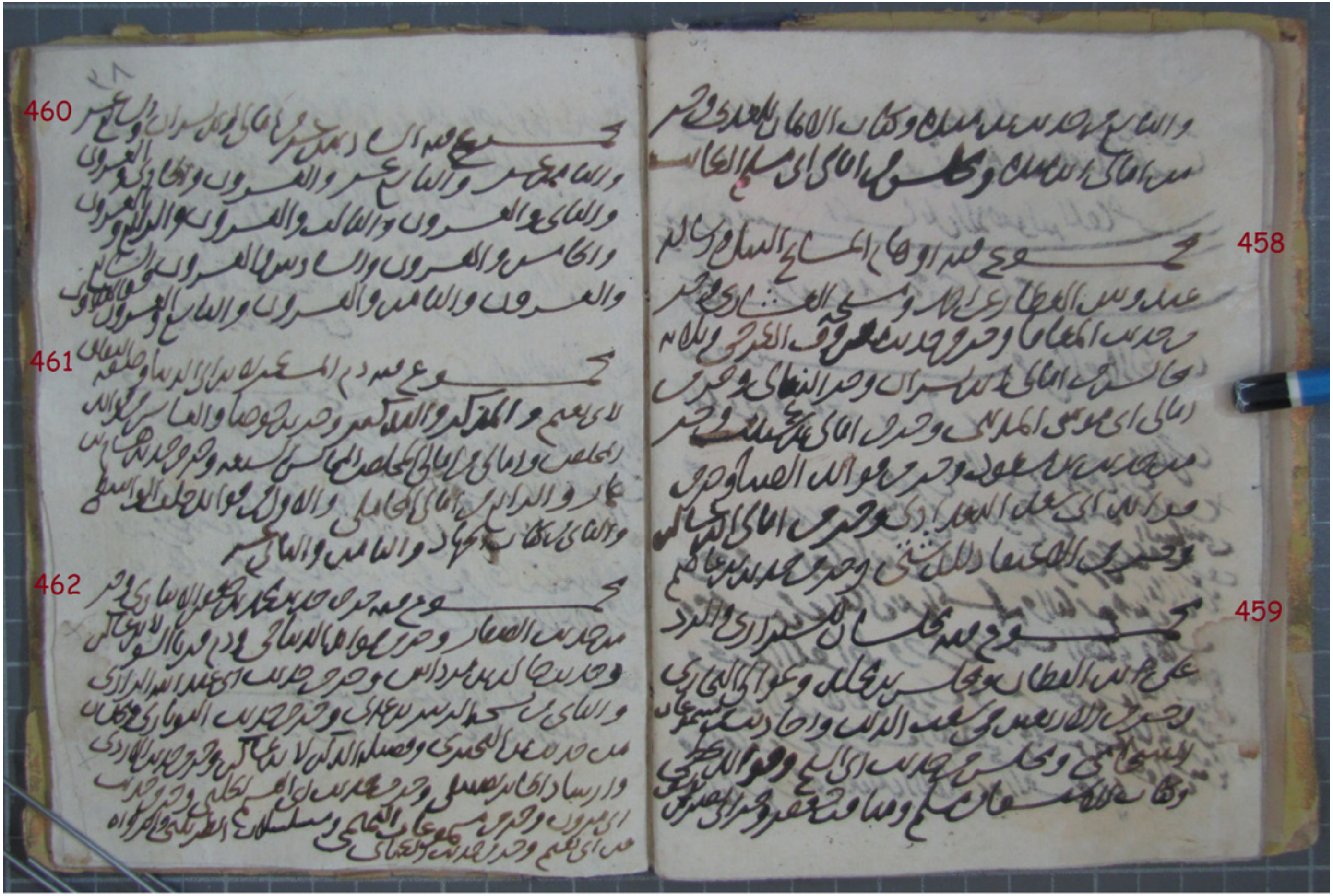


Plate II.38 Ibn ʿAbd al-Hādī's *fihrist*, entries 457p–462. MS Damascus, National al-Asad Library 3190, fols 37b/38a. © National al-Asad Library

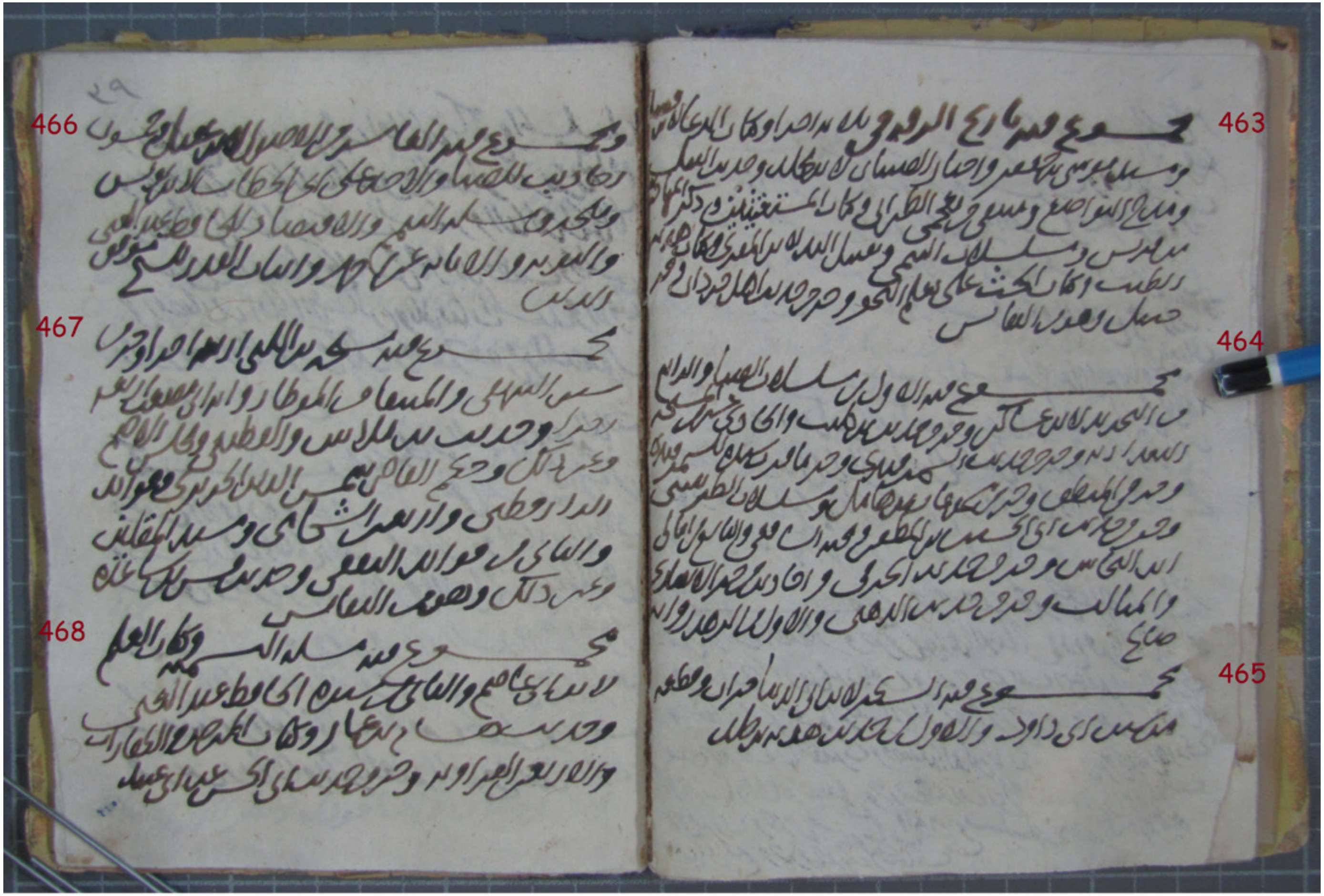


Plate II.39 Ibn ʿAbd al-Hādī's *fihrist*, entries 463–468g. MS Damascus, National al-Asad Library 3190, fols 38b/39a. © National al-Asad Library



Plate II.40 Ibn ʿAbd al-Hādī's *fihrist*, entries 468h–472h. MS Damascus, National al-Asad Library 3190, fols 39b/40a. © National al-Asad Library



Plate II.41 Ibn ʿAbd al-Hādī's *fihrist*, entries 472h–480. MS Damascus, National al-Asad Library 3190, fols 40b/41a.



Plate II.42 Ibn ʿAbd al-Hādī's *fihrist*, entries 481–485. MS Damascus, National al-Asad Library 3190, fols 41b/42a. © National al-Asad Library

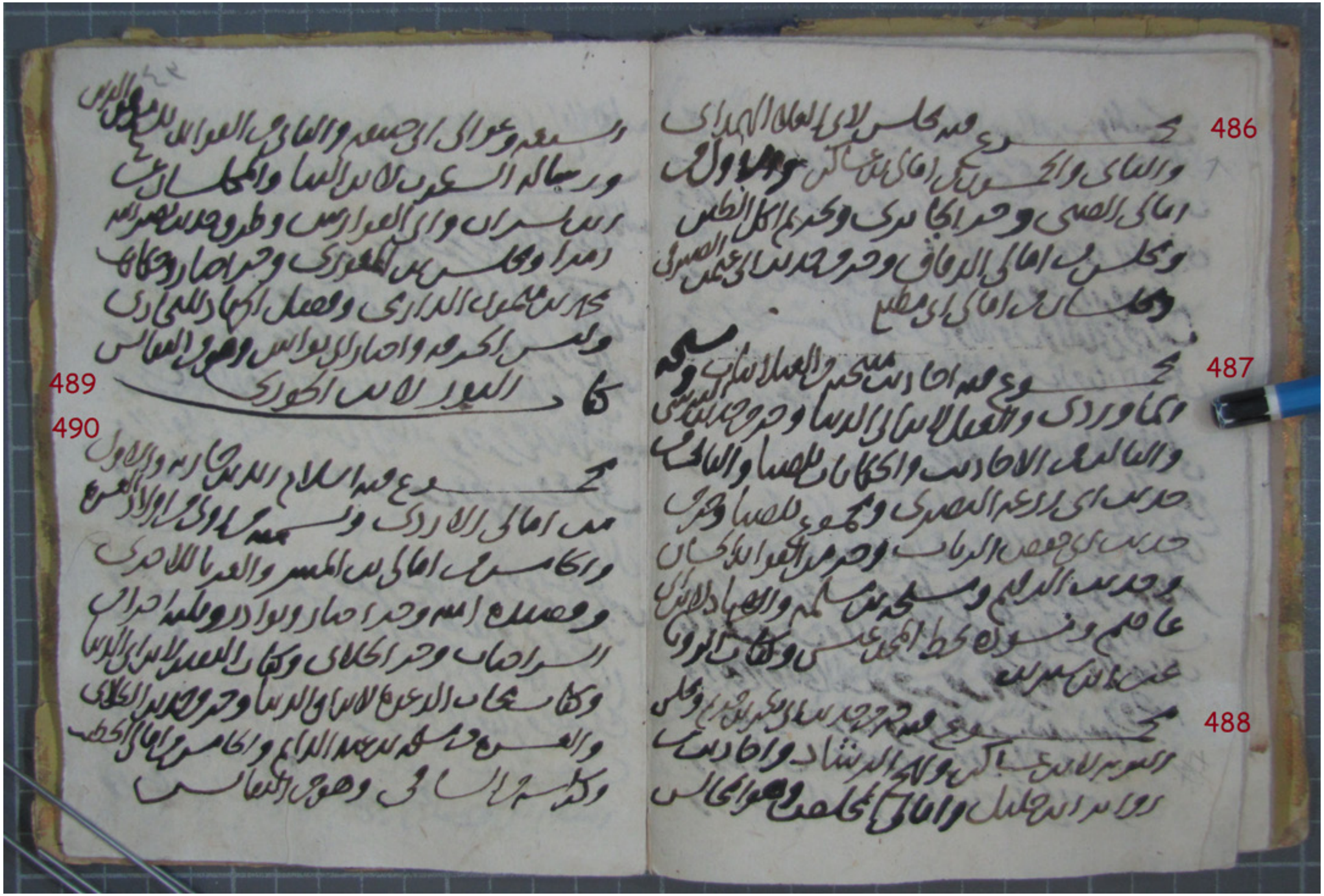


Plate II.43 Ibn ʿAbd al-Hādī's *fihrist*, entries 486–490. MS Damascus, National al-Asad Library 3190, fols 42b/43a. © National al-Asad Library

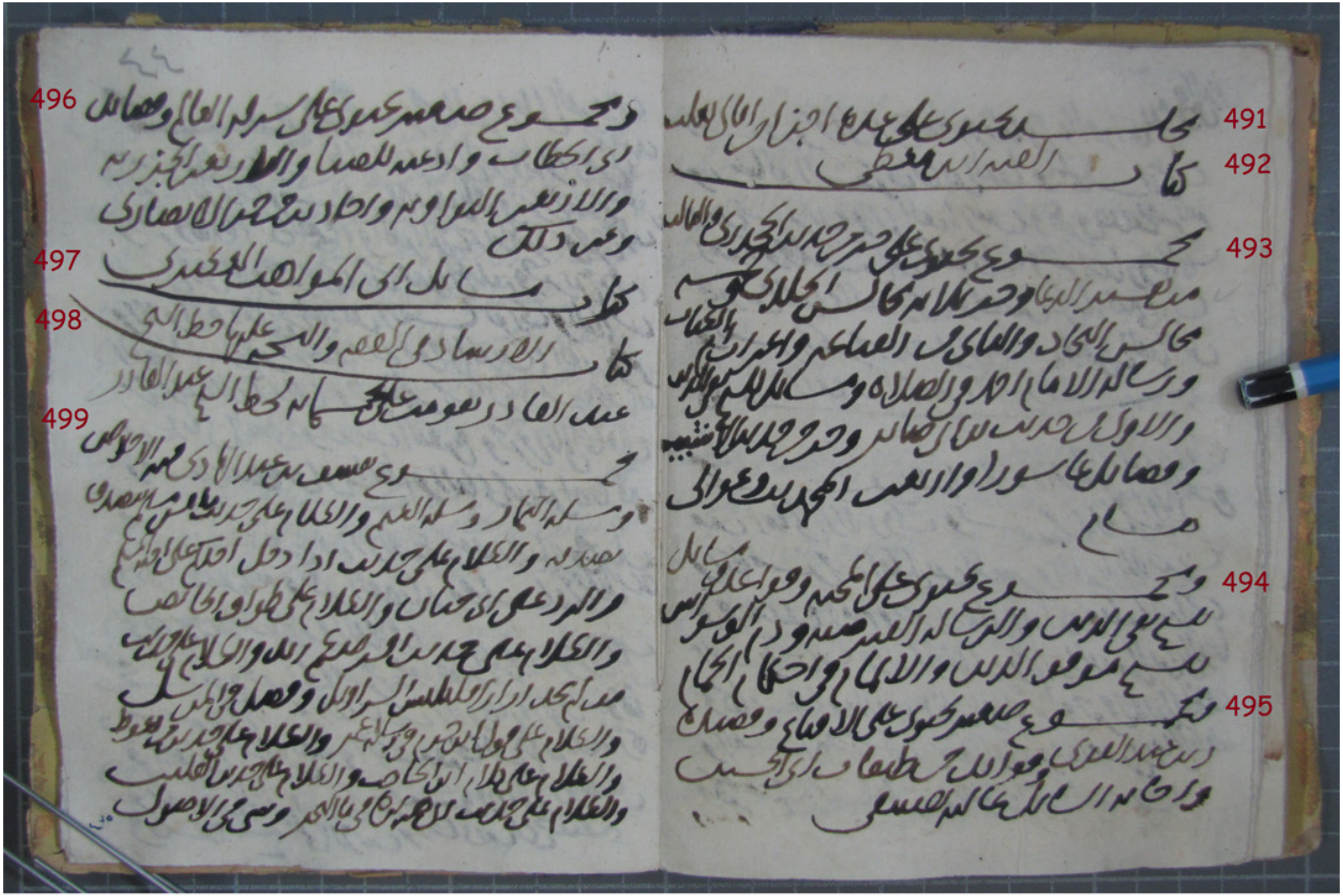


Plate II.44 Ibn ʿAbd al-Hādī's *fihrist*, entries 491–499. MS Damascus, National al-Asad Library 3190, fols 43b/44a. © National al-Asad Library

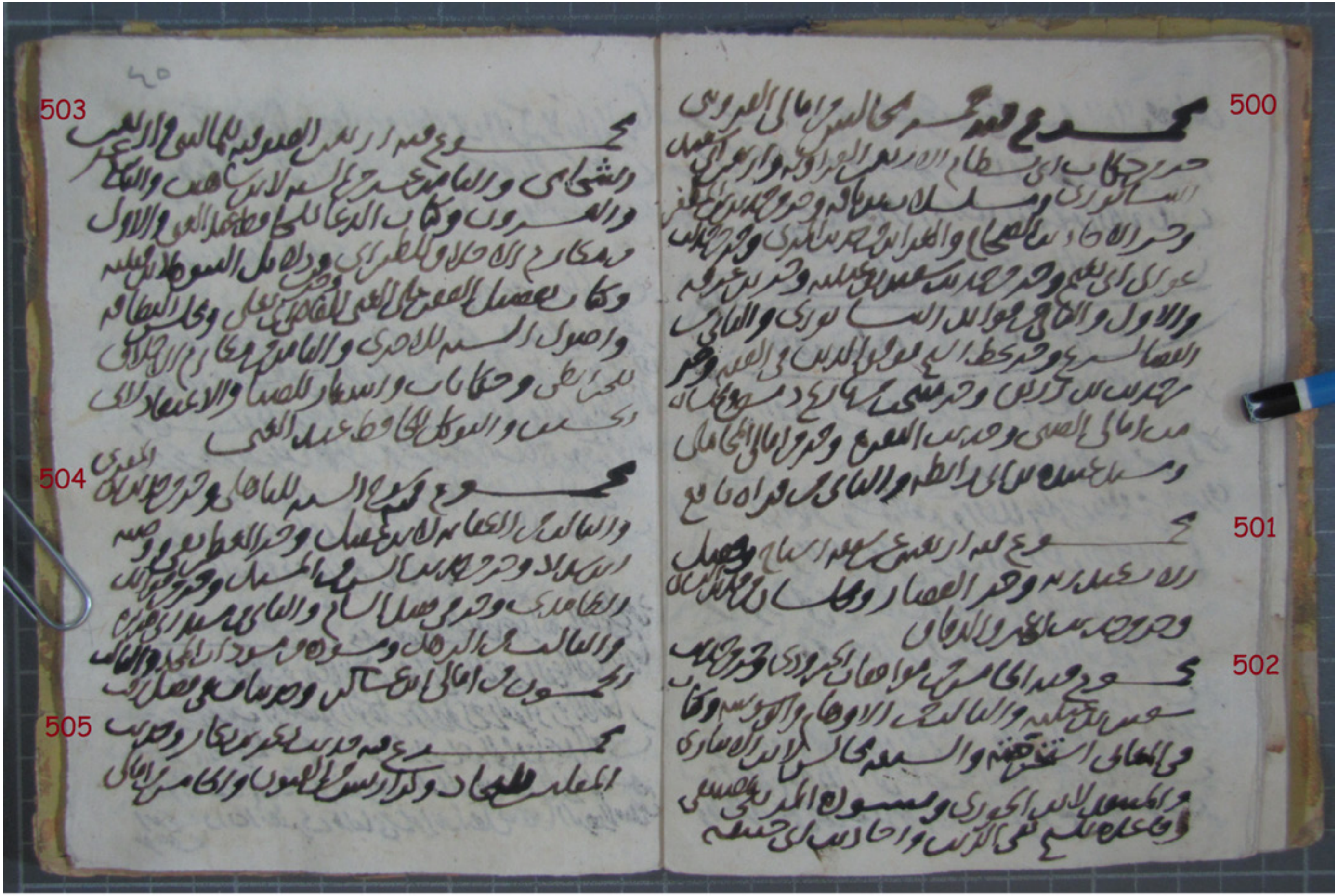


Plate II.45 Ibn ʿAbd al-Hādī's *fihrist*, entries 500–505d. MS Damascus, National al-Asad Library 3190, fols 44b/45a. © National al-Asad Library

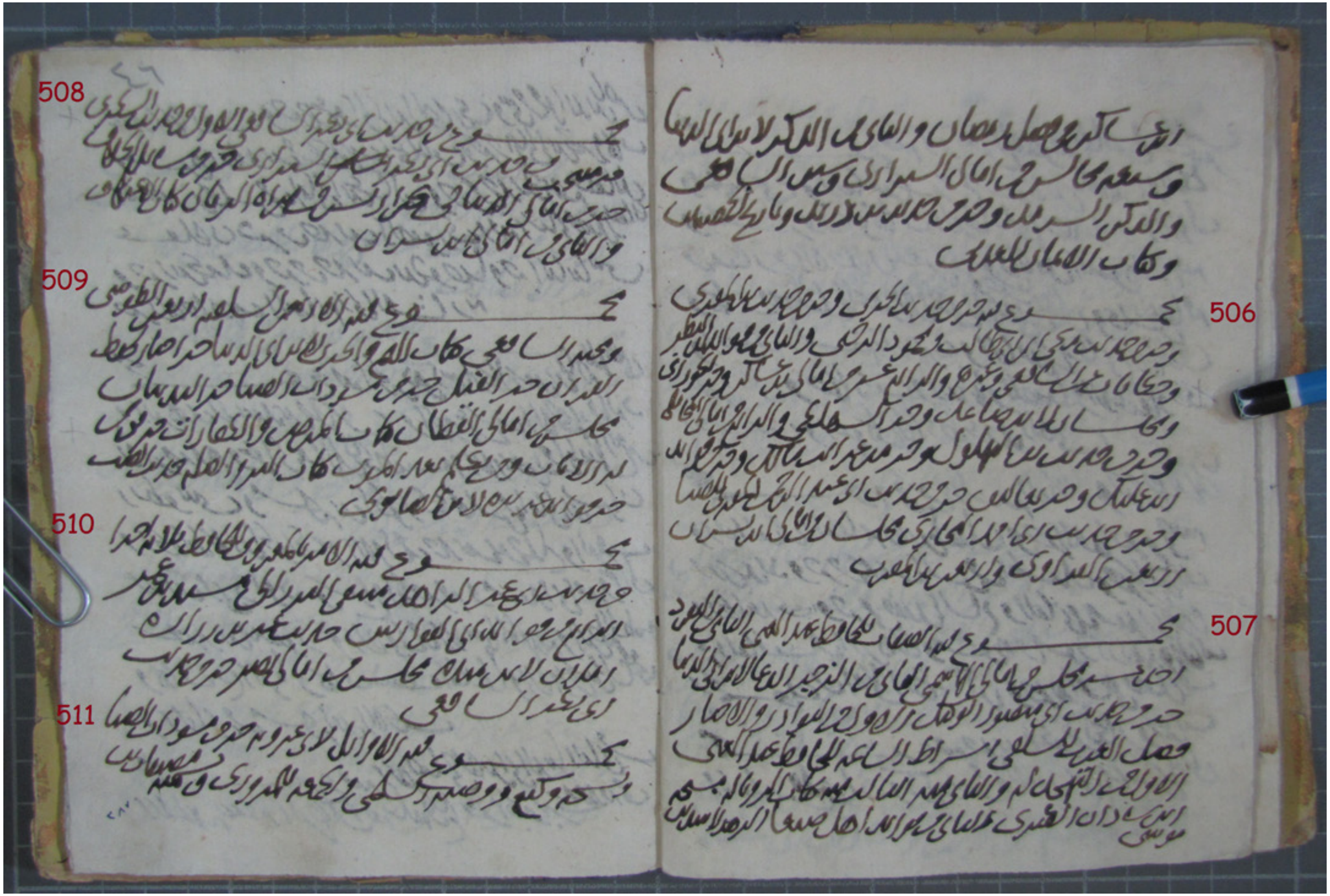


Plate II.46 Ibn ʿAbd al-Hādī's *fihrist*, entries 505d–511f. MS Damascus, National al-Asad Library 3190, fols 45b/46a. © National al-Asad Library

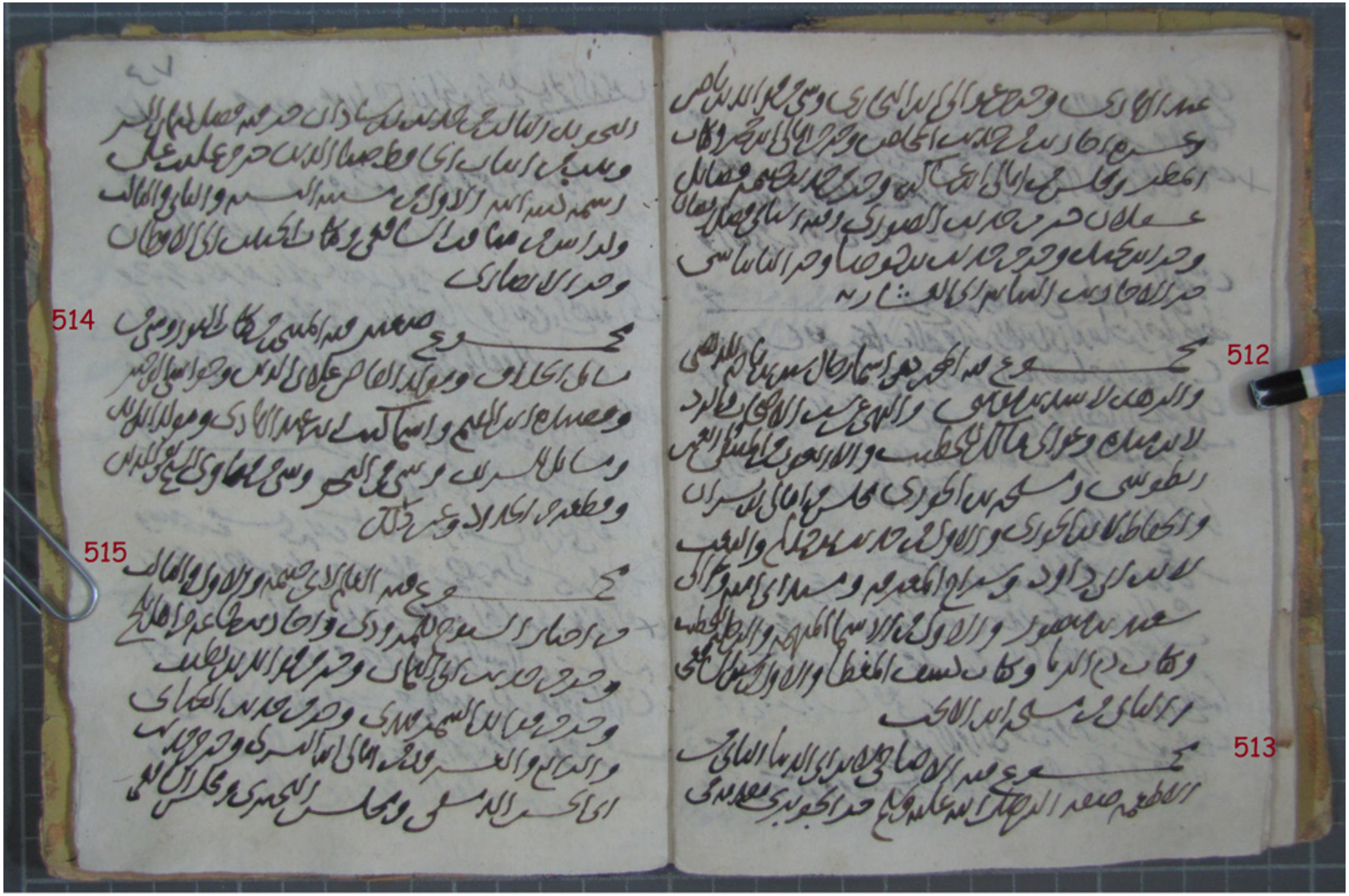


Plate II.47 Ibn ʿAbd al-Hādī's *fihrist*, entries 511f–515. MS Damascus, National al-Asad Library 3190, fols 46b/47a. © National al-Asad Library

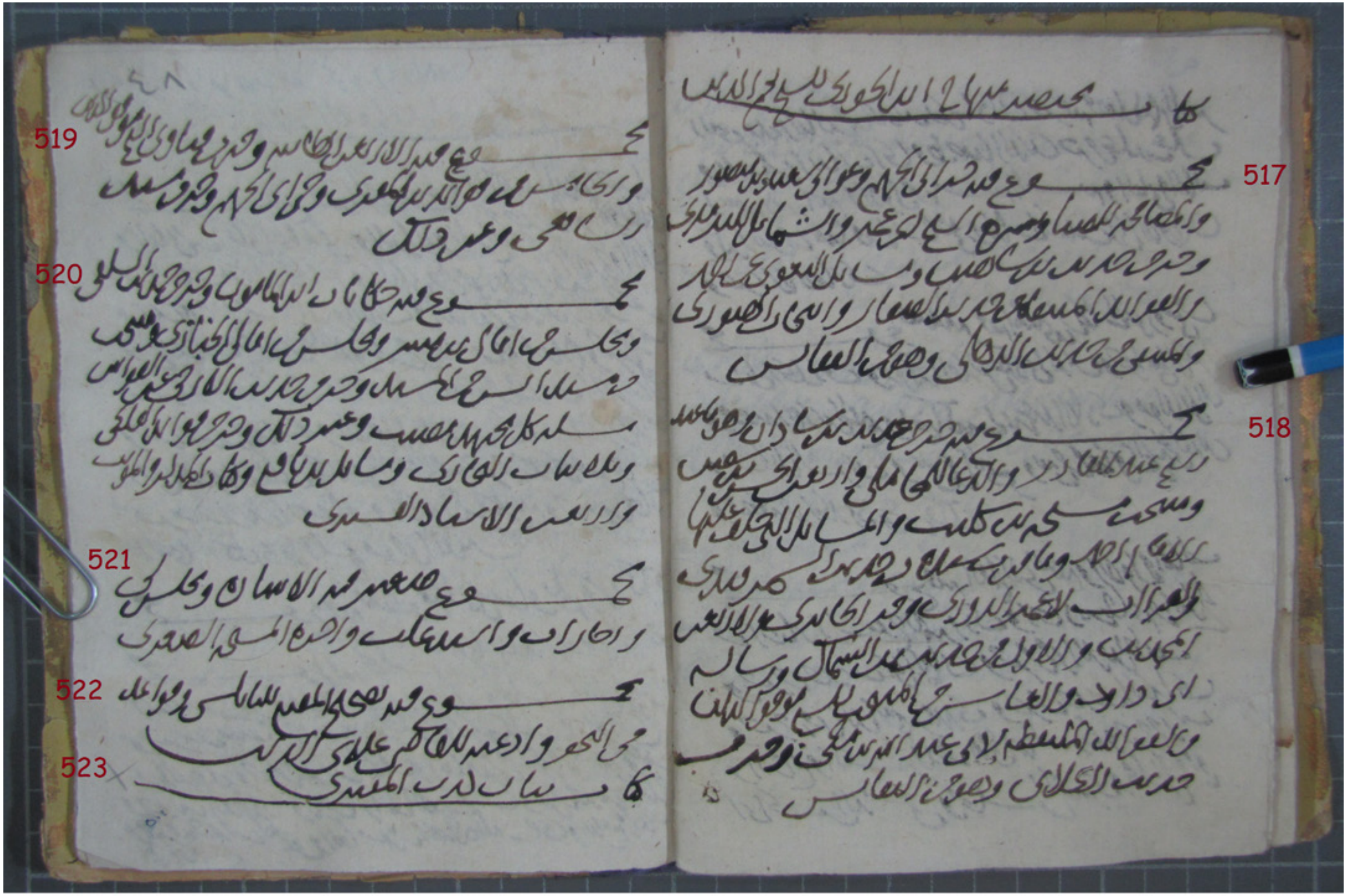


Plate II.48 Ibn ʿAbd al-Hādī's *fihrist*, entries 516–523. MS Damascus, National al-Asad Library 3190, fols 47b/48a. © National al-Asad Library

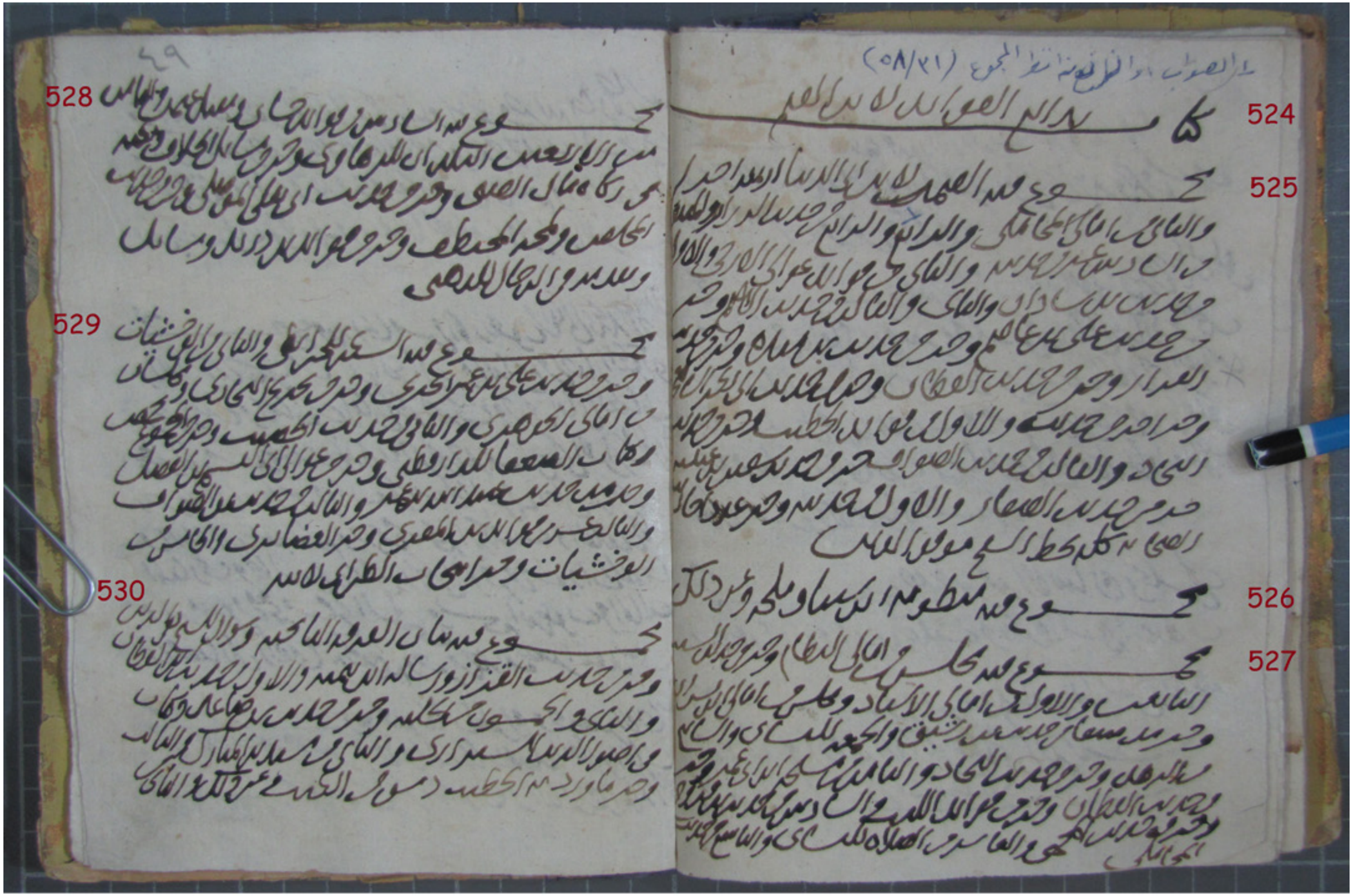


Plate II.49 Ibn ʿAbd al-Hādī's *fihrist*, entries 524–530k. MS Damascus, National al–Asad Library 3190, fols 48b/49a. © National al-Asad Library

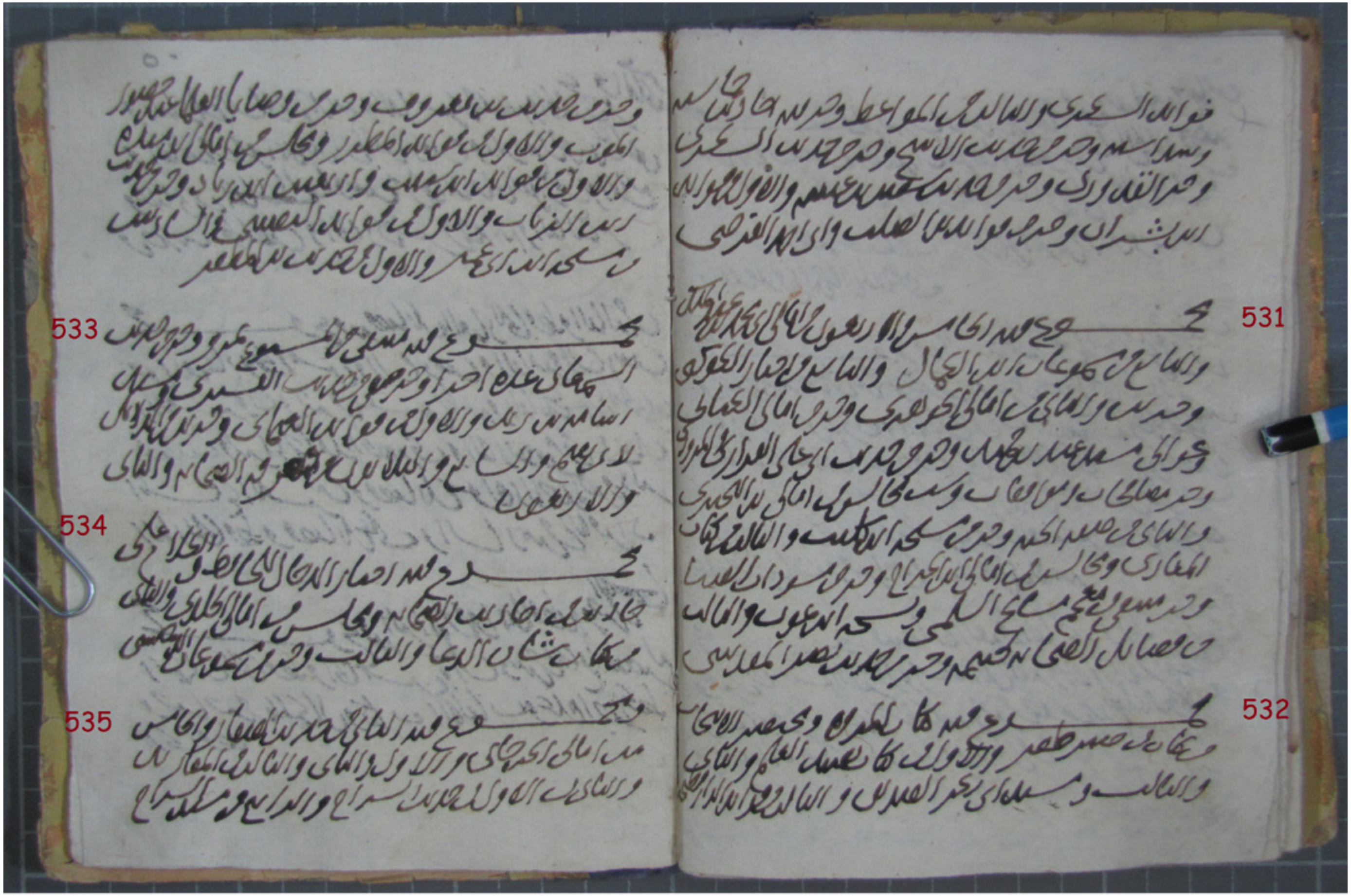


Plate II.50 Ibn ʿAbd al-Hādī's *fihrist*, entries 530k–535d. MS Damascus, National al-Asad Library 3190, fols 49b/50a. © National al-Asad Library

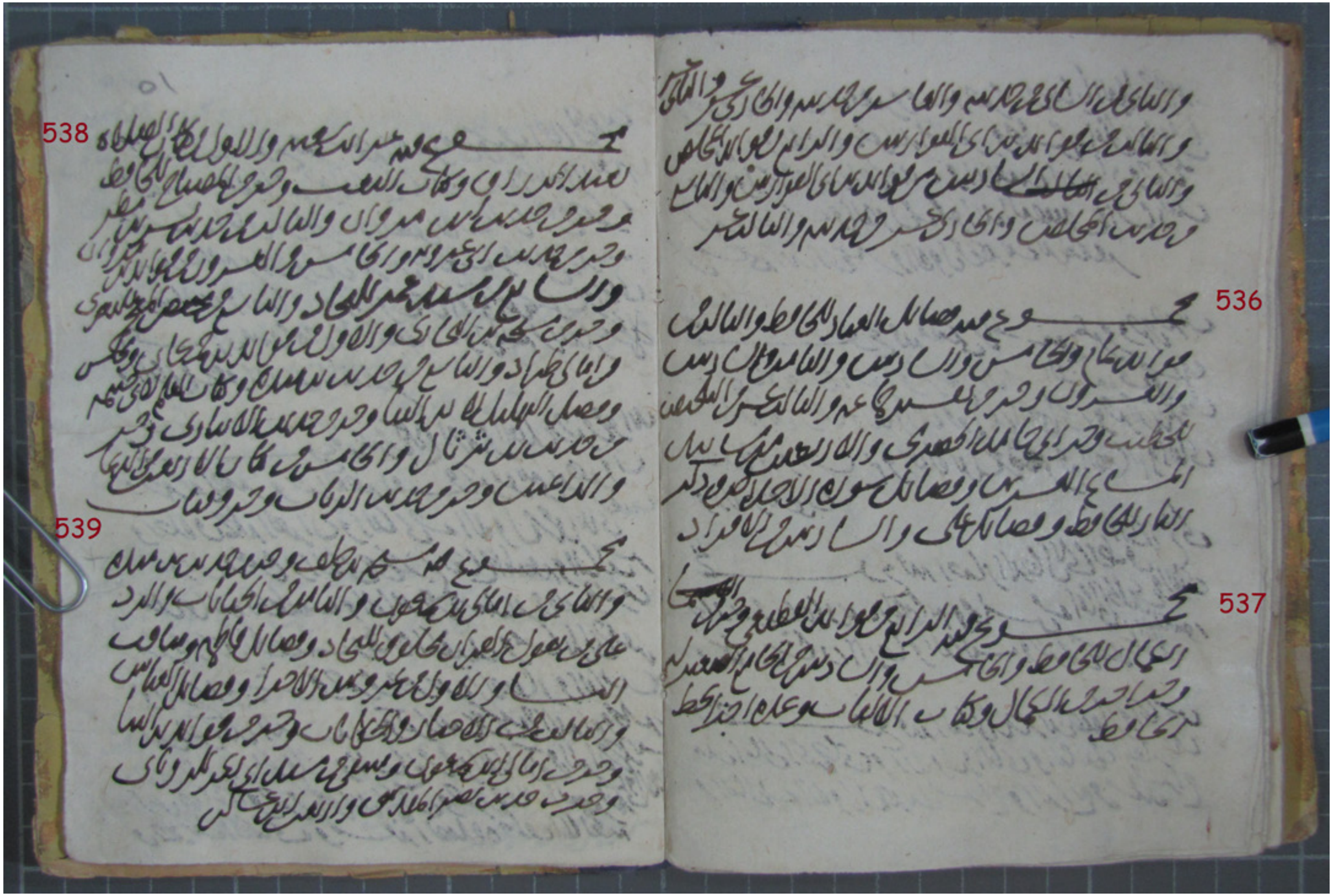


Plate II.51 Ibn ʿAbd al-Hādī's *fihrist*, entries 535d–539. MS Damascus, National al-Asad Library 3190, fols 50b/51a. © National al-Asad Library

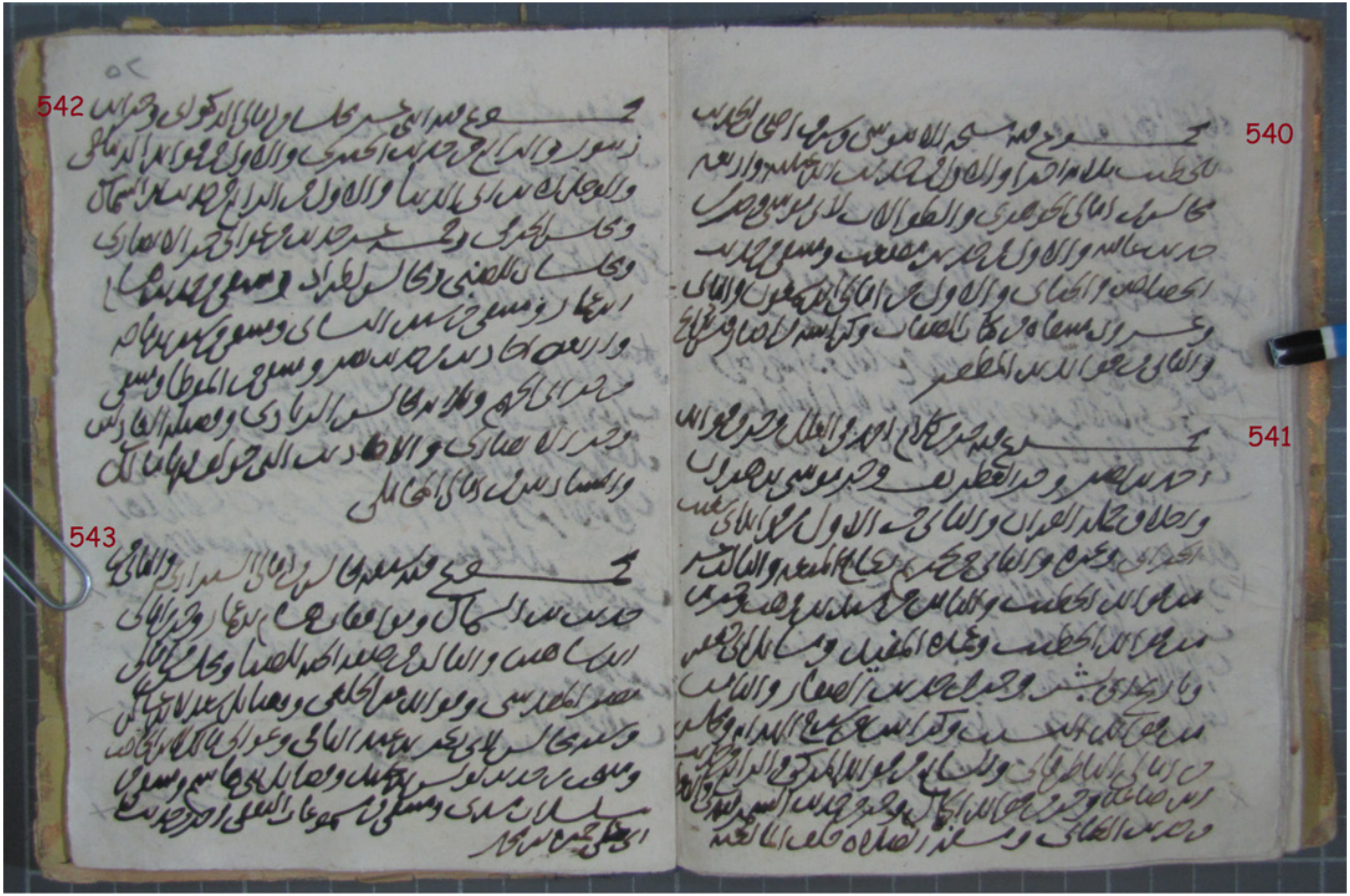


Plate II.52 Ibn ʿAbd al-Hādī's *fihrist*, entries 540–543. MS Damascus, National al-Asad Library 3190, fols 51b/52a. © National al-Asad Library

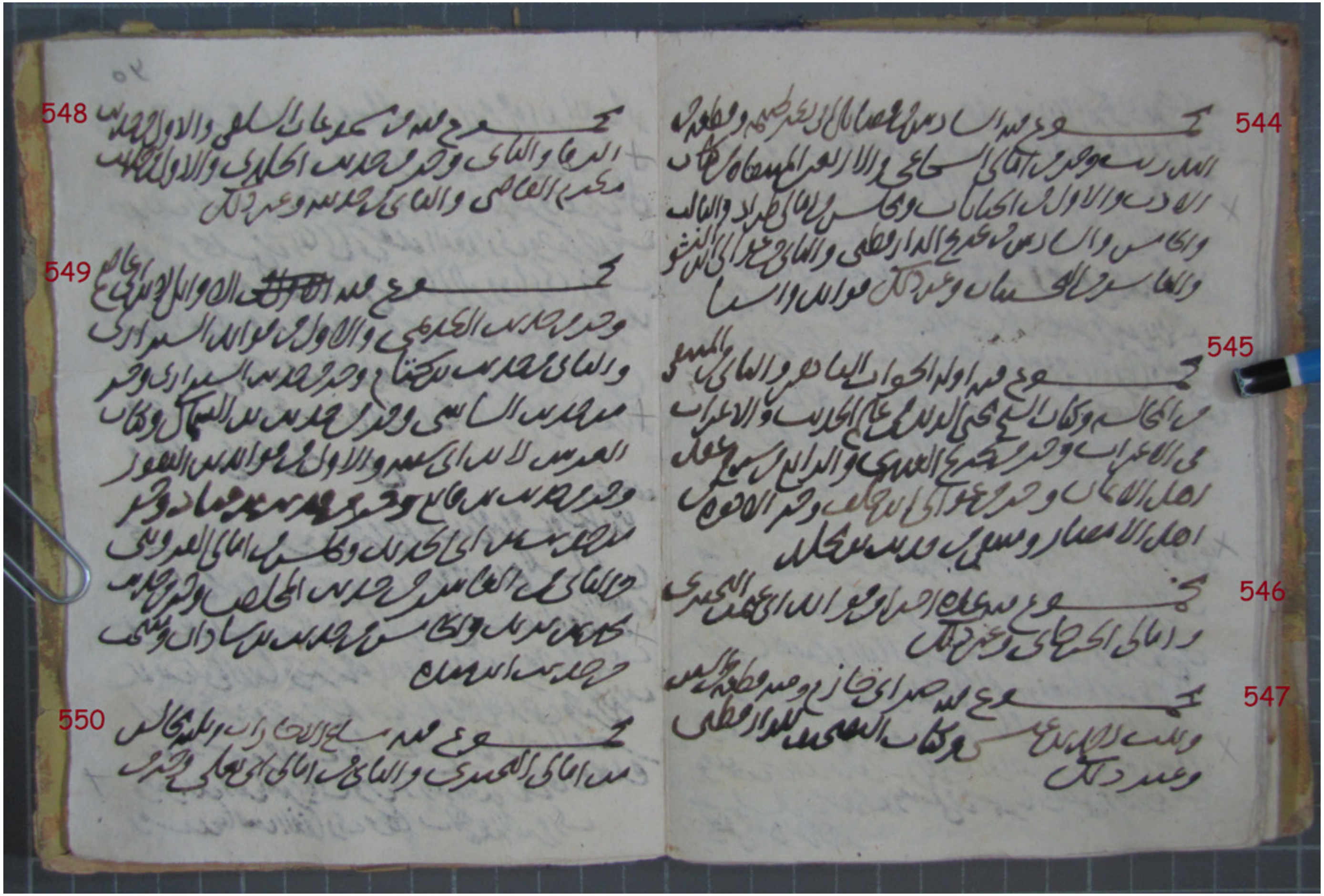


Plate II.53 Ibn ʿAbd al-Hādī's *fihrist*, entries 544–550d. MS Damascus, National al-Asad Library 3190, fols 52b/53a. © National al-Asad Library

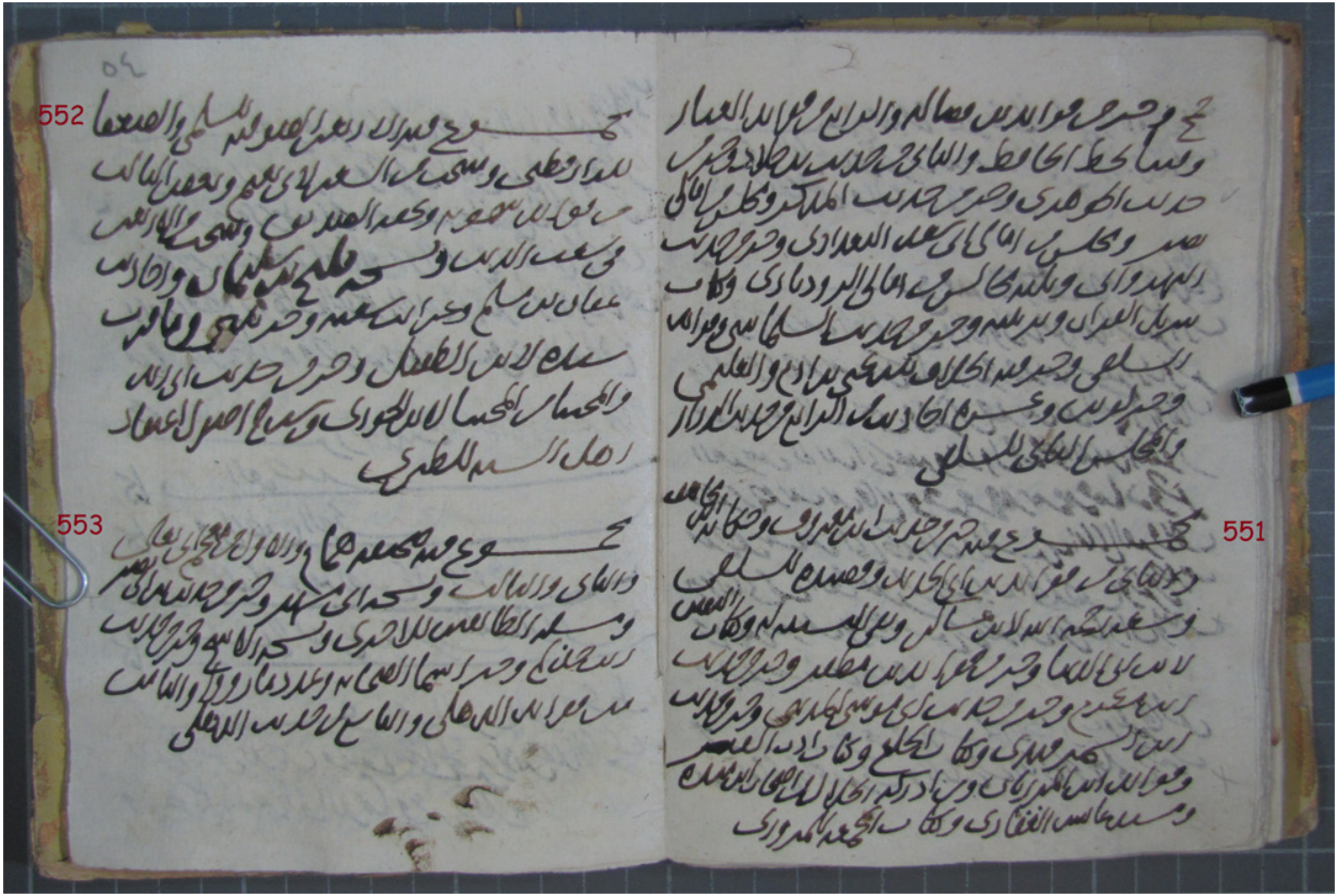


Plate II.54 Ibn ʿAbd al-Hādī's *fihrist*, entries 550d–553. MS Damascus, National al-Asad Library 3190, fols 53b/54a. © National al-Asad Library

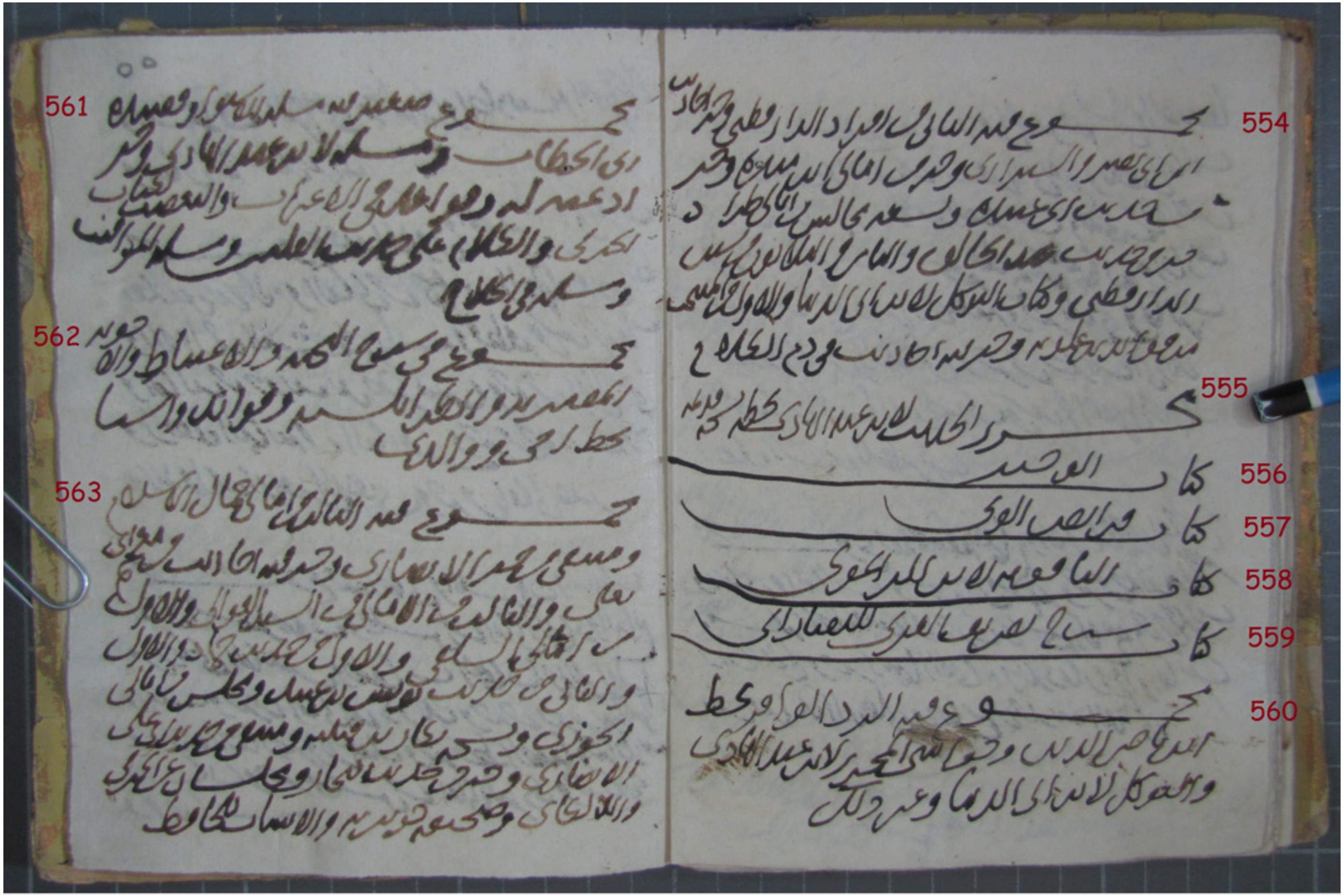


Plate II.55 Ibn ʿAbd al-Hādī's *fihrist*, entries 554–563n. MS Damascus, National al-Asad Library 3190, fols 54b/55a. © National al-Asad Library

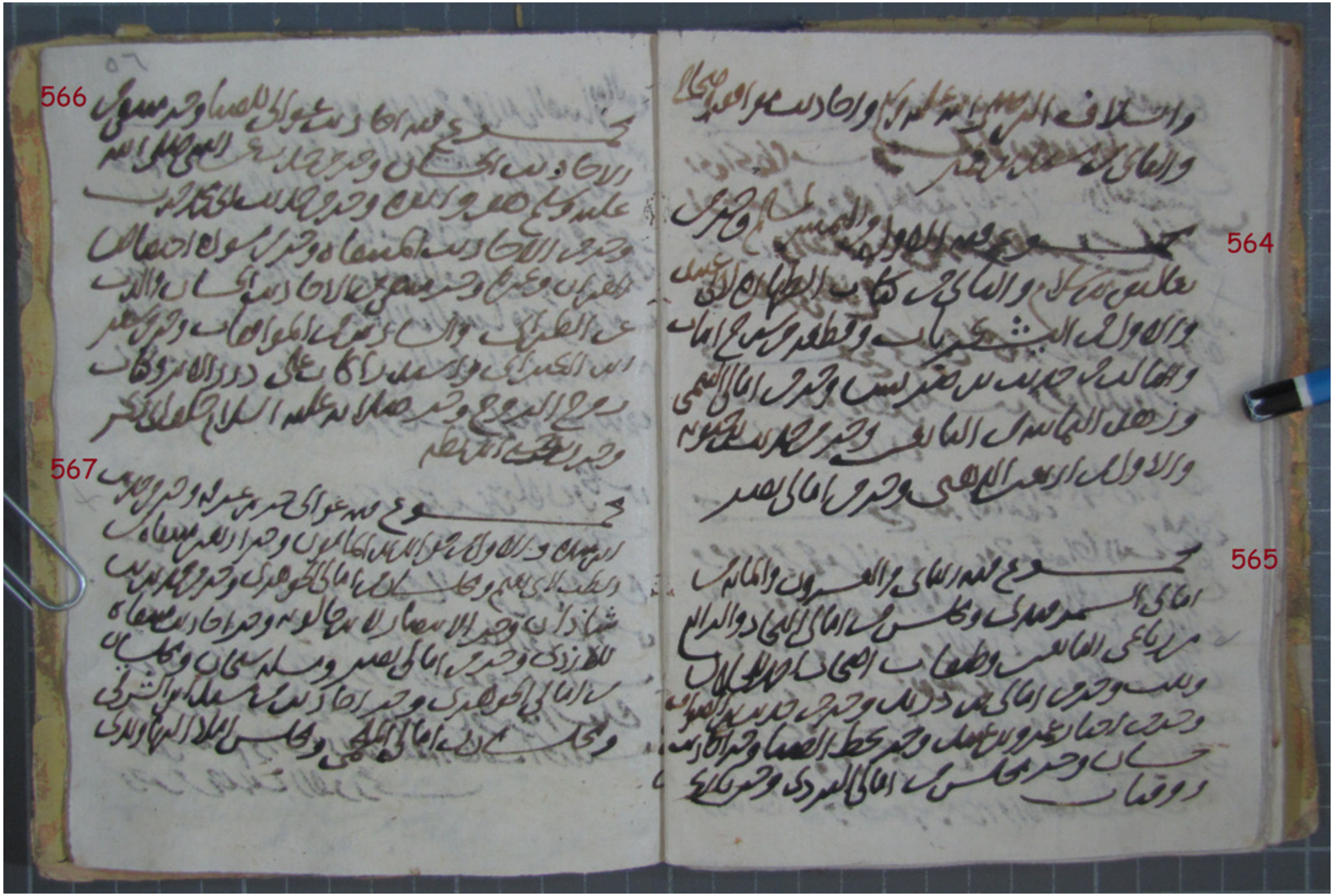


Plate II.56 Ibn ʿAbd al-Hādī's *fihrist*, entries 563o–567. MS Damascus, National al-Asad Library 3190, fols 55b/56a. © National al-Asad Library



Plate II.57 Ibn ʿAbd al-Hādī's *fihrist*, entries 568–573. MS Damascus, National al-Asad Library 3190, fols 56b/57a. © National al-Asad Library

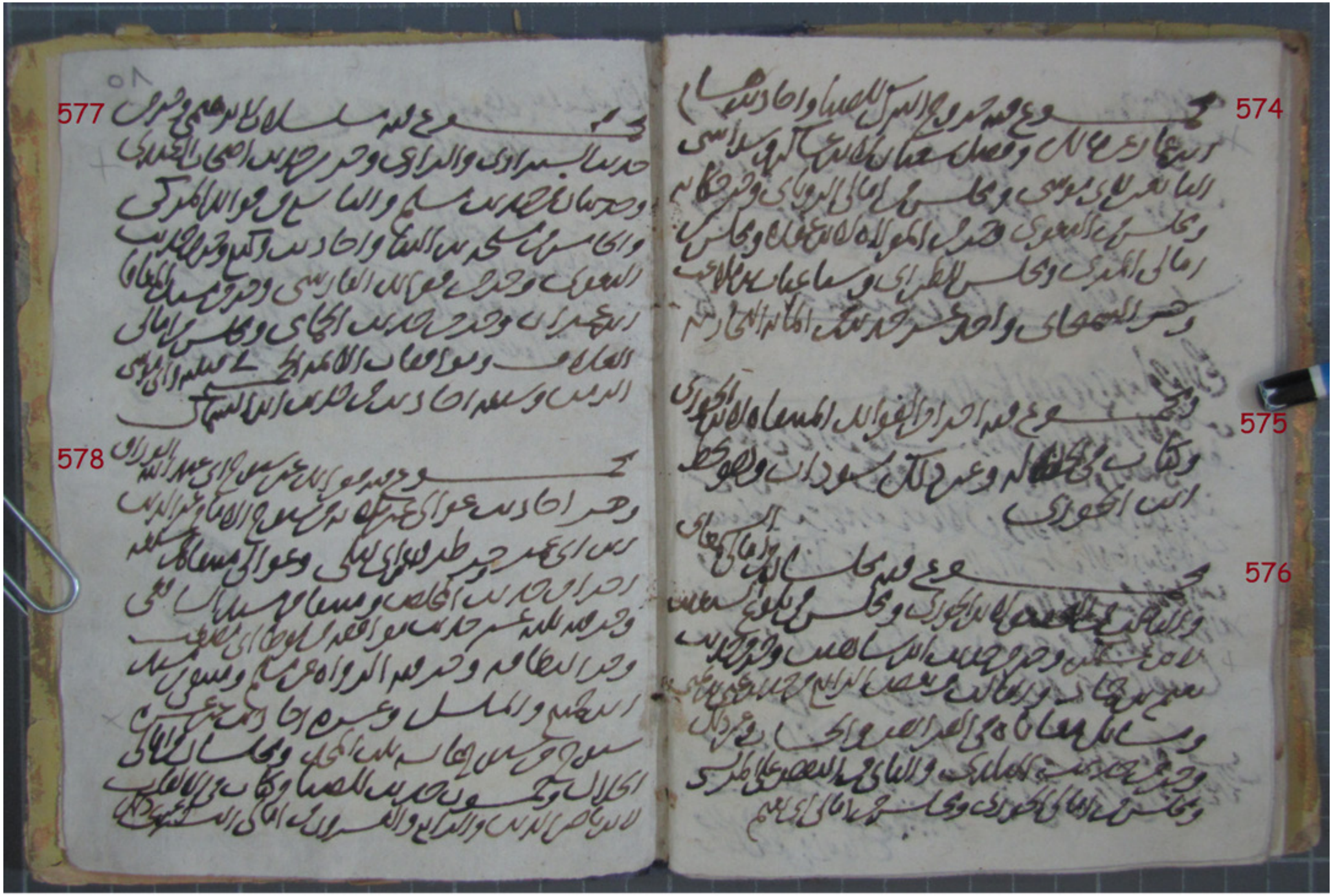


Plate II.58 Ibn ʿAbd al-Hādī's *fihrist*, entries 574–578. MS Damascus, National al-Asad Library 3190, fols 57b/58a. © National al-Asad Library



Plate II.59 Ibn ʿAbd al-Hādī's *fihrist*, entry 579 with stamp by the Public Library (*al-maktaba al-ʿumūmīya*). MS Damascus, National al-Asad Library 3190, fol. 58b. © National al-Asad Library

Bibliography

Abbreviations

BEO	*Bulletin d'Études Orientales*
DBI	Dār al-Bashāʾir al-Islāmīya
DF	Dār al-Fikr
DIK	Dār Ibn Kathīr
DKI	Dār al-Kutub al-ʿIlmīya
FM/1	Al-Sawwās, *Fihris makhṭūṭāt …: al-majāmīʿ*, 1, 1984.
FM/2	Al-Sawwās, *Fihris makhṭūṭāt …: al-majāmīʿ*, 2, 1986.
FMMU	Al-Sawwās, *Fihris majāmīʿ al-Madrasa al-ʿUmarīya*, 1987.
JIM	*Journal of Islamic Manuscripts*
LAAMḤ	*Liqāʾ al-ʿashar al-awākhir bi-al-masjid al-ḥarām*
MR	Muʾassasat al-Risāla
MSR	*Mamlūk Studies Review*
MMMA	*Majallat maʿhad al-makhṭūṭāt al-ʿarabīya*

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Titles in the form of 'Amālī/Arbaʿīn/ʿAwālī/Fawāʾid/Ḥadīth/Juzʾ/Majālis/Majlis/Masāʾil + name' are not indexed as they can be easily identified via the author index. Generic titles such as 'Ashyāʾ' are also not indexed as they can be more easily identified via the content index.

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